

VICHARA SAGARAM

Upto Chapter 6 Topic 404

Talks By Swami Paramarthananda

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Hari Om

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नारायणं पद्मभुवं वसिष्ठं शक्तिं च तत्पुत्र पराशरं च
व्यासं शुक्रं गौडपदं महान्तं गोविन्द योगीन्द्रमथास्य शिष्यं।
श्री शङ्कराचार्यमथास्य पद्मपादं च हस्तामलकं च शिष्यं
तं तोटकं वार्तिककारमन्यानस्मद्गुरुन् सन्ततमानतोस्मि॥
सदाशिव समारम्भां शङ्कराचार्यं मध्यमां। अस्मदाचार्यं पर्यन्तां वन्दे गुरुपरम्पराम्॥

Chapter 1

Introduction

The philosophy teachers generally ask us which Vedanta school do you follow? Advaita, Dvaita or vishistaadvaita. This is because of various interpretations of the prasthantrayam ie. Gita, Upanishads and Brahmasutra. We are students of Advaita Vedanta. The philosophers divide Advaita Vedanta into 3. Sankara advaita Vedanta, pre and post Sankara Advaita Vedanta. Sankara Advaita Vedanta refers to the prasthanatraya bhashyam and his independent works. Sankaracharya alone systematized the advaita Vedanta teaching and presented in a comprehensive manner. Even before Sankaracharya the advaita sampradaya existed.

Sankaracharya offers namaskaras to all those

In Taittiriya Bhashyam, Yairime....taan nityam pranatosmiham...

यैरिमे गुरुभिः पूर्वं पदवाक्यप्रमाणतः।

व्याख्याताः सर्ववेदान्तास्तान्नित्यं प्रणतोऽस्म्यहम्॥

Sankaracharya says, "I'm not starting a new sampradaya". Gaudapadacharya, the grand guru of S.Charya has presented Mandukya Karika. Pre Sankara Advaita is relatively smaller only (Gaudapada karika). After S Charya bhashyams, during several centuries that have gone by, several acharyas have contributed. (8th Century AD is what most people agree as Year of birth of S.Charya). All these 1200 years, several acharyas have written independent commentaries on Prasthanatrayment and bhashyams and independent works like Pancadasi, drg drishya viveka. These are Post Sankara Advaita Vedanta. They expanded this in a vast manner. Several new terminologies and topics introduced, to facilitate the understanding of Prasthanatrayment and their bhashyams. Several doubts were removed through new topics and concepts. Many acharyas wrote to defend Advaita philosophy against objections raised

by dvaita and vishitaadvaita proponents (they studied S. bhashyam). These charges have to be refuted.

Several acharyas introduced several topics and methods of defending. For example: Brahmasutra; Adhyasa Bhashyam: Not mentioned in veda, S Charya introduced this. Tameta evam lakshanam... Adhyaso... This created lots of doubts and questions, Ramanuja's Brahmasutra bhashyam starts with criticism of Adhyasa bhashyam. Therefore, post Sankara advaita acharyas had to defend. One Adhyasa was further sub divided. Sopadika and nirupaadika adhyasa, etc dharma adhyasa and adharma adhyasa, karanadhyasa and karyadhyasa etc. Their intention "by the study of prasthanatrayam and bhashyam we should receive the core message of advaita vedanta". There, all these acharyas had a common objective. Brahmasatyam, jagan mithya jeevo brahmaiva naaparah. (come to binary format). A typical example of post Sankara advaita work is "Vichara Sagaraa". It is an advanced vedantic work. This will be the most advanced work we will be seeing. From the stand point of a traditional scholar, this is high school Vedanta. For us, this will be the most advanced vedantic work. This work has got several new ideas, concepts and new methods of interpretation. It is known as Prakriya. It has been extracted from the teachings of several acharyas. Also it contains the analysis of all the concepts of what we know. The known topics are subjected to deep analysis. Vichara sagaram consists of several new topics and deeper hair splitting analysis of all old topics. Topics taken from Post Sankara work and Sankhya, yoga, nyaya, and vaisheshika.

Swamiji says,

"To understand and enjoy this work, we require a particular mind set. If we don't have this mindset, these classes may appear very very dry and boring. Why do we need hair splitting topics when we have already accepted? It may appear as sheer waste of time. Therefore, if you are planning to attend these classes, you observe these classes for a few days. You can discontinue, if required with my special blessings. You can revise the other notes. You will get Moksha from samsara sagara and Vicharasagara. You will not lose anything at all". Then you may wonder, "why are you taking this class at all?" I am taking this class purely because this text is one of my favourite texts and I enjoy dwelling on the famous teachings. At my residence, I taught this work in Sanskrit medium. Therefore, I decided to repeat in English. 300 classes (8 years). Because I enjoyed, purely out of selfish interest, I'm teaching.

Now, about the author. The original work is in hindi, the author is a great vedantic scholar called Nischala Dasa Pandita:, about 150 years ago he lived. Most famous work, hindi Vichar Saagar. He used this text for teaching Vedanta to his students. Instead of Upanishads, he used this. In north this was very famous. Because the text has all the important ideas, being comprehensive, it became very popular. Many great scholars started translating. English: 100 years ago, available in internet. Even tamil version was released 50 or 60 years ago.

Thereafter, it was translated into Sanskrit, Vasudeva Braharendra Saraswati—100 years ago (South Tamilnadu). This swamiji, while translating, he did not confine to simple translation, but revised it with new features. Therefore, Sanskrit one is not a running translation of English one. This has never been translated into any other language. No commentary is even available. You will have difficulty in identifying the section, if you try using the English translation. (they will not match)

Samskrita vichara saagara has 2 parts, main or moolam (original), then footnotes on the moolam (tippanam). Of the 2 portions, I'm going to only teach Moolam line by line and explain, foot notes I will incorporate the contents of the footnote. We will see the moolam only. Right from Mangala shloka, hair splitting starts. 2 chapters devoted to anubhanga chatushtayam. Vedanta starts from chapter 3 only.

Class 2 24.12.2011

There are differences between sanskrit and hindi VS. You've to skip several pages to come to the right text. Please refer to sanskrit page numbers.

Mangala slokam

(१)

सुखं नित्यं स्वप्रकाशं व्यापकं नामरूपयोः।

अधिष्ठानं बुद्ध्यबोध्यं बुद्धेर्द्रव्यत्तु निर्मलम्॥ १ ॥

अपारं सर्ववेदान्तवेध्यं प्रत्यक् परं महः।

तदेवाहं न मत्तोऽन्यदिति मे निश्चिता मतिः॥ २ ॥

Entire VS is divided into 7 chapters. Each chapter is called a taranga: (wave). Saagara is ocean, vichara means atma vichaara. Vicharasagara is an ocean consisting of waters which is enquiry into Atma. Author has covered 538 topics. Each topic or section is titled aavarta: or whirlpool or ripples. First chapter now.

First 2 chapters deal with anubhandha chatushtayam. (Four factors connecting)

4 factors to be mentioned at the beginning of any shastram (whether vedanta, tarka or mimamsa). Adhikari, Vishaya:, prayojanam, sambhandha:.

1. **Adhikari** means the student who is addressed. (target audience)
2. **Vishaya:** unique subject matter belonging to this subject Shastra only. (in marketing jargon, USP),

3. **Prayojanam:** Benefit of gaining this knowledge

4. **Sambhanda:** is relationship. Text book and student are connected through these. Anubhanda means after knowing these 4 factors, student and book get connected.

Author discusses in first 2 chapters whether vedanta has a right to exist as a shaastram. Several objections are going to be raised. Different people challenge. Aim of the challengers is to prove anubhanda chatushtayam is not there. Chapter 1 and 2: objections to vedanta's existence. Why 2 chapters. Objections are divided into 2. 1 saamanya aakshepa and 2 vishesha aakshepa. Aim of author is to negate general objections first and then specific objections.

श्रीचिद्धनगणेशाय नमो मह्यम्।

Author offers namaskaras first. My namaskaras to Lord Ganesha (chaitanya swaroopaaya Ganeshaayai namaha : note mahyam (myself-indicating bianry format)). Entire vichaara sagara is in binary format.

श्रीवासुदेवब्रह्मेन्द्रसरस्वतिविरचितः

संस्कृतविचारसागरः।

Authored by Vasdeva Brahmendra Saraswati.

तदीयया टिप्पण्या समलङ्कृतः।

तत्रानुबन्धानां सामान्यतो निरूपणं नाम प्रथमस्तरङ्गः-

This text book is beautified with tippani, several foot notes. (smaller letters). Authored, by the same author (tadeeyaya). Pratama tarangaha; first chapter, subject matter being general presentation of anubhanda chatushtayam.

(आ १.१.१) वस्तु निर्देशरूपमङ्गलाचरणम्-

First one is mangala acharanam: benedictory prayer, invocation of auspiciousness. This invocation is of 3 types. *One is invocation in the form of prayer to God. second type is ashirvada roopa mangalacharanam (loka samastha sukhino bhavantu). Third type is vastu nirdesa roopa mangalacharanam* वस्तु निर्देशरूपमङ्गलाचरणम्. Remembrance of ultimate reality. Fact statement invocation. Bhagawan is the proof of entire creation.

VS presents the 3rd type of mangalacharanam (vastu nirvesa roopa mangalaaacharanam)
वस्तु निर्देशरूपमङ्गलाचरणम्

Thats what is written from section 1 to 11

Topic 1: जीवब्रह्मैकरूपमङ्गलम्

(२) जीवब्रह्मैकरूपमङ्गलम्-

jiva brahma aikya roopa mangalam.. (directly to soham) starts with binary format, only this part is in verse form, all others in text form.

(३)

सुखं नित्यं स्वप्रकाशं व्यापकं नामरूपयोः। अधिष्ठानं बुद्ध्यबोध्यं बुद्धेर्द्रव्यत्तु निर्मलम्॥१॥

अपारं सर्ववेदान्तवेद्यं प्रत्यक् परं महः। तदेवाहं न मत्तो न्यदिति मे निश्चिता मतिः॥२॥

Gist: In the second sloka 2nd line, tadeva aham..I'm that Brahman, which is described in the first 3 lines. na matha: anyat: Brahman cannot be different from me, because it will become anatma and therefore mithya. If you want to be real, you better join me. (look at the language, you demand of Brahman) Previously we were praying to God, in VS we are asking Brahman to join me to retain the satyatvam. Without any fear of a punishing God, I will tell this because this knowledge is very strong in me, from the upanishad.

First 4th line

अस्यार्थस्तु- 'तदेवाहम्' इत्युत्तया महावाक्यार्थप्रत्यगभिन्नपरमात्मैव स्वस्वरूपमिति।

Tadevaaham: By that statement, author is declaring the meaning of the mahavakyam itself, paramaatma which is the essence of all the jivatma is svasvaroopam, that brahmatma is my very nature.

तद्विशेषणानि निरूप्यन्ते – तत् प्रत्यक् परं महः (ब्रह्म) कथं भूतम्? ----सुखं, नित्यं, स्वप्रकाशं, नामरूपयोरधिष्ठानं च भवति।

Tadvisheshaani nirup... ca bhavati, punascha....ityadishrutibhya:

That Brahman is the inner essence (pratyak), param maha: light of consciousness, supreme (param)jyotisham jyoti: , Katam bhootam? Sukham, nityam etc...Absolute happiness, eternal, self evident (svaprakaasam)--whose existence need not be proved, vyapakm..all pervading, naamaroopayo adhistaanam-- support--defined as vivarta upaadaana kaaranam, which lends existence to the entire naama roopa prapanca.

पुनश्च तदब्रह्म कथं भूतम्? –बुद्ध्यबोध्यं बुद्धेर्द्रक् च भवति। अस्यार्थः--बुद्ध्यबोध्यं= न हि बुद्धिर्ब्रह्म विजानाति= प्रकाशयति।

Punascha.....katham bhootam? What more descriptions are there for this? Bhudya bodhyam...unknowable by the intellect, buddher druk: witness of the intellect. Complementary features....unknowable witness consciousness.

Budya bhoodyam: Intellect cannot know that Brahman,

quotations:

“नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा,” (क. २.३.१२) “यतो वाचो निवर्तन्ते अप्राप्य मनसा सह,” (तै ब्र ४.५.९) “न तत्र सूर्यो भाति” (क. २.२.१५, मु. २.२.१०, श्वे. ६-१४) इत्यादिश्रुतिभ्यः। किन्तु बुद्धेर्द्रक्=सर्व साक्षिब्रह्मैवबुद्धि प्रकाशयति। “यन्मनसा न मनुते येनाहुर्मनो मतम्”, (के. १.५) “तस्य भासा सर्वमिदं विभाति” (क. २-२-१५, मु. २-२-१०. श्वे. ६-१४) इत्यादि श्रुतिभ्यः।

Naiva Vaacha... Katopanishad 2.3.12,

yato vaacha nivartante.. tai brahmavalli 4 and 9 both organ of speech and mind fail to objectify the mind

na tatra sooryo... kato 2.2 15, mundaka 2.2.10, shvetas--6.14 The sun, moon do not illumine (includes mind also)

All these to support the fact that no jyoti can illumine Brahman (including mind) therefore Brahman is budhyabodhyam.

Class 3 : 31.12.2011

Author is supporting through shruti.

Budhehe Druk: Brahman is the witness of the intellect, Brahman illumines intellect, intellect cannot illumine Brahman (2 complementary statements) First one was covered earlier, second statement discussed here.

Kintu budhehedruk....prakasayati: Sarvasaakshibrahman, Brahman which is the witness of everything reveals buddhi. Illumined cannot become the illuminator. Therefore intellect cannot illumine Brahman.

“यन्मनसा न मनुते येनाहुर्मनो मतम्”, (के. १.५) “yanmanasa matam” -Kena 1.5 One does not know Brahman through the mind, mind is revealed by Brahman

“तस्य भासा सर्वमिदं विभाति” (क. २-२-१५, मु. २-२-१०. श्वे. ६-१४) “tasya bhaasa sarvamidam...” Kato, Mundaka, Sve” Brahma chaitanyam illumines everything

बुद्धिर्न शब्दस्य शक्तिवृत्त्या ब्रह्म विजानाति, किन्तु लक्षणावृत्त्या। मलविक्षेपादिदोषयुक्ता बुद्धिर्न ब्रह्म विजानीति, किन्तु तद्रहिता। “शास्त्राचार्योपदेशशमदमादिसंस्कृतं मन आत्मदर्शने करणमिति गीतभाष्यवचनात् (भ. गी. २-२१)। असौ बुद्धिरपि फलव्याप्तया न ब्रह्म विजानीयात्, किन्तु वृत्तिव्याप्त्यैव।

Buddhirna shabdasya....kintu lakshan vrutsya: Author is answering some doubts the reader may get in his mind.

Contradiction: 1 based on shruti quotation which came...naiva vaacha.. “ नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा,” (क. २.३.१२). Brahman cannot be known through verbal communication. Words cannot reveal Brahman. Seems innocent. You may wonder, why then are you conducting the class first? Guru has to use words. How to resolve this...Guru teaching the unteachable Brahman..it is answered in " Buddhirna shabdasya....kintu lakshan vrutsya". What we mean is words cannot directly describe Brahman, therefore we are saying Words CAN indirectly describe Brahman. Entire Guru Parampara has followed this..Indirect is adverb added

brahma na vaachyam, lakshyam..

Contradiction 2: In the same shruti...naaiva vaacha .. na manasa.. “ नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा,” (क. २.३.१२) Same thing said about mind. We have equal number of statements saying mind can know Brahman, in fact it says mind alone can reveal Brahman.

Manasai veda maaptavyam... ..Katopanishad Through mind alone Brahman should be known

Bri upa...4.4 Shariraka braahmanam

Mundaka...esho atma chetasa veditavya:

drushyatetu agreyabuddhya... Kato

"Malavikshepaadi.....bhaashya vachanaat": We add 2 different adjectives, qualified intellect can know, unqualified intellect cannot know. Then there is no contradiction. Mala vikshpa: an intellect which is full of doshas, raaga and dwesha (Mala-dirt), vikshepa; wandering or restless intellect,

Gita: yeyas...nirdwando,,,sukam bandomuch

yatanto...nainam pasyanti chetasa: ...chap15

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम्। यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः॥१५-११॥

On the other hand, an intellect that has gone through Karmayoga (laundry) and Upasana yoga (laundry). Sadhana chatustaya samppanna buddhi: can know Brahman.

Contradiction 3: How can you say even a qualified intellect knows Brahman? Knowing is revealing...it means Intellect is illumining Brahman. Whereas, shruti says nothing can illumine Brahman.

vrittivyapti (pancadasi chap7) phalavyapti, Qualified intellect knows Brahman without illumining Brahman.

2nd quotation..shastra....Gitabhashyam 2.21...title of a qualified intellect (kshamadishatka sampatti: क्षमादिषट्क सम्पत्तिः), shastra acharya upadesa: intellect must receive the teaching from an acharya supported by shastram. I should become a shishya of someone. Then alone can know the Atma. consistent and systematic teaching for a length of time. Some prodigies we find because of purva janma. Guru is a shrotriya brahmanishtta who has himself been a shishya.

contradiction 3: "asau buddhi vrutivapyava" वृत्तिव्याप्तिः . When I become aware of this clip, what is the perception? Pancadasi, chap3 stanza 90,91, 92, 93. According to vedanta, thought from the mind goes out through every sense organ. then it envelops the clip. This process is called vrutti vyapti (VV). (vyapthi is pervasion, vrutti is thought). Our mind has a peculiar capacity, because of its subtlety, it can reflect the all pervading consciousness of Brahman (chidaabhaasa..RC). Clip cannot possess RC, therefore jada padartham. Since the mind has RC, thought also has got RC. When thought travels to clip, the chidaabhaasa also travels with the thought (phalam). Epistemology. When the thought pervades the clip, the chidaabhaasa, phalam also pervades. (phalavyapti-RC pervasion) फलव्याप्तिः. What are their roles? Thought and RC pervasion, thought pervasion eliminates the ignorance, andhakara avaranam अंधकार आवरणम् is removed. avarana nivruttihi. Vrutti alone cannot illumine the object, because thought by itself is inert only. RC pervasion or phala vyappti (PV) illumines the object. vishayam prakasayati. Based on this, what happens when a qualified intellect knows Brahman? Aham Brahmaasmi also involves the same process, there is a slight difference in the mechanism

Class 4 on 7.1.2012

We are seeing the 3rd contradiction. **qualified mind illumines Brahman, nothing can illumine Brahman.** (science of knowing process..epistymology). Wherever thought travels, chidaabhaasa also travels. In the context of knowledge RC is given a special name phalam. Object plus VV plus PV is equal to object knowledge. S.charya had never done such hair splitting analysis. Post Sankara authors have done this. Purpose of both is agyaana aavarana nivrutti. Aham is svayam prakaasa saakshi chaitanyam--Aham Brahmaasmi...knowing thought here is "I" claim my own Brahmanhood. In this claiming thought, subject object duality is not there. AkandaAakaravrutti: Role of VV and PV here. Tat tvam asi.

Naishkarmya siddhi chap2,3, 4. Anvaya vyatirekha ...3 stages of mahavakya enquiry

Saamanyadhikaranapadayo:, visheshanavisheshyataasanbhanda padarthayo: , lakshalakshana....

Aham in the sense of OC is to be used, that is VV. Vrutti corresponds to the very saakshi chaitanyam. no need to even open the eyes. Ignorance is eliminated (wrt to my Brahmatvam status) brahmatva aavarana nivrutti:. Like Karna never knew he was Kaunteya:. In Aham Brahmasmi vrutti, is chidaabhaasa there, yes, it is involved. What is the role of chidaabhaasa? It has to illumine..Aham also known as Brahman. Should the chidaabhaasa (PV) illumine Brahman? Need or illumine or reveal because the very illumining power is due to Brahman. . Moonlight will have to illumine the Earth but can you speak of moonlight illumines sunlight, not because moonlight is absent or lacks illumining power. A qualified mind through Aham brahmasmi vrutti, illumines Brahman figuratively by removing the ignorance regarding the brahmatvam status of mind. It illumines Brahman not by throwing light on Brahman but by removing ignorance with respect to brahmatvam status. To convey this, vedanta acharya gives an example. Imagine a dark room, you are throwing light with a torch light on various objects. Imagine a candle in the dark room. The candle is covered by a pot. Therefore, you don't see the light of the candle. If you remove the pot, do you need the torch light to see the candle light. No. The torch light is required for discovering, but not required for illumining. A discovery without involving the process of illumination. Similarly in aham brahmasmi, process of discovering through VV required, process of illumination through PV, because I happen to be self-effulgent consciousness. Therefore, Atma gyanam आत्म ज्ञानम्, brahmagyana vrutti "illumines" ब्रह्मज्ञानम् Brahman figuratively through removing the cover of ignorance (of the fact, I was, I am, I ever will be Brahman)

M: This qualified intellect also does not illumine using RC pervasion but Thought pervasion (VV) removes ignorance.

Text: "Iyasccha vrutti:...svayam prathate"

इयश्च वृत्तिर्दीपो यथा स्वसंबद्धपदर्थान् प्रकाशयति न तथा ब्रह्म प्रकाशयितुं प्रभवति। किन्त्वन्धकारे घटाद्ध्यावृत्तरत्नप्रदीपादिर्यटा घटदिस्वावरणभङ्गे स्वयमेव प्रकाशते, एवं 'अहं ब्रह्मास्मि' इति प्रमाणजन्यप्रमारूपवृत्तिर्ब्रह्मावारकाज्ञाननाशमात्रं करोति, ब्रह्म तु बुद्ध्यादिसाधनान्तरनिरपेक्षमेव स्वसंबद्धसर्वावभासकत्वरूपस्वयंज्योतिष्टेन नित्यपरोक्षरूपत्वात् स्वयं प्रथते।

Aham brahmasmi vrutti is not capable of illumining brahman, just as a lamp illumines an object with which it comes in contact. Example: Imagine there is a shining jewel or gem or shining lamp in darkness, that shining object is covered by a pot, after removing the cover you don't require separate effort to see the lamp, because it is self-effulgent (shines by itself) you can see it. Similar is Aham brahmasmi vrutti, gnaana vrutti. Generated (cannot be generated in meditation) by only one of the pramanas (pratyaksha, Anumaana etc) Gnnana vrutti comes only when maha vakya pramanam is expounded by a competent acharya. Understanding mahavaakya is enlightenment. During Shravanam, student must receive this

message of tat tvam asi and convert to aham brahma asmi. If we accept the existence of God, which has no proof, only proof is veda pramaanam and holding on to God as crutch, why don't we accept vedanta pramaanam, Brahman as myself. Nischala Das asks what denies you from claiming the fact Aham Brahmaasmi. If you don't accept this, God's existence also must be in doubt. Brahman is always evident for a gnaani

Manishaa panchakam : jagrat swapna... yaa btahma..., taiva aham nija., chandalo...

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते या ब्रह्मादिपिपीलिकान्ततनुषु प्रोता जगत्साक्षिणी। सैवाहं न च दृश्यवस्तिवति दृढप्रज्ञापि यस्यास्ति चे-च्चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम॥१॥

therefore, brahman .nitya aparoksha roopa, it is also available as "I am". Brahman always exist as "I am"

Class 5: 14th January 2012

By way of commenting upon the mangalashloka, author is conveying 3 important messages. (3 contradictions described above). He learns "I" the saakshi am Brahman. My Brahmatvam status which was veiled by ignorance. When this ignorance goes, I'm able to claim Brahmatvam status.

M: "....nitya aparoksharoopatvat svayam prathate"

नित्यपरोक्षरूपत्वात् स्वयं प्रथते

Without requiring phalavyapti (saadhanantaram-instruments), Brahman is self revealed as ever shining saakshi (svayam prakashate). Difference between "I" the saakshi and "I" the pramataa. in the latter, mind is included in the word Aham. In the former I'm the witness/aware of the mind included in the objective world. Experienter excluding the mind is saakshi. Experienter plus mind and chidaabhaasa is pramaata. As Sankaracharya says in Nirvanashatkam,

मनोबुद्ध्यहङ्कारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिर्न तेजो न वायुः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥१॥

1. I am not the mind, nor the intellect, nor the ego-sense, nor the store-house of memories. I am not the ear, nor the tongue, nor the nose, nor the eyes. Nor am I the sky (space), or the earth, or fire, or air. I am the supreme auspiciousness of the form of consciousness-bliss. I am the auspiciousness.

I'm ever available as aparaoksha:. as myself the subject. I'm self evident (svayamjyoti:). I don't need Pramanam to claim "I" am. Sarva avabhaasakatvaroopam...I illumine all the pramaanams also . First I illumine the mind, join and become pramaata. When I sleep, I'm

saakshi. In jagrat avastaa, I illumine the mind. As a pramata, I illumine the pramaanams and then through them start operating. Samsaara is forgetting that "I" am the saakshi who will not be affected by all these. (mind inclusive). With this commentary of buddyabodhyam buddherdruk is over.

In this manner, this pair of (adjectives)description " buddyabodhyam buddherdruk", point out that Brahman is svayamprakaasatvam. Svayam prakaasam line 1 is also described.

Only Nirmalam is left to be described. "Punascha.....parichinam bhavati". Nirmalam...Shuddham. Pure is described as free from contamination of maaya and its products. (everything)

With this first shloka is over.

इति ब्रह्मणः स्वप्रकाशत्वबोधकमिदं विशेषणम्। पुनश्च तद्ब्रह्म कथं भूतम्? निर्मलं=शुद्धम्, अपारं=देशकालवस्त्व परिच्छिन्नं च भवति।

2nd stanza

Apaaram: free from all forms of boundaries or limitations ...anantam--space, time, attribute limitation (desa, kaala, vastu) ; {chairness is the attribute of chair, because of which it cannot be a table}

page 1 start "tadevaaham" has been commented . Mahavakyarth is the explanation of sarva vedantavedyam. pratyak param maha: also commented in line 2.

First 2 stanzas complete, next the author undertakes an academic exercise.

Topic 2: अथ विशेषणानां प्रत्येकं प्रयोजनमुच्यते

(aavarthaha---whirpool)..page 2

Ata visheshanaanaam... pratyekam prayojanamuchyate

(४) अथ विशेषणानां प्रत्येकं प्रयोजनमुच्यते—

Brahman- description. From (i) to (vii). Brahm lakshanam--definition (not lakshanaa which is "implied meaning")

tarkashastra talks a lot on this topic.

They say, definition must be precise without any vagueness. How do you define a definition? A definition becomes precise only when it is free from 3 doshas which are causes of vagueness. **Avyapti अव्याप्तिः, ativyapti अतिव्याप्तिः, asambhava असम्भवः dosha**. Author Nischaladasa wants to establish that his definition is free from these doshas. Definition must be applicable to the thing you want to define, it should not extend beyond this. (Lakshyam-

thing you want to define). It should also be exact. If it goes beyond the lakshyam it is athivyapti, if it doesn't fully extend to the lakshyam it is avyapti dosha. (vyapti is extension). Asambhava --inapplicability of the definition. Free from all doshas- nirdhushta lakshyam. Suppose I say, human beings are those living beings are those which walk on 2 legs. Then our birds will get included. If I use this to define, the definition will extend to birds too. Ativyapti lakshyam. (given in footnote on page 3) Ativyapti dosha nivaranam... lakshana barishkaara:...tarkashastra says refining of the definition for doshanivaranartham. Suppose I say all educated living beings are human beings. This will exclude uneducated human beings..(avyapti dosha). Living being with horns is human being; not applicable to any human being at all... therefore, non-applicability (asambhava: dosha). (HW: look for a definition of human being until we complete VS text book.)

(५) Ata visheshanaanam... अथ विशेषणानां प्रत्येकं प्रयोजनमुच्यते—

(i) Sukham nityam -sukhasya.....saamayam... naativyapti: (ends page 3 start)

(१) सुखं नित्यम्- सुखस्य नित्यत्वविशेषणानुपादाने वैष्यिके सामये सुखे, नैयायिकाभिहिते आत्मगुणे आनन्दे चातिव्याप्तिः।

Tarkashastra example: Earth is that element (amongst 5) which has attribute of smell, they will say this is defective and try to refine, samavaya...adhyakshana... Scholars have to prove why each adjective is added. All doshas have to be discussed (how it will come, how adjective will remove this)

Brahman is defined as sukham. there are doshas in this. Other anandas exist in the world. Ananda talked of by normal people, vishayananda (finite). Therefore, you have to exclude this otherwise ativyapti dosha will come. Another ananda is also talked in tarka shastra.

Class 6 21-0-2012

page 2 last line (i) sukham Nityam... vyapti

We saw the mangala shloka

Now we are analysing brahmalakshanam. An analysis based on tarka or nyayashastra. Based on nyaya darsanam propounded by Gautama and vaisheshika darshanam by Kanada. Brahmasutra refers to nyaya vaisheshika sastra. Both have minor differences, therefore dealt with together. Therefore nyaya- vaisheshika darsanam, like sankhya and yoga go together. All 4 are asthika darshanani. To understand this, we generally study tarkasangraha (like tatvabodha--it's a primer) it's a condensed version of nyaya vaisheshika darshanani. This specialises in precise communication. Therefore, useful for everybody, especially for disciplined thinking. For any system of philosophy. Therefore, traditionally grammar and

tarkashastra primers are studied. This book deals with proper definition. Improper definition leads to communication gap. Any one of 3 problems in lakshanam need to be refined.

Tamil sanskrit shloka : Manipravaalam

appa kuttiriyam saadhu: kuttitvat kannukuttivat

pambu kuttu athivyaapti: tat bhinnatvam visheshyataam

Appa, oh student, this baby animal is gentle and harmless, guru cum father says because it is like kannu kutti, shishya an expert in athivyaapti and avyapti, says, whatever you say cannot be applicable, in the case of cobra it is not applicable, so you add "other than pambu kutti" ...pambu kutti bhinnatvam needs to be added (because it is ativyapthi). This is called lakshana parishkaara.

Define and then refine...after refinement parishkrita lakshanam परिष्कृत लक्षणम्. this will be longer saamanya lakshanam.

Tarkashastri has to explain thereafter. You have to say which adjective or phrase is added to avoid which problem. This explanation procedure is called visheshana prayojanam. sometimes dala prayojanam term is used dala representing phrase.

Niscala dasa is giving visheshana prayojanam for brahmalakshanam.

M:

Therefore heading: Ata visheshanaanam pratyekam

अथ विशेषणानां प्रत्येकं

Brahmananda, vishayananda, Atmananda (as defined in tarka shastra) 3 types of aanada therefore we need to exclude some aananda

Therefore simple sukham wont do, therefore nityam visheshanam is added to avoid vishayananda and atma aananda to avoid ativyapthi. (definition of sukham should not go to vishaya sukham and naiyayika atma sukham)

If this parishkaara is not given, ativyapti problem. definition will go outside brahman and include vaisheyaka sukam which is full of doashas (saamaya) dukha misrita

A sukham which is an attribute of atma (nyaya vaisheshika philosophy). Tarkasangraha gives details. According to tarkashastra Atma is inert matter, which is all pervading, plural. Many all pervading atmas. This Atma has 8 unique properties. All 8 attributes are changing constantly; pleasure, pain, attachment, paapam, punyam, consciousness During jagrat we get temporary consciousness. One such attribute is happiness. Therefore, sukham in atmananda of tarkashastra is anityam.

naiyayikaabhimata....

refine by adding nityam sukham

Tadupaadane tu...na ativyapti, over extension dosa will be remedied.

Atma gunasya ...similarly atmananda is also anityam

(II) nityam svaprakasam--nityatvamaatroktau....'vyapakam" iti| teshaam...vyaptihi

(२) नित्यं, स्वप्रकाशम्—नित्यत्वमात्रोक्तौ न्यायमतसिद्धकालाकाशादि
नित्यपदार्थेष्वतिव्याप्तेस्तद्वारणाय 'स्वप्रकाशम्' इति। आकाशादीनां नित्यत्वेऽपि न्यायमते तेषां जडत्वेन
स्वप्रकाशत्वाभावान्नातिव्याप्तिः।

nityam is saamanya lakshanam, nityam svaprakasam is parishkara

If Brahman is defined as eternal, you will have ativyapti, there are so many eternal ones. In nyaya shastra, they talk about several eternal things. Kaala is eternal in nyayashastra. Akasa is eternal and several others. Paramanu etc...including mind eternal for them (tarkashastra folks)

To remedy this over extension dosa, we need to get to parishkaara. All these are not svaprakasa. Even though space etc are eternal in nyaya, in vedanta, akasa is not eternal. Therefore, svaprakasa is added

Tai Upanishad :tasmadva akas...

(iii)svaprakasam vyapakam ...

(३) स्वप्रकाशम्, व्यापकम्---स्वप्रकाशत्वमात्रोक्तौ सूर्योदिय्योतिषि, न्यायमतसिद्धात्म गुणे ज्ञाने, बौद्धानां
क्षणिकविज्ञानात्मनि चातिव्याप्तिप्रसक्तेस्तद्वारणाय 'व्यापकम्' इति। तेषां परिच्छिन्नत्वान्नातिव्याप्तिः।

Self effulgent is brahman: you will have ativyapti dosa, therefore vyapakam is added. If you define brahman as self effulgent one extension happens to Surya (self effulgent unlike moon jyoti), ativyati stalam, place of over extension used in tarkashastra

Atma chaitanyam as occurring in nyaya shastram, consciousness is attribute of Atma which is material. Modern science also does not believe in consciousness being permanent. Brain generates consciousness. Atma guna roopa jnanam.. this chaitanyam is svayamprakasa. This attribute of Atma generated in the Atma, is it generated in all Atmas or one (in nyayashastra). They say consciousness is generated only in one case, jagrata avasatha. In sleep no consciousness It is generated only in me when I wake up. This will not pervade other atmas. Therefore, naiyayika atma chaitanyam is not all pervading, it only pervades one Atma. Therefore when you define as svaprakasam, it will be extended to atma chaitanyam in one Atma of nyaya shastra. 3rd one. baudha philosophers define Atma as chaitanyam.

(yogachara boudha), he also says Atma is of the nature of consciousness, difference is they say consciousness is sleeping and it will die and it will be replaced by another consciousness. It is constantly born and gone like our body. Between yesterday and today we have replaced all the cells . Shanika vignana parampara atma. This chaitanyam is also svaprakasa. but kshanikam. if you use only svaprakasam, all these 3 will get included, ativyapti sthala 3. surya jyoti, atma chaitanyam and boudha chaitanyam. To avoid that, vyapakam is added, over extension problem is added (aparicchitam)

(iv)

class 7 28th January 2012

The author continues to explain the mangala shloka. Brahma lakshnam has been given and is being analysed. 8 descriptions of Brahman have been taken up

1 Sukham, 2 Nityam, 3 Svaprakasam, 4 vyapakam, 5 naamaroopayo: adhistanam, 6 buddhya bodhyam and budherdruka pair (meaning put together- is svaprakasam only), 7 nirmalam, 8 aparam

Author takes the eight descriptions as 7 pairs. How? 1 and 2, 2 and 3, 3 and 4, 4 and 5, 5 and 6, 6 and 7, 7 and 8

We completed 3 pairs. Author is using nyaya methodology for analysing the pairs. First in the pair analysed is Brahma Lakshanam. the second will become visheshanam.

Why does he take lakshanam and visheshanam pair. He explains if you take only first one, you get ativyapti dosha. With the second one, refinement happens, parishkrita lakshanam happens.

(iv) vyapakam naamaroopayoradhishtanam

(४) व्यापकं, नामरूपयोरधिष्ठानम्—व्यापकत्वमात्रोक्तौ नैययिकप्रामाण्यमतसिद्धात्मनि, आकाशादौ, साङ्ख्यमतसिद्धप्रकृतौ चातिव्याप्तेस्तद्वारणाय 'नामरूपयोरधिष्ठानम्' इति। पूर्वोक्तैश्चाकाशादिषु त्रिषु व्यापकत्वाङ्गी कारेऽपि नामरूपयोरधिष्ठानत्वानङ्गीकारान्नातिव्यप्तिः।

Vyapakam is saamanya lakshanam, second is visheshanam. Dosha in vyapakam, there are many all pervading things other than Brahman. There is the dosha of over extension. Ativyapti. Other philosophies have many all pervading things. 1) Jivatma as explained Nyaya and vaisheshika (naiyayika) and prabhaakara mimamsa (a branch of mimamsa-Prabhaakara Mimamsa-propounded by Prabhaakara misra), Bhaata mimamsa-Kumarila bhatta- in brahma sutra we differentiated the 2). Many all pervading Jivatmas are different from all pervading brahman 2) in Naiyayika, akaasa etc are all pervading (kaala is also all pervading) 3) prakruti tatvam as talked about in Saankhya philosophy, very similar to the prakruti in

vedanta...difference is Prakruti is satyam in Saankhya philosophy. Vedanta says matter is not as real as consciousness (mithya)

Visheshanam added, naamaroopayoradhishttaanam

Once you add this adjective, only Brahman will fit in, because the others are not naamaroopayoradhishttaanam. poorvoktheshu akaasa.... in all these 3 cases, even though they are also vyapakam or all pervading, they are not sarva adhishttaanam. Akasa is itself a naamaroopa. Therefore, no ativyapti dosha:

(v) naamaroopayoradhishttaanam svaprakasam :

(५) नामरूपयोरधिष्ठानं, स्वप्रकाशम् [बुद्ध्यबोध्यं बुद्धेर्द्रक्]—नामरूपयोरधिष्ठानत्वमात्रोक्तौ प्रातिभासिकसर्पादिनामरूपाधिष्ठानरज्ज्वादावतिव्याप्तिस्तद्वारणाय 'स्वप्रकाशं' [बुद्ध्यबोध्यं बुद्धेर्द्रक्] इति। रज्ज्वादेर्जडत्वान्नतिव्याप्तिः। अयं च परिष्कारो मन्ददृष्ट्या। वस्तुतस्तु वेदान्तमते रज्ज्वादिसर्वकल्पनाधिष्ठानं तत्तदुपहितचैतन्येव। अतो 'नामरूपयोरधिष्ठानं' इत्येव लक्षणम्।

We had already seen svaprakasam in line. That's why author puts buddhyabodhyam added, this is svaprakasam 2 used as buddhyabodhyam buddherdruk. Here svaprakasam is visheshanam.

Where does atipyati come in naamaroopayoradhishttaanam? (saamanya lakshanam). If you define Brahman as naamaroopayoradhishttaanam, dosha is, our local rope is also a naamaroopayoradhishttaanam , every waker is a naamaroopayoradhishttaanam, how? rope: upon the local rope, sometimes there is superimposition of snake...praathibhasika sarpa naama rupa, rope is adhishttaanam, for praathibhaasika svapna naamaroopa, waker is adhishttaanam. For the praathibhaasika sarpa (mentally projected), and similar images (shell, sand, dream), definition will extend. Therefore, to negate this, svaprakasam 2 is added (adjective), buddhyabodhyam buddherdruk. Svaprakasa (chaitanya roopam) adjective does not apply to mentally projected, snake, shell, sea, dream wakers' mind etc. Mind is also not svaprakasa. Author adds a technical point which will be explained later.

within (V) ayam cha prishkaara ityeva lakshanam.

अयं च परिष्कारो मन्ददृष्ट्या। वस्तुतस्तु वेदान्तमते रज्ज्वादिसर्वकल्पनाधिष्ठानं तत्तदुपहितचैतन्येव। अतो 'नामरूपयोरधिष्ठानं' इत्येव लक्षणम्।

Author Nischala Das says: There was ativyapti earlier. I can answer you in 2 different ways, 1 is adding svaprakasa visheshanam (assuming you are unintelligent). Remedy 2 is for intelligent ones. Ativyapti dosha itself is not there. Earlier he said, rope, shell etc are naamaroopayoradhishttaanam. Really speaking rope is not the adhishttaanam of rope. Why rope cannot be Adhishttaanam? Why does "rope" snake require an adhishttaanam?

(satyam or support) only if snake is mithya, we require satya adhishttanam. Rope itself cannot be adhishttanam as it is mithya in the first place. Therefore, adhishttanam is only Brahman. Ativyapti problem itself is not there.

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page 3 moolam last para

Naamaroopayoadhishttanam svaprakasam.... contd

In the mangala shloka, 8 descriptions of Brahman given and 7 pairs of refined definitions.

We say ativyapti being removed through refinement and later on it was discussed that there is no ativyapti in the first place. What type of adhishttanam is rope? Rope is not adhishttanam. It's the rajju avachinna chaitanyam. Rope enclosed chaitanyam is the adhishttanam. Suppose I ask you a question, you are carrying a pot of water, I ask you what is holding water? is it pot or space? You cannot say Pot is holding water, because it is space that accommodates water. Same time space alone cannot accommodate water. Pot accommodates space accommodates water. For every prathibhaasika vastu, there is a vyavahaarika vastu which encloses chaitanyam which becomes the adhishttanam.

Ayam ca parishkaro manda

Refinement is for the dull witted one. For the real vedantic student, only the enclosed consciousness is the adhishttanam. Respectively enclosed chaitanya...rope enclosed, sand enclosed etc. Therefore, no ativyapti dosha is not there, therefore, parishkaara is not required. (refinement).

(vi) svaprakasam (buddhyabodhyam buddhedruk) nirmalam....

(६)स्वप्रकाशं [बुद्ध्यबोध्यं बुद्धेर्द्रव्यं] , निर्मलम्- स्वप्रकाशत्वमाप्रोक्तौ केषाञ्चिदुपासकानां मते
आत्मन्यतिव्याप्तेस्तद्वारणाय 'निर्मलम्' इति। उपासकमते तु आत्मनः स्वप्रकाशेऽपि
अविद्यादिमलवत्त्वैवाभ्युपगमान्नातिव्यप्तिः।

buddhyabodhyam buddhedruk represents svaprakasam. if you take svaprakasam, you will have ativyapthi, because chaitanyams are of several varieties, paramatma chaitanyam which is shuddham, several jeevatma chaitanyams are there which are ashuddham (with agnanan, karma etc), by adding nirmalam you exclude all jivatma chaitanyams. Several upaasakas who follow different systems of philosophy which hold that paramatma and jivatmas are different. In vishishtadvaitam, jivatma is not all pervading, it is of the size of atom. If we say Krishna says jivatma is sarvagata:, if you ask vishishtadvaitin says, you do not know sanskrit, you are splitting sarvagata: staanu: it is sarvagatasta: anu: (meaning Jivatma is atomic in size

who is located in all pervading paramatma). Millions of Jivatmas are there located in one all pervading paramatma.. therefore Atma can be applied to sarvagata shuddha chaitanyam or anuroopa jivatma chaitanyam.

In the philosophy of such people, there is over extension problem with respect to the anu sized jivatmas, therefore we add nirmalam. Therefore, all other philosophies, say jivatma is ashuddham, (ignorance etc), paramatma is shuddham. Therefore, they are different. The adjective nirmalam is required.

(vii) nirmalam apaaram—

(७) निर्मलं, अपारम्- निर्मलत्वमात्रोक्तौ साङ्ख्याभिमतं आत्मन्यतिव्याप्तिसंभवात्तद्वारणाय 'अपारम्' इति। तस्मिन्नेव आत्मनो देशकालपरिच्छेदाभावेऽपि वस्तुपरिच्छेदस्येष्टत्वात्। तस्याप्यभावाद्ब्रह्मणो नातिव्याप्तिः ॥

previous pair :buddhyabodhyam buddhedruk, k stroke is missing, in this pair nirmalam, m is missing

Saankhya philosopher talks about a jivatma, Jivatma is different from paramatma, Jivatmas are many. In Vishishtadvaita, jivatma is atomic in size, in saankhya, jivatma is all pervading. Jivatmas are nirmalam also asangha:. Therefore, saankhya is close to vedanta. So if you say shuddham, in sankhya it will include all the nirmalam jivatmasas. Therefore, apparam, anantam is added. Anantam is defined as free from 3 fold limitation; Time-wise (kaala paricheda:), space-wise (desa paricheda:), individuality wise limitation (vastu paricheda:). In saankhya, jivatmas do not have spatial limitation, do not have time wise limitation . But they have individual limitation. Rama Jivatma and Krishna Jivatma are different. In saankhya philosophy, jivatma is akarta but bhokta. Every bhokta has got different sukha dukham. suka dukha bedam is there. Therefore, saankhya jivatmas have vastu parcheda:. In Tai upanishad also, we read satyam jnana anantam brahman, every jivatma is limited by their jivatmahood, therefore, they are not same. In Saankhya, Jivatma is not anantam, but Paramatma is anantam. Brahman does not have even vastu parcheda:, therefore apaaram (anantam) adjective removes the ativyapti doshas.

Topic 2 : over

7 parishkruta lakshanams plus 8 descriptions were enumerated. Why 7 definitions? Author is going to explain. I gave the 7 for the following purpose.

Topic 3: अनेकविशेषणानां प्रयोजनम् What is the purpose of 7 definitions?

aneka visheshanaanam prayojanam...iti mangalaartha:

(३)अनेकविशेषणानां प्रयोजनम्—पूर्वोक्तात्मलक्षणेषु “सुखं, नित्यम्”; “नित्यं स्वप्रकाशम्”: इति द्वाभ्यां द्वाभ्यामेव लक्षणाभ्यां सर्वातिव्याप्तिदोषनिवृत्तावपि अनेकधातिव्यप्तिनिरासोक्तिस्तु तल्लक्षणप्रयोजनेषु

विस्पष्टार्थरुचीनां सर्वप्रकारेण ब्रह्मज्ञानोत्पत्तये। पुर्वोक्ताखिललक्षणलक्षितचिन्मात्रब्रह्मैवाहं न पराग्रूपः
इति मङ्गलार्थः।

Benefit: In the 7 definitions given for Atma (paramatma or Brahman), even if you take any one pair of lakshana, our purpose will be really served, because it is capable of revealing the real meaning by removing all types of ativyapti given by all the philosophers. I've deliberately given 7 definitions, so that the student can know all these definitions. Brahmagnanam will have clarity and thoroughness. (1st benefit). It is like knowing different routes to the same place. For those students who want clear and thorough knowledge.

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2nd benefit: Adding saamanya lakshanam, discovering ativyapthi, adding remedial adjectives, converting into parishkruta lakshanam, fantastic intellectual exercises, makes the buddhi sharper. This will help the study of Vichara saagara text. Therefore, in managalachara itself, I decided to give intellectual exercises, for buddhi sukshatma siddhaye, budhi deekshamata siddhaye. Vedanta requires this. Therefore, I gave 7 definitions.

पुर्वोक्ताखिललक्षणलक्षितचिन्मात्रब्रह्मैवाहं- Mangalashloka's meaning is "I am Brahman of the nature of pure consciousness, which is characterised by all the 7 definitions given before" I want to point, I'm none of the anaatma पराग्रूपः experienced by me.

Chidanandaroopa shivoham Shivoham (refer earlier excerpt)

(आ ४-११) स्वप्रत्यगात्मविषयकमङ्गलाचरणविषये आक्षेपसमाधानानि।

Topics 4 to 11: 8 topics deal with the following subject matter. 4 objections and 4 responses

Objections raised by different people with regard to the mangalaacharanam itself (aakshepa:)

Author did not invoke God. Is this not arrogance? He is talking about his glories. I'm none other than Brahman. It is inappropriate. These objections are raised by people in triangular format. Jiva, jagat, Ishwara. All these answers very disturbing if VicaraSagaram is the first granta, therefore it should not be studied first.

M: objection is regarding starting the invocation with self glorification.

(४)प्रथम आक्षेपः --ननु हरिहरब्रह्मादिपूपास्येषु सत्सु तत्परणात्मकमङ्गमाचरणं विहाय स्वात्मस्मरणरूपं मङ्गलं किमिति युक्तं कर्तुमिति चेत्।

Topic 4 प्रथम आक्षेपः

First Objection: I have an objection, there are so many upasya devatas in the scriptures mentioned, Hari, Hara, Brahma, mangalacharanam must remember one of these is tradition. Giving up this wonderful tradition of offering to Lord, you are doing mangalam in the form of self-remembrance. How can it be appropriate mangalam? (Gita chap 13 says amaanitvam, adambitvam). (triangular format based objection)

Topic 5: Response to first objection **समाधानम्**

(५)समाधानम्—उच्यते-मय्यखण्डचिदात्मोद्धौ हरिहरब्रह्मार्केन्द्रचन्द्रवरुणयमशक्तिकुबेरगणपत्याद्युपलक्षिताः सर्वेऽपि देव स्तरङ्गयन्ते। अतो मयि सत्वप्रपञ्चाधिष्ठाने जगत्कारणे स्मृते मत्कार्यभूतास्ते सर्वेऽपि देवाः स्मृता एव भवन्ति। तस्मात्स्वविषयकं मङ्गलाचरणमेव युक्तम्।

Reply is being given, Oh Objectivist, when you are using the word self-glorification, you are referring to Jivatma. I'm not referring to Jivatma, I'm remembering aham pada lakshyarthha (not vaccyaartham). I'm that Brahman.

I'm the ocean (मय्यखण्डचिदात्मोद्धौ) undivided consciousness, all the gods you are talking about, Siva, Vishnu, Brahma with their features are all nothing but naama roopa (Taranga) waves. Ocean includes all the waves, all the Gods mentioned in the scriptures. (Soorya-arka, Chandra, Indra, yama, varuna, shakti, kubera, Ganapati). Gods are the waves, they exist in me the jagat kaaranam Adhishtaanam (upaadhaana kaaranam). When I remember one Brahman, I've remembered all the Gods. मत्कार्यभूतास्ते सर्वेऽपि---all gods are remembered when I remember the Brahman Me. As Sankaracharya says:

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं सञ्चित्सुखं परमहंसगतिं तुरीयम्।

यत्स्वप्नजागरसुषुप्तिमवैति नित्यं तद्ब्रह्म निष्कलमहं न च भूतसङ्घः॥१॥

Therefore, best invocation is self-remembrance.

Topic 6: Second Objection **द्वितीय आक्षेपः**

(६) द्वितीय आक्षेपः— ननु हरिहरादयो देवाः मायाविशिष्टचैतन्यात्मकेश्वररूपसमुद्रस्य तरङ्गा इति वक्तुं युक्तम्, न तु तवा। अत्रः ईश्वरविषयकं मङ्गलाचरणं युज्यते। किञ्च वृक्षमूलसेचनेन यथा तच्छाखास्कन्धादयस्तृप्यन्ति, यथा अन्नपानादिजनितप्राणतृप्त्या इन्द्रियादितृप्तिः, एवमीश्वरविषयकमङ्गलाचरणेनैव तद्विभूतिभूतेतरदेवतामङ्गलाचरणं सिद्धयेत्, न तु त्वन्मङ्गलाचरणादिति चेत्।

Objection 2: From another student of triangular format, he says there are several devatas like several waves in the ocean. We should remember one ocean instead of many waves. One Ishwara. (Antaryami, or hiranyagarbha or Iswara). Atleast samashti iswara namaskara is better, how are you thinking of yourself?

M: Various devatas like Hari, Hara etc are like waves belonging to one ocean (Iswara). मायाविशिष्टचैतन्य Mayaa associated chaitanya. (Iswara). They are not waves raising in you, but in Iswara Samudra. Therefore, it is appropriate to remember the great eka iswara. An example is given. किञ्च वृक्षमूलसेचनेन यथा तच्छाखास्कन्धादयस्तृप्यन्ति, When you want to water a plant, instead of watering all leaves and branches, you water the root (moolam)., they all get the benefit of water. यथा अन्नपानादिजनितप्राणतृप्त्या इन्द्रियादितृप्तिः, Similarly, when you want to nourish every limb of the body, you only give food to samaana praana in the stomach. It nourishes all the Indriyam (sense organs). By satisfying prana through food, drink etc, all sense organs are satisfied. In the same way, with eka iswara namaskara, invocation of all devatas[(they are like limbs of Iswara) Vibooti- means glory, limbs here] happens. Therefore, you should remember the eka Iswara

Topic 7: Response to second objection समाधानम्-

(७) समाधानम्- उच्यते—योगिभिर्हृदये चिन्त्यमानः सर्वज्ञः कृपालुरीश्वरोऽपि मायूपाधिवशान्मय्येवाखण्डचिन्मात्रे स्वप्नेन्द्रजाल मायामरीच्युदकगन्धर्व नगररज्जुसर्पादिवत् मृषाऽध्यारोपितः।

The eka Iswara also is vyaavaharika satyam (not paaramarthika). Therefore, it does not exist independently, it depends on the paramaarthikam Brahman. That Brahman I'm invoking, therefore it is better than invoking vyavahaarika Iswara.

M: The Eka Iswara, who is talked about great upasakas(yogibhi), who is omniscient, compassionate, who is said to be the ruler. This Iswara is superior to other devatas, but you should note that , it depends on the paramaarthikam Brahman. Therefore, adhishttanam is superior. Because of Maya only, Iswara is resting on me. First chapter of Pancadasi- Iswara is defined as Maya pratibhimbhita chaitanyam. Upon me, undivided consciousness, they are all super imposed. All the others are vyaavaharika satyam. (You will understand managalacharanam after studying Vichara Saagara). Iswara is also mithya can be compared to svapna, (pratibhaasika- by humans-micro illusion or subjective))indra jaala-magic, (vyaavaharika- Gods –macro illusion)maya, mirage water, gandharva nagara- you can imagine on the cloud, rajju sarpa-rope snake etc, they are all mithya. During managalacaranam, is it better to remember mithya or satyam, therefore satyam, what is wrong in this mangalaacaranam.

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Analysis of mangalaacharanam continues. Author introduces 4 objections against the invocation. Invocation in the form of Aham Brahmaasmi. Objection is that it should be Iswara charanam only.

When we invoke Iswara, all adhishtana devatas (अधिष्ठान देवताः) are invoked. Nischala Dasa is replying in the 7th topic. You say, all devatas are included in Iswara, therefore, Iswara invocation is better. Then I will say, everything including Iswara (vyavahaarika jiva, jagat and Iswara, maya included) is within Brahman. Therefore, Brahman invocation is superior or better. This may create a doubt in our mind. Nischala Dasa does not discuss. I want to discuss.

What is the use of invoking Brahman which is paaramarthikam पारमार्थिकम् and beyond all vyavahaaram? Paaramarthikam Brahman is beyond all transactions, is it not better to invoke Iswara who can offer blessing? Therefore, it is unwise and irrelevant to bring in Brahman. Why in vyavahaarihakam व्यावहारिकम् you are bringing Brahman? As a Jiva when writing a book, you should offer prayer only to Iswara. This may be the doubt. Nischala Dasa would have given the answer. Brahman cannot offer worship or blessings, cannot do anything, then if Brahman cannot do both, who can offer both? Jiva can offer worship, Iswara can offer blessing. Jiva also cannot offer worship, Iswara also cannot offer blessing. Because offering is possible only if Jiva and Iswara exist by themselves independently, therefore they cannot offer worship or blessing. Therefore conclusion is Brahman also cannot by itself offer either. Similarly Jiva and Iswara also cannot by themselves. Who can offer?

Point 1: Only the mixture can offer. Jiva backed by Brahman alone can offer worship. The existence is lent by Brahman. Isness comes from Brahman. Similarly Iswara by himself cannot even exist. Iswara backed by Brahman blesses. Therefore, Nischala Das says, I'm not mere Jiva, but Jiva Brahman mixture. Lakshyarth लक्ष्यार्थ I is Brahman ब्रह्मन् , Vacyarta वाच्यार्थ Brahman is Iswara or Jiva.

Point 2: As an author, I'm aware that I'm Jiva plus Brahman, while doing Managalacharanam I've 2 options, I can identify myself with Jiva status and offer Namaskara to Iswara, 2nd option, I can identify with Brahman my higher nature and claim I am Brahman in which Jiva, Jagat and Iswara are resting.

Point 3: Between the 2 options which one is better? 2nd option is better. Identifying with my Brahman status. Why? Because of 3 reasons

1. first reason is Nischala Das is writing a vedantic work, we invoke Jiva status right through in karma kanda, at least once a week, let us invoke higher nature during Vichara Saagara class, context being Jnana Kaanda. Author Nischala Das wants to remember this aspect right through. (contextual aspect)

2. Shastra itself talks of 3 types of mangalacharanam, ashirvada roopa आशीर्वाद, namaskara roopa नमस्कार, vastu Nirdesha वस्तु निर्देश roopa mangalacharanam. First one is wishing for everyone, lokaasamastha sukhino bhavantu , second I invoke my jiva status and pray to God. Let me live long enough to complete this book. 3rd is vastu Nirdesha roopa, invoking the satya vastu, nirdesha means talking about, in Gita bhashyam also, S.charya also uses this, naaraayana parovyakthat...

नारायणः परोऽव्यक्तादण्डमव्यक्तसंभवम्। अण्डस्यान्तस्त्वमे लोकाः सप्तद्वीपा च मोदिनी ॥

He says Bhagawan is satyam. Therefore, Nischala dasa uses 3rd type. Declaration of ultimate fact satyam. Nobody can raise this objection. (tradition)

3. Even invoking the knowledge given by the shastram is considered to be a Puja or an Yagna. Because shastram is given by Bhagawan. Therefore, it is considered to be the greatest form of worship called Jnana Yagna:. Lord Krishna in Gita says, I'm worshipped through Jnana yagna when somebody worships me through Gita. Adyeshyate ta imam, dharmyam.. chap 18.

अध्येष्यते च य इमं धर्म्यं संवादमावयोः । ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥१८-७०॥

Krishna says in chapter 4, Krishna enumerates 13 forms of worship, of all forms greatest form is Jnana yoga. Shreyan... sarvam akhilam.. (Jnana Yagna rupa).

श्रेयान्द्रेव्यमयाध्यज्ञाज्ज्ञानयज्ञः परन्तप। सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते॥४-३३॥

Therefore, Bhagawan only blesses him. Remembering aham brahmasmi even for a minute is great, Snaatham te.na samastha deerga salile . yagna...samsara.. dairyam (Gita Bhashyam class).

स्नातं तेन समस्त दीर्घं सलिले दत्ता च सर्वा अवनिः

1 By listening to Gita, he has taken a dip in all sacred waters, 2 greater than earth daanam

यज्ञानां च कृतं सहस्रं अखिलाः देवाश्च संपूजिताः

3 Equal to performing 1000 yagnas, 4 equal to worshipping all the Gods

संसारात् च समुद्धृता स्वपितरः त्रैलोक्य पूज्योऽपि असौ

5 Equal to doing Shraddam for all the ancestors and saving them, 6 adorable in all 3 lokas

यस्य ब्रह्म विचारने क्षणमपि स्थैर्यं मनः प्राप्नुयात्॥

If a person's mind is involved in brahma vicara for even a second, it is equal to 1 to 6

Tattha chokthum

तथा चोक्तम्

“मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम्। मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्यहम्” (कै १९)

Quotations given to establish the point. Remembering the God's teaching is best form. Jnana Yagna.

1st mantra is from Kaivalya Upanishad 19th mantra, I'm Brahman shrishti sthithi laya karanam

“atmata evedam...” “आत्मत एवेदं सर्वम्” (छा. ७.२६.१)

Chandogya chap 26th section 1st mantra. Entire creation is born out of me

“Anoraniya...shivaroopa...” Kaivalya 20

“अणोरणीयानहमेव तद्वन्मानहं विश्वमिदं विचित्रम्। पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि”॥ (कै २०)

Reference: Upanishad sangraha... publisher motilal ...only moolam of 220 upanishads are given

Refer URL <http://www.gatewayforindia.com/upanishad/upanishads.htm> (108 upanishads-sanskrit PDFs)

Hiranmaya: Shivaroopam aham asmi... I alone am appearing in the form of the smallest atom to biggest galaxy. As taught by Bhagawan, I'm remembering

“svapoornaatmaatirekhena.....nischinu”

“स्वपूर्णात्मातिरेकेण जगज्जीवेश्वरादयः। न सन्ति नास्ति माया च तेभ्यश्चाहं विलक्षणः॥

Varaha upanishad, bhagawan as varaha ...chap 2 - mantra 11 and 12

सर्वाधिष्ठानरूपोऽस्मि सर्वदा चिद्वनोऽस्म्यहम्।

Tejobindu upanishad chap 3- 13 th mantra

रक्षको विष्णुरित्यादि ब्रह्मा सृष्टेस्तु कारणम्॥ संहारे रुद्र इत्येवं सर्वं मिथ्येति निश्चिनु”॥

Tejobindu upanishad...chap 5 mantra 51 and 52 ;

Meaning: “Jiva Jagat and Iswara cannot exist without Atma. Each one has its own attributes, alpatvam(अल्पज्ञत्वम्), sarvagyanatvam (सर्वज्ञत्वम्), agnyatvam(jadam- Jagat) (अज्ञत्वम्). When we say Paramaarthika satyam (पारमार्थिक सत्यं), it exists in and through vyaavahaarikam satyam (व्यावहारिक सत्यं). That’s why it is svapoorna atma, my own higher nature. Other than the Atma, all these are not there. All these 3 are appearing because of Maya shakti of Brahman”. Sankaracharya write 5 verses on Maya. Maya pancakam. Jiva Jagat Iswara triad is because of Maya only. “Even this Maya does not exist separate from Brahman”. I’m the Atma , nirguna Atma different from all the 4 Maya inclusive.

Next shloka “sarvadhishhtana”

I’m of the nature of pure consciousness all the time. This is the Adhishttanam of all 4. Brahma (Shrushti kaaranam) श्रुष्टि कारणं, Vishnu (the sthiti kaaranam स्थिति कारणं, sustaining principle) and Shiva (samhare - Laya kaaranam- लय कारणं) also are mithya, vyaavahaarika satyam, borrow existence from me. This is for sure. (Yoga Vashishta---34000 verses- such shlokas occur here).

“tadeva brahmatvam viddhi....upasate” , “ata yonyaam...” :sarvam veda” “ityadi shrutibhya:”

“तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते” (के १-४-८) “अथ योजनयां देवतामुपास्ते अन्योऽसावन्योऽहमस्मीति न स वेद यथा पशुः”।(बृ. १-४-१०) “सर्वं तं पराध्योऽयन्त्रात्मनः सर्वं वेद”। (बृ २-४-६) इत्यदिश्रुतिभ्यः ।

Kena- 1.4 to 1.8; 5 mantras tadeva brahman....I’m that Brahman which is Jiva, Jagat, Iswara adhishtaanam.

Bri 1.4.10 whoever sees duality, he is ignorant like an animal, Advaita atma alone is satyam.. Abheda अभेद दर्शी darsi is wise, beda darshi भेद दर्शी is pashu:

“sarvam tam..” Bri.2.4.6 Maitreyi Braahmanam

Essence is, if you push the world as an object different from you and see the division, then you are isolating yourself and becoming smaller and smaller. If you reject your relatives, they will also reject when you have problem. You embrace the world, then I can claim “I am the world”. Mentally accept everyone, universal love means included everything in the “I”. (Araivanachindu po in tamil)

“sarvam chaitya... bruvantyanye” 1st line is a different quotation---Manisa Pancakam..

“सर्वं चैतदविध्यया त्रिगुणया शेषं मया कल्पितम्। --Manisha Pancakam मणीषा पञ्चकम्

ब्रह्मैवाहमिदं जगच्च सकलं चिन्मात्रविस्तारितं, सर्वं चैतदविध्यया त्रिगुणयाऽशेषं मया कल्पितम्। इत्थं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम॥२॥

“I am Brahman (pure consciousness). It is pure consciousness that appears as this universe. All this is only conjured up by me because of avidya which is composed of three gunas (sattva, rajas and tamas). One who has attained this definite realization about Brahman, which is bliss in itself, eternal, supreme and pure, is my Guru, whether he is an outcast or a Brahmana.”

Class 11 25th Feb 2012

Nischala Dasa is defending his mangalacaranam which he presented as jivatma paramatma aikya roopa mangalacaranam. Purvapakshi said, if you do not remember multiple devatas, you remember at least one iswara, because all devatas are included in samashti iswara.

Now Nischala Dasa is giving a response to this, Iswara is included in nirguna brahman, so it is perfectly ok. To go with paramartika nirguna brahman. This is equal to sarva smaranam.

“सर्वं चैतदविध्यया त्रिगुणया सेशं मया कल्पितम्। --Manisha Pancakam मणीषा पञ्चकम्

I'm none other than brahman, everything else is superimposed on me due to trigunaatmika maaya

Tesham...important word...relevant here, along with iswara...

स्वस्मिन्नेव स्वप्नवदीशानत्वादिसर्वकल्पनया॥

जीवः सर्वविकारोपादानमिति ब्रुवन्त्यन्ये”॥

Above 2 lines... Shastrasangraha...? Not sure

Svasminneva...the jivatma alone as nirguna brahma from the standpoint of lakshyarta, the higher nature is the vivarta upadana kaarnam, adhishttanam of all the products, jiva has upon himself superimposed jivatvam, Iswara and jagat, like the dream. Thus some acharyas declare. From all the above quotations, it is clear that Iswara is superimposed on nirguna brahman, therefore I don't have to remember Iswara, nirguna brahman prayer includes Iswara.

इत्यादिवचनशतेभ्यश्च—

‘यत् यत्र कल्पितं नैव तत्ततोऽधिष्ठानादतिरिच्यते’ इति न्यायादीश्वरादीनां मय्यखण्डचिदात्मन्यध्यस्तत्वेन मत्स्वरूपानुसन्धानादेव तेषां देवतान्तराणामपि मङ्गलाचरणं सिद्ध्यतीति न काप्यनुपपत्तिः॥

Yatyatre... Iti.. Na kaapya anupattati..

A general rule, if something is superimposed on something else, example snake superimposed on rope, snake does not exist separate from the adhissttanam rope.

This is nyaya.. Therefore, if nirguna brahman adhistanam is there, nothing inclusive of trimurti iswara can exist without nirguna brahman. Therefore it is enough to remember nirguna brahman which is Me. If i invoke my own higher nature, lakshyarta, nirguna brahman, all the devatas are also indirectly invoked.

Brahmasmaranat sarvasmaranam, therefore no inappropriateness here, no violation of traditional rules, No illogicality

Topic 8 : Third Objection तृतीय आक्षेपः--

out of 538 topics; Tritia akshepa chet

(८) तृतीय आक्षेपः-- ननु शुद्धे ब्रह्मनीश्वरः कल्पितः इति शक्यते वक्तुं, न तु सुतरां त्वयि परिच्छिन्ने। अतो निर्गुणब्रह्मस्मरणेनैव कृतानि भवन्तीतरसकलदेवतामङ्गलानि, न तु त्वत्स्मरणादिति चेत्—

Here purvapakshi accepts partially , ok nirguna brahman is sarvashisttanam, therefore its ok not to remember Iswara, therefore it is ideal, I'm willing to accept, but you remembering yourself, I don't accept, 4th line tadeva aham.....,

You parchinna saguna jiva, I dont accept,,,,Saguna jiva cannot claim,

M: In pure nirguna brahman, saguna iswara is superimposed, so its ok, iswara is never superimposed on you, because you are parchinna saguna jiva, as an author of vichara sagar. Itra devata mangalani krupani bhavanti... Never bring aham,

Topic 9 : Response to third objection समाधानम्

Ans: samaadhanam uchyate.. Ahameva...

(९) समाधानम्—उच्यते- यथा अधिष्ठानभूतरज्ज्वाध्यज्ञानात्सर्पादिभ्रमः, तदधिष्ठानयाथात्म्यज्ञानेन तन्निवृत्तिश्च, तथा सकलजगदधिष्ठानप्रत्यगेकरसब्रह्माज्ञानात् जगत्प्रतीयते, तदापरोक्ष्येण निश्शेषं निवर्तते च। तच्चाधिष्ठानं ब्रह्म प्रत्यगात्मा अहमेव॥

Topic 9, first 3 lines repetition of same idea that purvapakshi accepted, idea of upanishad given here, brahman is like rope, iswara is like rope snake. We did'nt say iswara is snake, because of rope ignorance, snake appears to exist, when rope is known, snake is negated, same rule should be applied to adhissttanam brahman and iswara. Therefore, saguna Iswara seems to exist as long as there is ignorance of nirguna brahman, once this is known, ignorance goes away.

M: Because if the ignorance of rope etc which is the adhissttanam, there is seeming existence of snake etc, on knowing the adhissttaanam rope, superimposed snake will lose its existence, becomes mithya, gets falsified, in the same way.

Like that, because of ignorance of adhistanam brahman, which is satyagatma, uniform consciousness, which is the adhistanam of everything including iswara, jagat is appearing. By gaining aparoksha gnanam of tat , brahman, that vyavaharika jiva jagat iswara is falsified. Such an adhishtaanam bahman includes iswara.

Controversy now. Don't include yourself. Purva Pakshi says saguna jiva can never say I'm nirguna brahman, Nischala Dasa asks, then who can claim aham brahmasmi, saguna iswara also cannot claim aham brahmasmi. Nirguna brahman also cannot claim, as it akarta abhokta, it cannot do anything. Then, none can claim. If no one can claim, upanishadic teaching of aham brahmasmi will become useless. Upanishad on the other hand addresses the saguna jiva and says tat tvam asi (chandogya Upa chapter 6- 9 times).

Why, saguna jiva is none other than nirguna brahma in saguna jiva costume, saguna iswara also is nirguna brahman in saguna iswara costume. By wearing saguna jiva costume, I have't lost my status as nirguna brahman, therefore this status continues undisturbed all the time. Even during worst praabhardha, remember, wearing the saguna jiva costume doesn't disturb nirguna brahman status. Remember the 5 capsules thrice a day, 4 th says, I, the nirguna brahman is never affected by any event in the material world or in the body mind complex. Even when I write the vicarasagara work, my saguna jiva status has not disturbed my nirguna brahma status. Like beggar vesham has not displaced the rich status of an actor. Pashyan shrunvan, aham naiva kincit karomi...

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्। पश्यञ्शुण्वन्स्पृशञ्छिघ्नन्गच्छन्स्वपञ्चसन्॥ ५-८॥

Therefore, i am remembering not the vesham me, but veshi me. This has been taught in several quotations.

“अयमात्मा हि ब्रह्मैव सर्वात्मकतया स्थितः। इति निर्धारितं श्रुत्या बृहदारण्यसंस्थया॥”

First 2 lines from aparokshaanubhuti verse 55,,, essence, I, the jivatma, is none other than brahman, s.charya says thus it has been said in briha upanishad... Ref 2.5.19 madhu braahanam and 4.4.5 shariraka brahmanam

(I'm not referring to mandukya because Sankaracharya refers only to brihadaranyaka Upanishad)

“यच्चप्रोति यददते यच्चति विषयानिह। यच्चास्य सन्ततो भावस्मादात्मेति गीयते॥” Yacchapi.....geeyate

This is another useful quotation, 4 definitions are given, atmaa kaha? Tatvabodha

From linga puranam, chap 1 section 70 verse 96.

यच्चप्रोति Yacca aapnoti, atma is that that pervades...all pervading

Aadatte iti atma... Swallowing everything at the time of pralayam..all swallowing or consumer

Atti iti atma... With jiva costume, atma experiences everything...all experiencing

Atati iti atma..ever existent

4 derivations, therefore atma s nirguna brahma

“तत्त्वमसि” (छा.६.८.७) “त्वं तदसि।” Tat tvam asi, tvam tadasi...tat

cha 6.8.7 mahavakyam..you are that nirgunam Brahman, Tvam tadasi...not known

“यत्परं ब्रह्म सर्वात्मा विश्वस्यायतनं महत्।”

“सूक्ष्मात्सूक्ष्मतरं नित्यं तत् त्वमेव त्वमेव तत्।” (कै १६)

Yat param brahma16 th kaivalya upanishad...nirguna brahman is you

Class 12

03.03.2012

Page 6 Quotation 6th line

“तत्त्वमसि” (छा.६.८.७) “त्वं तदसि।”

“यत्परं ब्रह्म सर्वात्मा विश्वस्यायतनं महत्। सूक्ष्मात्सूक्ष्मतरं नित्यं तत् त्वमेव त्वमेव तत्।” (कै १६)

“एकमाध्यन्तरहितं चिन्मात्रममलं ततम्। स्वादप्यतितरां सूक्ष्मं तद्ब्रह्मासि न संशयः ॥” (अन्न ५.६५)

“अनेन सर्वं ह्येतद्वेद।”

In this portion, the author Nishchala Dasa is analyzing the appropriateness of the mangalacharanam. Aikyasmaranam as mangalaacharanam.

Bhagawan has himself declared several forms of poojas and yagnas. In Gita, Chap 4—13 types of yagnas mentioned. Among all types of yagnas, Jnana yagna is greatest

Shreyan yagna....

श्रेयान्द्रव्यमयाध्यज्ञाज्ज्ञानयज्ञः परंतप। सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥४-३३॥

In Chapter 18, Krishna says I am very much pleased if my devotees worship me through Jnana yagna. Gnana yagnena ishta...

अध्येष्यते च य इमं धर्म्यं संवादमावयोः। ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥१८-७०॥

We saw tatvamasī.

“त्वं तदसि।” –paingala Upanishad chap 3 first mantra, interesting Upanishad. Chap 3 has several mantras which are there in pancadasi. We don’t know who has taken from where. Definition of shravanam, mananam and nidhidhyasanam definitions are there.

“एकमाध्यन्तरहितं चिन्मात्रममलं ततम्। खादप्यतितरां सूक्ष्मं तद्ब्रह्मासि न संशयः ॥” (अन्न ५.६५)

Is from Annapoorna upanishad.. chapter 5 mantra 66. Brahman is non-dual without beginning or end of the nature of pure consciousness, which pervades the entire creation. It is extremely subtle, than even akaasa (khaat--pancami akaranta napunsaka linga—kham shabda). Nirguna Brahman is subtler than eka guna akasa (shabdha is the attribute). Tat brahma asi---you are that Brahman, na sanshaya:-it is a doubtless fact. Enough of dasoham, may you progress to soham.

“अनेन सर्वं ह्येतद्वेदा।” --- briha 1.4.7 ...atma....upaseeta

Anena hyetata sarvam in Briha Upa. Atma jnanena sarva gnanam bhavati---Atma is Brahman

“तदेतत्प्रेयः पुत्रात्प्रेयो वित्तात् प्रेयोऽन्यस्मात्सर्वस्मादन्तरतरं यदयमात्मा। स योऽन्यमात्मनः प्रियं ब्रूयाणं ब्रूयात् प्रियं रोत्स्यतीतीश्वरो ह तथैव स्यात्। आत्मानमेव प्रियमुपासीत।” (बृ १.४.१०)

Here reference is there Bri 1.4.8

Gist: Upanishad says Atma alone is the dearest thing for everyone. Therefore, Atma is Aananda svaroopam. In Tai upa, Brahman is described as aananda svaroopam, therefore both are one and the same. If you go to any other anaatma ananda, it will not be permanent. They will make you cry, because they will “die” one day. Renounce the dukha Anatma ananda.

“आत्मा ह्येषां स भवति।” (बृ १-४-१०) “यत्साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरः।” (बृ ३-४-१) इत्यादिश्रुतिभ्यः। “एव” इत्यवधारणेनांशांशित्वविकारविकारित्वोपास्योपासकत्वाद्विद्वन्निबन्धनो भेदः सुतरां प्रत्यगेकरसस्य मम, चिन्मात्रस्य ब्रह्मणश्च नास्तीति सिद्ध्यति।

Eshaam refere to devataa; Atma of jiva and Deva is the same 1-4-10, in 3-4-1- openly talks of Jivatma brahmatma aikyam. Aparoksha atma and sarvantara Brahman are the same. Eva iti.... By using eva, which means definiteness, “एव” –Jivatma and Paramatma are one and the same, therefore you should never talk about any relationship between them. A few

relationships between Jivatma and Paramatma which people talked about are mentioned here. 3 are listed.

1. Amsa amsitva: I am part of paramatma...like wave is part of ocean...hand is part of body, especially vishtadvaitam philosophers claim.. Nischala Dasa refutes this.
2. vikara vikaritam;; Karyam, karanam relationship.. that is also not there.
3. upasya upasakatva—worshipper worshipped relationship..

All these relationships based on division are totally not there between us two; for Me who is the inner consciousness (chinmatra) and Brahman. In mangalacaranam, how can I do Namaskaram when there is no division?

एतेन कारणाधीनत्वरूपकार्यत्वं प्रकाशाधीनत्वरूपप्रकाश्यत्वं, अधिष्ठानाधीनत्वरूपाधेय (रोपित) त्वं चेत्येतत्त्रिविधपारतन्त्र्यं मम न संभवतीति सूच्यते।

Because of this discovery, I do not have dependence on any one. As aartha or artharthi or jignyasu bhakta I don't depend on anybody. I don't have to seek any support from anyone. I don't depend on Bhagawan too as I do not look upon myself as Jiva... Maiyeva sakalam jaatam....

“मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम्। मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्यहम्” (कै १९)

Therefore, why should I do a namaskaram which conveys something different? Dependence—paratantryam opposite of svaatantryam. 3 types of dependence talked about.

1. कारणाधीनत्वरूपकार्यत्वं Karana adheena roopa karyatvam: when I look upon myself as karyam, I should depend on kaaranam..having status of kaaryam.. Karanam dependence
2. प्रकाशाधीनत्वरूपप्रकाश्यत्वं If I am revealed by another entity, I become dependent on the revealer (prakaashakam) Every Anatma is to be revealed. –illuminator dependence (sensiency dependence)
3. अधिष्ठानाधीनत्वरूपाधेयत्वं Supported ---aadheyam Supported ---aadheyam I don't dependence on a support too. (support dependence)

तस्माच्चिन्मात्रप्रत्यप्रोपस्य मम मङ्गलमेव शुद्धब्रह्मविषयकं मङ्गलं भवति।

I am not any of these bhakthas, as jnani bhakta I should not rush to bhagawan. Why? Chap 7..jnani tu aatme....

Aham atma Gudakesa...I myself am paramatma... ahameva Brahman...

Therefore my mangalacaranam is remembering my higher nature...shuddham Brahman

(१०) चतुर्थ आक्षेपः ---ननु भवद्गुरुपरम्परागतसर्गुणेष्वेवतानमस्कारात्मकमङ्गलं युक्तं कर्तुमिति चेत्।

Topic 10: Fourth Objection चतुर्थ आक्षेपः

Objectionist asks, you are a sanyasi...all sanyasis of advaita parampara are called dasanaami-ten titled- theertha, saraswati, bharati, vanam etc shared by sankara mata. They have to attach to one of the sankara mata.. we are supposed to be followers of Sringeri mata...taking Sanyasa means new horoscope... age is supposed to be calculated from year of sanyasa, 1984 – (our Swamiji) took Sanyasa.. your veda is Yajur veda, devata is Sarada. Aham brahmasi...bhoorivara samprada... therefore, **why can't you offer namaskara to your devata as per your mata?** Adhiguru is Sureshwarachary for you.

(thotakacharya-jyotir math)

(११) समाधानम्- उच्यते- यत्स्वरूपपरिज्ञानाय साधकाः चित्तशुद्धये निष्कामकर्माणि, चित्तैकाग्र्यायोपासनानि च यमाध्यष्टाङ्गसहिता आचरन्ति तादृशप्रत्यगेकरसचिन्मात्राखण्डब्रह्मरूपत्वात् स्वस्य मम, कमन्यं नमस्कुर्वामि। स्वस्वरूपातिरिक्तस्य द्वैतस्याणुमात्रस्याप्यभावात् भेदघटितत्रिपुटीविषयनूतनमस्कारादिव्यवहार एव न संभवतीत्यभिप्रेयः॥

Topic 11- समाधानम्

Nischala Dasa is not a nastika. He can go to temple and do namaskara. He wants to say that's one form of invoking the Lord. Another form of invoking the lord is from standpoint of Ahamkara lakshyarth... Paramaarthika satyam. Therefore, I can use I for Ahamkara or atma. After assimilating the Vedanta, I've the facility to switch between these 2. I can do namaskara in the temple in front of other people. I can claim Aham Brahmasmi. All Jnanis do namaskara roopa mangalacharanam. Very popular in all the grantas. Why can't I be a little different? Let's learn about aikyasmarana roopa mangalacaranam. All Sankaracharyas normally do 3 to 4 hours of managalam, poojas. Let grihastaas know there is this type of namaskaaram also. Even during chaturmasyam, poojas are done. When can we pull people to Jnanam? Therefore, I want to do this kind of puja deliberately, I'm also writing this book vichara sagara grantha on this topic. I'm grateful to God because he has given me this freedom. He could have kept me under control. I'm an asthika, appearing as naastika.

Class 13: 10th March 2012

During mangalacharanam, he is inspired by the binary format and therefore in advaita format. This remembrance is also a form of jnana yoga. God loves this.

तादृशप्रत्यगेकरसचिन्मात्राखण्डब्रह्मरूपत्वात् स्वस्य मम ---I'm invoking the Brahman, my higher nature, that is the pratyak,inner truth, ekarasam cinmatra, uniform consciousness, akhandam, without any division of worshipper and worshipped. All spiritual seekers are

trying to discover that advaitam Brahman, I look upon myself as the ultimate goal. They are all coming to Me, who is none other than Brahman.

First description of saadhaka: यत्स्वरूपपरिज्ञानाय साधकाः --for knowing myself, all the seekers, निष्कामकर्माणि, चित्तैकाग्र्यायोपासनानि च यमाध्यष्टाङ्गसहिता आचरन्ति; some are doing karma yoga for chitashuddhi, more advanced ones are doing upasanas, also practicing yamaadhi ashtaanga yoga prescribed by Patanjali. Yoga saadhanams we accept, we don't accept yoga darsanams. Yama, niyama, asanas. All yogas are described in chapter 6 and 7. स्वस्य मम—I'm that destination.. कमन्यं नमस्कुर्याम्!---All these divisions of jiva, jagat and Iswara are only naamaroopa.. which second thing will I offer namaskaaras? There is no second thing other than Me. स्वस्वरूपातिरिक्तस्य द्वैतस्या ---other than Me, the advaita Brahman, nothing is there , even wee bit (Anu), therefore no transactions are possible. Inclusive of Namaskaaras नमस्कारादिव्यवहार, because every vyavahara requires tripudi—subject, object, instrument. भेदघटितत्रिपुटीविषयनूत—bheda ghatita, division less

Mandukyakarika—last shloka, durdarsha gambheeram....nissthitir...nissvadhakaara..

अलातशान्तिप्रकरणम्

दुर्दर्शमतिगम्भीरम्, अजं साम्यं विशारदम्। बुद्ध्वा पदमनानात्वं, नमस्कुर्मो यथाबलम्॥१००॥

Having known the reality, which is incomprehensible, very profound, birthless, uniform, pure and non-dual, we offer salutations according to our capacity.

वैतथ्यप्रकरणम्

निस्तुतिर्निर्मस्कारः , निःस्वधाकार एव च। चलाचलनिकेतश्च, यातिर्यादृच्छिको भवेत्॥३७॥

A sannyasi is without praise, without salutation, without rituals and with the body and the Atma as the abode. He is spontaneous.

11 topics of Mangalacharanam is over

Topic 12 (आ. १२-१३) ग्रन्थमहिमा—

(१२) वेदान्तसिद्धान्तरूपिनीरपूर्णेऽतिगम्भीरोऽयं विचारसागराख्योग्रन्थः। गुरुमुखात् तीव्रतरश्चद्वाभक्तिसाधनचतुष्टयपूर्वकमस्य ग्रन्थस्य श्रवणमनननिदिध्यासनजन्यस्वस्वरूपापरोक्षसाक्षात्कारेण अविध्याध्यखिलानर्थनिवृत्त्या केवलाद्वितीयचिन्मात्ररूपो धीरः परमानन्दमाप्नोति।

This text titled vicharasaagara is very very profound text, just as an ocean, vast horizontally and deep vertically. वेदान्तसिद्धान्तरूपिनीरपूर्णे---full of waters ---vedantic conclusions of the prasthanatraya granta and others. { (ND says somewhere, I studied 600 odd advanced

grantaas) Therefore, this extract is based on all these. Although he was so great, he wrote this book in Hindi, not Sanskrit.}

टिप्पणी २. गुरुशिष्ययोः तत्त्वबुभुत्साकथारूपेण वादेन वा, पूर्वपक्षसिद्धान्तचर्चारूपेण वा, जडचेतनपदार्थयोः उपक्रमादिषड्विधतात्पर्यलिङ्गैर्यो निर्णयः स विचारः। तेन पर्यवसन्नोऽर्थः सिद्धान्तः। स एव सागर इव सागरः। कुतः ? - अनेकषड्कापड्कप्रक्षालकसमाधानरूपसलिलपूर्णस्वात्। अनेकाध्ययरूपतरङ्गवत्वात्। कठिनप्रमेयरूपग्राहवत्वात्। शुद्धबोधस्वरूपनिर्णयिकसिद्धान्तरूपरत्नानामाकरत्वात्। परकूलप्रापणाय शुद्धबुद्धिरूपनौकावत्वात्। असकृदभ्यासात्मकानुकूलवातेरित्वात्। अनन्यप्रत्यग्रहानिष्ठगुरुरूपनौकादण्डवत्वात्। एतत्प्रत्यय अभ्यास - जनितज्ञानगम्यमोक्षरूपतीरवत्वाच्च।

In the footnote, expansion is given. Footnote 2: what is vichara? Gurushishyayo.... 3 different meanings: 1st type: can be in the form of dialogue between Guru and shishya, meant to know the truth. 2nd one: purva paksha...siddhanta textbook between objection answer, a type of granta, 3rd type: upakramaaadi...analyzing all the Upanishads to study 6 clues, upakramo...adhyasa, upapathi... (Upanishad classes...shadlingas.)

Excerpt from Brahmasutra class (Sadanandaji's notes):

First question is therefore what are those six factors or shhat lingaani? Lingam means an indicator. lingyate iti lingam . That which indicates is lingam. The shhat lingaani are:

upakrama - upasa.nhaarau abhyaasaH apuurvataa-phalam.h | artha-vaada upapattiH ca lingyam taatparya nirnaye ||

To establish the importance of certain topic six indicators are enumerated. The first one is upakrama upasamhaarau - which means the identity or oneness of the theme at the beginning and in the end. The second one is abhyaasaH or repetition - that which is repeated must be important. Third one is apuurvataa, whatever enjoys newness, that which is not known. The fourth one is phalam - fruitfulness or benefit, something is important only if it is fruitful or useful. The fifth one is arthavaadaH, or stutiH or glorification, whatever that is glorified must be important. Finally, upapattiH, reason or logic. Whatever fulfills the logic is of importance and whatever is illogical or irrational or unreasonable cannot be the central theme. These are the six factors.

Is it dvaita, vishishtadvaita...or anything else? I want to probe based on my analysis... this is also vichaara: , in fact in Brahmasutra 3rd type is attempted . Such a vichara is conducted in this book and is vast and deep like an ocean, it has been titled vicharasaagara..(Karmadaraya samasa)...ocean of enquiry.

Next Question: Why do you compare this to an Ocean? There are several common features. To remove all the stains of the intellect, we have waters. Anekashanka...Answers to all doubts available here. Doubt removing water is the ocean. It has got huge waves in the form

of several chapters. Sharks will also be there..katina prameya roopa---hairsplitting topics... which may swallow you..(you may not come to the next class). Shuddhabhodha... full of pearls of wisdom...that will confirm the 3 basic teachings of Vedanta...brahma satyam, jagat mithya, aham brahmaiva. Vedanta siddhanta nirnaayaka—essentials of Vedanta confirmed by these pearls. Nidhi:. So many pearls. It is like diving for pearls...parakula.... For this ocean two shores are there, this end is samsara theera:, after going through vicara sagara, we will go to Moksha teera:. Shudha bhuddi ship (nauka) for reaching the other shore is required. You need favourable wind also, asakruabhyasa...repeated study, fanning is required (by favourable wind in the form of repeated study). Oars required. Danda...srotriyabrahmanishta Guru. Guru, who is brahma nishta (non different from himself) will assist in moving forward. Promise: last line: other shore will be reachable through jnanam, born out of repeated Shravana, manana, nididhyaasanam...

Back to Moolam

गुरुमुखात् तीव्रतरश्चद्वाभक्तिसाधनचतुष्टयपूर्वकम् ---With the help of Guru, one must study this book with intense bhakti and shradda, faith and devotion, along with saadhana chatushtaya sampatthi..., shravanam, mananam, nididhyaasanam...all explained later...

By this study, स्वस्वरूपापरोक्षसाक्षात्कारेण, aparoksha is used wherever knowledge deals with Myself.. pratyaksha is used when knowledge deals with a nearby object. Paroksha...far away object..saakshatkaara: - when I look upon this knowledge as a fact by myself. No doubts if it is fact or not. Jnanam taken as fact is saakshat kaaranam. Aparoksha saakshatkaranam: A clear knowledge about me which is a fact for me. Only format adaptable is binary...

अविद्याध्यखिलानर्थनिवृत्त्या All problems like Avidhya are eliminated. Taking mental problems as My problems is born out of misconception. (I'm the mind) born out of ignorance. If I've not assimilated that I'm not the mind, I take mental problems as my problems. This is clarity... this has to be a fact for me.

केवलाद्वितीयचिन्मात्ररूपो – I claim myself to be pure non dual consciousness; claimed by धीरः a wise student... footnote 3---dhee means buddhi, ra means rakshanam, a student who has protected his intellect from worldly preoccupation (family, work , body mind, possessions) deeyam rakshati iti dheeraha. परमानन्दमाप्नोति--- he attains ananda by claiming ananda svaroopo:

ननु सत्त्वेनेकप्राचीनोद्धन्तेषु सूत्रतद्भाष्यवार्तिकादिषु किमित्ययमपूर्वो ग्रन्थोऽघुना विरच्यत इति चेन्न। तेषामत्यन्तप्रौढोत्तमाधिकारिकत्वेन मन्दानामुपकारायास्य साफल्यात्।

Nischala Dasa raises an objection. Why are you writing this? Already there are innumerable vedantic grantas, sootras, bhaashyams, vartikaas

Class 14: 17th March 2012

Mangalacharanam: Mangalasya aacharanam (anushttanam); An action meant for generating auspiciousness (vaachika karma-oral activity)-shashti tatpurusha samaasa; Now author speaks about the significance of this work. Every author had to justify the necessity of such a book. Those days people could question the need for this book. Purvapakshi says already there are so many texts written earlier. Nischala Dasa belonged to 19th century. When already we have so many, why are you adding one more?

Nanu means objection: Many ancient works are already there, examples being sutra..brahma sutra with 5 levels of commentary (Sankaracharya's bhashyam, bhaamati-comments on Sankaracharya's bhashyam, kalpataru- comments on bhaamati,parimalam-comments on kalpataru); vaartikam-independent critical analysis of the bhashyams, Sureshwaracharya's vaartikams on tai. Upa. and brihadaranyaka bhashyam, manasolas vaartikam...140 verses commentary on dakshinamurty stotram(10), etc. In the tippani definition for sutram, bhaashyam, vaartikam given ... Tippani 4,5,6 (quoted during my brahmasutra bhashyam). Why at all you are introducing another new vedantic work in the name of vichara sagara. If such an objection is raised, it is not valid, because it is necessary.

तेषामत्यन्तप्रौढोत्तमाधिकारिकत्वेन मन्दानामुपकारायास्य साफल्यम् All the vedantic works are too profound and scholarly, they are meant for scholarly students. Definition of scholarly student is one who has learnt the mimamsa shastra jargon. Poorva mimamsa has several technical words. Nyaya vaishesika shastram is also profound with its own jargons and technical words. Paribhaasha—technical words. Old and new school of nyaya shastram. One who is thorough with Mimamsa and nyaya paribhaasha are termed scholarly student. Nischala Dasa says, I've attempted to introduce advanced Vedanta avoiding mimamsa and navya nyaya paribhaasha. If you know Sanskrit, we will be able to decipher vicarasagara. Advaita siddhi etc are full of these paribhaasha. Even Madhusoodhan saraswathi on Gita is full of Mimamsa and Nyaya paribhaasha. 99% of books contain mimamsa and nyaya paribhaasha. Only 2 authors discuss without these, one Nischala Dasa (in original hindi work) and Vasudevendra Brahmendra saraswathi also don't use mimamsa and nyaya. Contents are advanced, but no jargon used. Avacheda and avachinna not used. Another equally great author is there who has discussed advanced Vedanta without jargons, Ramaraya kavi:, 160 plus books written. (lived for 39 years). They say he is Sankaracharya's avatara. (Yesterday's book review in Hindu talks of this). Shariraka chatussootri vichara: (first 4 Brahmasutra chapters). This book is meant for non-scholarly students. (navya nyaya sastra spread from 14th century...siddhanta bindhu commentary on Dasashloki (Sankaracharya responded to his Guru as introduction), nabhoomir..., by Madhusoodhana saraswathi). For manda students, this vicharasagara is useful.

Topic 13

(१३) सत्स्वपि अनेकेषु भाषाग्रन्थेषु पञ्चभाषात्मबोधादिषु विना विचारसागरं स्वात्मविषयकसर्वसंशया न सत्स्वपि अनेकेषु भाषाग्रन्थेषु पञ्चभाषात्मबोधादिषु विना विचारसागरं स्वात्मविषयकसर्वसंशया न निवर्तेरन्।

Another objection: This book does not require nyaya mimamsa shastram, Ok, there are already many vedantic granthas in hindi. (Tamil has 14 levels of vedabtic texts). Why are you adding another hindi book? All these works are written by people who are not scholarly, therefore, they don't discuss advanced Vedanta. Therefore, doubts are possible. In many regional language works (here hindi), vedantic texts are available like "panca bhaasha atma bodha", without the vicarasagara hindi granthas, all doubts won't get cleared. (vishistaaadvaita or advaitam?). We should have the courage to negate all other philosophys without disrespecting the great acharyas. (Kapila- Saankya, kalada muni---vaisheshika). It is delicate intellectual job. Many people have a wrong notion that dismissing vishishtadvaita means disrespecting Ramanujaacharya. In Brahmasutra, chapter 2 is exclusively employed for dismissing all other darsanams. Ramaraya kavi belongs to vaishnava tradition, he studied pancadasi to dismiss advaitam. Instead of dismissing, he got converted to advaita. Virulently he attacks vishishtadvaitam. (That's why I avoid his works). Doubts regarding atma will be cleared. Vishistadvaitam says Atma is like anu , Atom, Advaitam says vibhu, the opposie.

यतः केचन ग्रन्थकाराः श्रवणमात्रं कृत्वा भाषाग्रन्थं रचयामासुः। ततस्तद्विषयाः केचन शास्त्रानुसारिणो न भवन्ति। क्वचित् शास्त्रार्थवैपरीत्यञ्चोपलभ्यते। अपरे केचन स्वल्पशास्त्राभ्यासमात्रेण भाषाग्रन्थान् रचयामासुः। तत्र वेदान्तार्थस्य समग्रस्यानुक्तत्वात् न तैर्निस्संशयज्ञानमुदेति। अस्मिन् विचारसागरे तु वेदान्तार्थाः समर्पकाः समग्रतया शास्त्रानुसारेण प्रतिवाध्यन्ते। सर्वत्र शास्त्राविरोधेन चात्मज्ञानोपयोगिविषयाः सप्रपञ्चं निरूप्यन्ते। तस्मादयमेव सर्वेभ्यो वेदान्तग्रन्थेभ्य उत्तमोत्तमः। नास्तस्य समं ग्रन्थान्तरम्।

A genuine problem: with regional language works: Such a problem is not there with VicharaSagara. Because there are some authors, who only do Shravanam(listening to Gita course), partially listened to some vedantic granthas in regional languages without knowing Sanskrit. Because of this, many ideas presented are proper ideas, but there are many ideas which are not in keeping with Sastra teaching. One popular idea is 4 path philosophy, Moksha can be achieved through 4 routes. Jnana yoga, bhakti yoga, karma yoga, raja yoga (mystic people through meditation). Such authors have not studied proper texts, Sankaracharya says there are many maargas for citta shuddi but only one path for Moksha.

Such teachings are "veda viruddham". In Gita, none of the chapters said that, nama sankeertanam is enough. In many places, they are opposed to vedic teachings. क्वचित् शास्त्रार्थवैपरीत्यञ्चोपलभ्यते Innocent audience does not know, therefore they are misled. अपरे केचन स्वल्पशास्त्राभ्यासमात्रेण भाषाग्रन्थान् रचयामासुः For authorship, one should have studied

several granthas, they have studied only few granthas and authored regional works. तत्र वेदान्तार्थस्य समग्रस्यानुक्तत्वात् न तैर्निस्संशयज्ञानमुदेति। Therefore, the vedantic work is never presented in a complete manner. For a listener, incomplete knowledge will generate all kinds of confusion. Thorough knowledge will never arise. (he will say I may be Brahman or my Guru says so). Author says elsewhere that “I have studied a lot of vedantic shastras” . All shaddarsanams, 100s of work he has studied. Nischala Dasa is great because he has sacrificed writing a scholarly work, and deliberately comes down and writes non scholarly work.

अस्मिन् विचारसागरे तु वेदान्तार्थाः समर्मकाः समग्रतया शास्त्रानुसारेण प्रतिवाध्यन्ते। सर्वत्र शास्त्राविरोधेन चात्मज्ञानोपयोगिविषयाः सप्रपञ्चं निरूप्यन्ते। All vedantic works he has taken (even minute details) in their totality (all prakriyas, pratibimba vaada, avaccheda vada etc) in keeping with traditions, without violating the original Sanskrit work, not only self knowledge but all allied topics useful for self-knowledge (like rope snake example). तस्मादयमेव सर्वेभ्यो वेदन्तग्रन्थेभ्य उत्तमोत्तमः। Therefore, this (vicarasagara) is the greatest of the greatest of all other vedantic works. (Swamiji says, “ It is indeed true”). नास्तस्य समं ग्रन्थान्तरम्। There is no other work equal to this. With this, introduction is over. Next Anubhanda chatushtayam.

Class 15

24th March 2012

Uniqueness : It is in regional language, author is a scholar of vedantic works(normally most authors of non Sanskrit works are not scholars of advanced vedantic texts ,it is profound,it does not violate traditions ,it avoids jargons of tarka and mimasa and hence rarest of rarest .

Topic 14 अनुबन्धचतुष्टयम्-

(आ. १४-१७) साधनचतुष्टयनिरूपणम्-

(१४) अनुबन्धचतुष्टयम्-अधिकारिविषयप्रयोजनसंबन्धानामनुबन्ध इति नाम।

Saadhana catushtayam is part of anubhandachatushtayam. Introduction of अनुबन्धचतुष्टयम् in topic 14. Group of 4 factors.

Anubhanda is the name of group of 4 factors known as adhikaari- a fit candidate for vedantic studies. Vishaya: Subject matter, prayojanam benefit, sambhanda connection between knowledge and the benefit (अधिकारिविषयप्रयोजनसंबन्ध) Four put together is called anubhandha:. Tippani gives the meaning: instantaneous connecting or linking factor. Connector between human being and Vedanta.

“सर्वस्यैव हि शास्त्रस्य कर्मणो वापि कस्यचित्।

यावत्प्रयोजनं नोक्तं तावत् तत्केन गृह्यते॥“

Any shastram or ritual that is there in the tradition or scripture that will appeal to a person only under one condition. If benefit is known, it becomes relevant to that person. This ritual is great has no response, but if you say son will get married immediately, it will appeal. M: “Whatever be the scripture, whatever be the ritual, as long as the purpose or benefit is not mentioned, until then a person will listen passively, there is no motivation to perform that ritual.” Similarly for Vedanta also. Only if you tell the benefits, they will come to Vedanta.

इति वचनात्प्रयोजनादिज्ञानामावे ववेकिनां गन्ते प्रवृत्त्यनुपपत्तेस्तदङ्गभूतोऽनुबन्धः प्रथमं निरूप्यते।

If one does not know the prayojanam etc (4 linking factors), for those people who are very particular about their time, and prioritise their time, they will not attend the classes. Therefore, you have to talk about the extraordinary benefits.

(आ. १५-३२) अधिकारिनिरूपाणम्-

Discussion of Adhikari—fit candidate for Vedanta ; topics 15 to 32

Topic 15: (१४) अधिकारिलक्षणम्- definition of Adhikari

निसर्गत एव सर्वेषामन्तःकरणेर्मलविक्षेपावरणात्मकदोषत्रयमास्ते।

Right from birth, we have several impurities. Obstacles for Moksha. In the mind of every Jiva especially human beings, three levels of impurities are there, malam, vikshepam, aavaranam.

Tippani elaborates Malam as paapam. A specific papa which makes **raga dwesha** too many. (resulting in extrovertedness). Vikshepa:- **restlessness of the mind**, preoccupation of the mind; aavaranam: **self-ignorance** (concealment or covering the nature of the self, fact that I'm Brahman). Moola avidhya of Naishkarmyasiddhi Chapter 3 introduction.

निष्कामकर्मनिष्ठानेनान्तःकरणस्थमलरूपदोषनिवृत्तिः।

उपासनया विक्षेपस्य यस्य निष्कामकर्मोपासनाभ्यां मलविक्षेपयोर्निवृत्तावपि स्वस्वरूपावारकाज्ञानं न निवृत्तं, यश्च पुष्कलसाधनचतुष्टयसंपन्नः सोऽधिकारी।

3 methods to remove this. Karma kanda to remove malam, Upasana kaanda presents upaasana to remove vikshepa and Jnana yoga for aavarana nivrutti:

Raga dwesha stuck in antakaranam will come down due to Karma yoga FIR reduction, 3C increase.

Through Upaasana (saguna Iswara dhyanam), both eka roopa and viswa roopa dhyanam, restlessness of the mind will gradually subside.

A person who has practiced both Karma yoga(grihastaashrama) and Upasana Yoga(vaanaprasthaashrama) for long time, that person is called Vedanta adhikaari. Author describes the state of mind of such a person. Likes and dislikes are lesser and non-binding. Restlessness has also come down with respect to panca Anatma, possessions, family, profession, body. Can be seen from the body language.. He enjoys four fold mental condition. Pushkala—in abundance. Viveka, vairagyam etc.. self-ignorance is not gone yet. It is clear that Upaasanall get me blessings, but no deity can bless me with Jnanam. We require the pursuit of Jnana Yoga. Such a student is suited for pursuing vedantic studies.

Now Saadhanachatushtayam.

Topic 16 साधनचतुष्टयम्

(१६) साधनचतुष्टयम्-(१) नित्यानित्यवस्तुविवेकः, (२) इहामुत्रफलभोगविरागः ३) शमदमादिषट्कसंपत्, (४) मुमुक्षुत्वं चति।

Saadhana chatushtayam:

All are related to mental fitness. Physically you must be fit enough to attend. Inner qualifications are enumerated here.

(१) नित्यानित्यवस्तुविवेकः Discrimination between eternal and non eternal (nitya ...)

(२) इहामुत्रफलभोगविरागः detachment.. sense- pleasure detachment , which are in the form of karma phalam in this and other worlds. Detachment wrt to earthly and heavenly sense pleasures.

(३) शमदमादिषट्कसंपत् inner wealth...6 fold inner wealth. Shama, damamind control, sense mastery...mind regulation, sense regulation

(४) मुमुक्षुत्वं चति। intent desire for liberation because of which liberation becomes the top or only priority in life.

Topic 17 नित्यानित्यवस्तुविवेकः

(१७) नित्यानित्यवस्तुविवेकः- चिन्मात्र अत्मा नित्यः (सत्यः), नाशाप्रतियोगी, क्रियाशून्यः। तद्विलक्षणोऽनात्मा तु दृश्यः प्रपञ्चो नाशप्रतियोगी, अनित्यः (असत्यः), क्रियासहितश्चेति विवेचनमेव विवेकः।

What is meant by discrimination between eternal and non eternal? Atma that is “I “ which is of the nature of pure consciousness (5 features), this Atma is nitya: eternal, therefore satya:, naashapratiyogi नाशप्रतियोगी ---tarka shastra word (Author had said he will not use, looks like he will be using sparingly) pratiyogi is very important word in Tarkashaastra.. primarily used in the context of non existence (abhaava). You can never talk about non existence as an entity. Non existence is always of something. In the vessel, water is non existent. That

something whose non existence you talk about is pratiyogi. Yasya abhaava ucyate, saha abhaava: pratiyogi..

Mama haste jalam naasthi. Jalam abhaave pratiyogi...

Tarkashasstra; Abhaava is classified into 4 types; praad abhaava: prior non existence, pradhvamsa or dhvamsa abhaava: later non existence, atyanta abhaava: total non existence, anyonya abhaava: mutual non existence... 4 abhaava pratiyogis are possible..

Class 16 – 31st March 2012

Adhikari was the first topic- A fit student is endowed with four qualifications. Viveka is being discussed. Purna gnana makes him a jnani, aabhaavasa jnananam (rough jnanam). What is this? First feature is chinmaatra; pure consciousness, nitya, eternal, satya,, real, naashaatipratiyogi.

Tarka shastra word- Pratiyogi is used in the context of non existence. Whoseever non existence we are talking about, such an entity is abhaava pratiyogi. No rain means Rain is abhaava pratiyogi.

Tarkashasstra; Abhaava is classified into 4 types; praad abhaava: prior non existence, pradhvamsa or dhvamsa abhaava: later non existence, atyanta abhaava: total non existence, anyonya abhaava: mutual non existence... 4 abhaava pratiyogis are possible

Praad abhaava:-Non existence prior to birth

Pradhvamsa or dhvamsa abhaava : Later: after date of death

Atyanta: Horn of a rabbit/human being: absolutely non existent

Anyonya : Mutual: Absence of table ness in chair or vice versa is called tableness anyonya abhaava pratiyogi; chair is called anyonya abhaava anuyogi.

Now Naasha: naasha means destruction or death; later non existence. Pradhvamsa or dvamsha abhaava pratiyogi. Everything that is perishable will have later non existence. Therefore, everything perishable is called naasha pratiyogi. Opposite is Naasha apratiyogi. Atma is Naasha apratiyogi.

Kriya shoonya:- without Karma, akarta

Anatma features: different from Atma; entire visible universe comes under Anatma, naasha pratiyogi (perishable), anitya: impermanent, asatya: meaning mithya; Anatma is always endowed with action (karta). This discriminative understanding is called nityanitya vastu viveka:

उत्तरेषां त्रयाणामपि साधनानामयं हेतुः, एतत्स्थित्यधीनोत्पत्तिकत्वाद्वैराग्यादीनां त्रयाणाम्। अतो निमित्ताभावे नैमित्तिकाभावादवश्यमवादौ विवेकः, संपादनीयः।

Topic 17 continues. This viveka is alone the foundation for the other 3 later qualifications. By experiencing the mortality of near and dear ones, directly or indirectly, vairagyam comes. Mostly it is shortlived. Janma mrityu jara vyadi experience. Old age is ideal for developing vairagyam. Death may not give vairagyam, it is over in a minute. The other 3 qualifications beginning from vairagyam have their emergence only based on the existence of viveka. Other 3 are called nainittikam (karyam), viveka is nimittam-karanam. Therefore, in the absence of viveka, the other 3 kaaryams will not be there. In the beginning, viveka has to be acquired. (monkey story: Monkey was stealing the peanuts; pot was narrow, the monkey put the hand inside to get a fistful of ground nuts. It can't take out. Master comes, monkey holds on to the peanuts and does not let go. Monkey –us, peanuts, our relations, master is going to beat up the monkey, monkey can scream and cry or “let go”).

Monkey can do the tyaga;;;

Na karmana na prajaya..

In some janma, the viveka comes...Every emotional problem is thrashing coming from bhagawan. Due to one of the panca Anatma

Topic 18 वैराग्यम्

(१८) वैराग्यम्-दोषदृष्ट्या आब्रह्मलोकाद्विपरिवर्तमानेषु भोगेष्वनादररूपोपेक्षैव वैराग्यमित्युच्यते ब्रह्मपारगैः।

Definition of vairagyam: Upeksha eva vairagyam: Indifferent; Absence of raga and dwesha. Iswara shrishti: Look at the Universe this way. Annadara: Absence of over estimation of the value of universe and all sense pleasures(romantic thinking: that the object will give me permanent joy). Sense pleasures belonging to 14 lokas inclusive of brahmaloka sukham. Growing out is maturity. (not running away or suppression). Remaining here, I need to develop this by seeing their limitation (dosha drushti). Viveka janya vairagyam; sublimation. Viveka rahita vairagyam- is suppression. Sublimation gives joy. Definition given by brahmapaaragai: wise person; one who has reached the other shore of samsara (Brahman)

Topic 19 शमादिषट्कं

(१९) शमादिषट्कं नाम- शमदमश्चर्द्धासमाधानोपरतितिक्षाः।

3rd Qualification is shamaadishatkam- A group of 6 qualifications. Beginning with Shama: शमदमश्चर्द्धासमाधानोपरतितिक्षाः। (in Tatvabodha uparama came before shraddha)

शमो नाम- प्राचीनविषयवासनात्यागपूर्वकं विषयेभ्यो मनसः प्रतिनिवर्तनम्।

In Tatvabodha- mental restraint. Here a specific definition; if I have the vairagya, my mind knows sense pleasures are not worth having values. Even after intellectual conclusion, because of vaasanas, the mind wants to vote for these. That capacity to manage the mind with will power (no suppression, because it is backed by viveka), when mind pushes towards sense pleasures is shama: . Permission given to sense pleasure is nourishment of vaasanas. Without this, vaasanas weaken referred here as vaasanakshya:. Pratinivartanam is withdrawing (Kato upa: mind is rein)

दमो नाम- तद्वत् विषयेभ्यो बाह्येन्द्रियाणां प्रतिनिवर्तनम्।

Suppose I'm not able to practice shama, I'm unable to take the mind out of the sense objects, then physically take yourself out of the situation. (physically move away). बाह्येन्द्रियाणां : Restrain or withdrawal of the external sense organs, take golakams (of the physical body) away to take indriyams away

श्रद्धा नाम- गुरुवेदान्तवाक्येषु दृढतरविश्वासः, आस्तिक्यम्।

Naama refers to – To define

Firm Faith or Trust in the words of the Guru and Shastram (shabda pramaaNam). Guru's words are also considered shastram only. Faith in the validity of shabda pramaaNam. (one hour talk during Guru Purnima- What is Shraadhya?) Upadeesha....

Treating the veda pramaaNam as another sense organ. (ultimate proof for Brahman). This attitude is shraddha or aastikyam. (vishwaasa)

समाधानं नाम- लक्ष्ये ब्रह्मणि चित्तैकाग्र्यम्।

Focus of the mind (same as Tatvabodha); both short term and long term focus. For one hour, mind being fully available without any distraction. An ideal student is one who can focus from 1st word to last word. Long term focus; throughout life, I should not forget the purpose of life. Stop obsession with family.

Class 17 07-04-2012

4 fold qualification enumeration is in progress. Of them, first 2 were enumerated, viveka, vairagya, now 3rd- 6 subsidiary qualifications (topic 19);

Focus of mind. Giving top priority to top goal of life namely moksha. Vedanta agrees there are family priorities, it says in and through all these don't lose sight of Moksha. Try and achieve in this janma. This non forgetfulness of the primary goal and prioritization of goals comes under this.

उपरतिर्नाम- ससाधनानामैहिकामुष्मिकभोगहेतुनां लौकिकवैदिककर्मणां, स्रक्चन्दनादिविषयाणां, विशेषतः, स्त्रीणां च परित्यागो हालाहलवत्।

3 definitions: In Tatvabodha uparama: -svadharma anushttaanam. It assumed Grihasthas, nitya naimmitika anushttaanam. It means, kama, nishiddha and even parihaara karmas must be gradually eliminated.

In vivekachoodamani, uparati was slightly different; one has to restrain the sense organs from the sense objects. Dama: also meant this. Sense organs after dama practice can go back. They must be maintained in withdrawn condition. That is uparati:.

In vedantasaara; (given here too), renunciation of grihastaashrama; formal ritualistic renunciation of grihastaashram and formal entry into sanyasa ashram. (in gurukulam under a Guru). In Gita chap 6 bhaashyam, Sankaracharya has referred to this.

Parityaga: Total renunciation of all worldly and social duties; including family duties; vedic rituals also. (by removing sacred thread, tuft) All karma phalams will also go away. Aihika bhoga hetu,; aihika are those that are source of worldly pleasures in current janma; house, wife, children. This person renounces all these. Kamushmika bhoga hetu, pleasures of the other worlds (tai.upa). Remember Naciketas of Katopanishad (8 or 9 year old) who gave up. Sobhaavasya.....teja: Api sarvam alpayeva. Mindset must conform to naciketas mind set. Children, wife are considered as accessories of vaidika karma. Definition of Grihastaashrama is vaideka karma saadhanam. Physical body is important. Sanyasi must take care of the physical body. Beautification is not allowed. Srak- beautiful garments, platinum, gold ornaments (Rudraksham is allowed), chandana- perfumes etc should be given up. All beauty parlour visits must be given up. May you renounce all stree sambhanda (attachment or relationship with women). For a lady, the opposite. Halahalam- a poison that came during nectar extraction. These (stree or purusha raga:) are destroyers of spirituality. Stree and purusha are not haalahalam. Why visheshata:; because natural instinctive force is there. Therefore, stree and purusha raga are very strong. (especially sanyasis have to be careful).

तितीक्षा नाम- शीतोष्णक्षुत्तिपासादिद्वन्द्वसहनम्।

Titeekshaa: developing tolerance level. We can adjust the infrastructure to suit ourselves. We are able to change environment to suit our raga dwesha. More I adjust the external condition, my capacity to adjust becomes lesser and lesser. Lesser the endurance power, greater the irritation, losing temper happens (short fuse). In gita, yamhinam vyata,....sama dukha..

Maatra sparshaastu....agamapyi...

M: cold and heat, hunger and thirst, all similar pairs of opposites, learning to put up with. Before eating (even coffee drinking), we are supposed to go through morning oblations,

prayers everything. Capacity to postpone eating until this is over. Very important for a sanyasi. Titeeksha required is more.

शमादीनां षण्णामपि साधनानामेकसाधनत्वेनैवामिप्रेतत्वात् विवेकादीनि चत्वार्येव साधनानि। न नवेति ज्ञेयम्।

All 6 qualifications must not be treated as 6 qualifications, all of them put together must be treated as one qualification. Only with these, you will have saadhana chatushtayam. The 6 starting with shama put together must be counted as one primary saadhanam, this is the intention of all the vedantic scholars. Therefore only 4 fold qualifications. Don't count 9 independently.

Topic 20 मुमुक्षा

(२०) मुमुक्षा नाम- स्वस्वरूपभूतब्रह्मावाप्तिरनर्थनिवृत्तिश्च मोक्षः इति तस्मिन् तीव्रतरेच्छा॥

Mumuksha naama:

Mumuksha is defined as Moksha iccha. Tasmin:- In Moksha, intense desire must be there (teevratara iccha). There is a rule that the intensity of our effort is directly proportional to the intensity of desire. If we require full benefit, effort required is very intense. Definition of Moksha: two components: Aatyantika aananda prapti: attainment of the highest aananda. Aatyantika dukha nivrutii:. First : Svaswaroopabhhota brahma avapti: ---Brahma is aananda (aanando brahma.....tai-upa-bhriguvalli). Aananda which is ones own real nature. Avapti is attainment. Second is: anartanivruttsicha- freedom from or cessation of all form of human problems or struggles. Displacement of Sansara dukham with brahma anandam

Class 18 09-06-2012

In the first chapter, the author is analyzing the anubhanda chatushtayam. In two fold ways;; saamanya and vishesha. 1st chapter is saamanya vichara:. First topic was adhikari or candidate for vedantic studies. Saadhana chatoushtayam is being discussed. Topic 20 was discussed in the last class before vacation. Mumuksha naama teevra tara iccha...Intensity is like a person' hair which is on fire. (burning desire!!!).

With this saadhanacatushtayam topic is over

Topic 21 ज्ञानोत्पत्तिसाधनानि

(२१)ज्ञानोत्पत्तिसाधनानि- विवेकादिचतुष्टयं, श्रवणमनननिदिध्यासनानिस्त्रीणि, तत्त्वंपदार्थशोधनं चेत्यष्टौ ज्ञानसाधनानि।

Initially a spiritual seeker knows he wants Moksha, but does not know how to achieve. Some say, naama sankeerthanam, naada yoga:, kundalini, ashtanga yoga. Music etc will give

liberation. Naturally this mumukshu is confused. If he has saadhana chatushtaya sampatthi, he would know about shraddha ---faith in scriptures. Acharyas can be different but vedas are the same. S. charya says in brahmasutra, that he will not accept patanjali if he does not go based on vedas. Patanjali speaks about dvaita philosophy therefore, I don't go by his teaching. He may be a great muni. Kanaada muni, Jaimini are all dvaitins and therefore no validity. If you want validity, listen to vedas.

Veda says Moksha is not possible through all these ways, they will give only chita shuddhi not Moksha. Only through advaita jnanam. Seeking Moksha is equal to seeking advaita jnanam.

Author here describes jnana utpatti saadhanani. If I have teevratara Moksha iccha, I have teevratara jnana iccha. Very intense desire for advaita jnanam. What are the means are there for this? 8 disciplines you have to observe. Vivekaadi, saadhana catustayam enumerated before. (4) Observing is not writing notes, but you have to regularly watch if you are maintaining these (notes is good for imbibing). Then, shravanam, mananam, nidhidhyaasanam (3). Tatvam paddartha shodanam; clear understanding of tat and tvam (paramatma and jivatma svaroopam- sat, cit) tat cit aikya jnanam (8). Shodhanam- enquiry.

Now relative importance of each discipline.

Topic 22 अन्तरङ्गबहिरङ्गसाधनानि

(२२) अन्तरङ्गबहिरङ्गसाधनानि- विवेकदीनि पूर्वोक्तसाधनान्यष्टावप्यन्तरङ्गसाधनानि। यज्ञदानतप आदीनि बहिरङ्गसाधनानि।

Antaranga is directly connected. Bahiranga remotely connected- Sadhanaas for following until a person comes to antaranga. Once this happens this can be dropped. (unique topic only available here). All the 8 saadhanas mentioned in the 21st topic, all of them get the status of antaranga saadhanani. Must be there at all times. (until jnana utpatti) . Three others mentioned, yagna, daanam and tapa;; pancamahayagna, charity, austerity or moderation in everything; mentioned in veda and gita; in Briha upa (4.4.22- shaareeraka brahmanam—big para-foundation for karma yoga...tametam vedana vacanena...); Gita 17th chapter, satvika, rajasa, tamasa yagna, srt tapa, srt daana; 18th chap yagna, daana, tapo

All these 3 can be dropped after taking sanyasa.

अनयोर्मुमुक्षुर्जिज्ञासौत्कट्येऽन्तरङ्गमेव साधनमनुतिष्ठेत्।

Jignyasa autkatyam- when intensity of hunger for spiritual enlightenment is so high, everything else becomes irrelevant. He need to follow only antaranga saadhana, he can (not must) renounce bahiranga saadhana. Such a sanyasi need not feel guilty. If you fall port reduction, you can derive benefit of sanyasa.

यस्य साधनस्य श्रवणादिकं तत्कार्यभूतमपरोक्षज्ञानं वा दृष्टं फलं, तदन्तरङ्गमित्युच्यते। विवेकादिचतुष्टयं श्रवणे मुख्यसाधनम्; बहिर्विषयाभिमुखस्य विवेकाध्ययोगाच्छ्रवणाध्यसिद्धेः।

Definition of antaranga saadhanam: Whichever saadhana contributes to shravana manana niddhidyasanam, is antaranga saadhanam. Therefore, saadhana chatushtayam is called so. Whereas, yagna, daana tapas do not necessarily contribute to shravana, manana, nidhidyasanam. Second definition: whatever contributes to advaita jnanam is also antaranga saadhanam. The first 4 contribute to shravana, manana, nidhi, later 4 to advaita jnanam. Whereas yagna, daana, tapas don't contribute to either. M: whichever contributes to the visible result of shravana, manana, nidhidhyasanam, or whichever contributes to aparoksha jnanam (advaita jnanam) which is the result of shravana, manana, nidhidhyasanam.

Class 19

16th June 2012

Yagnadi trayam, vivekaadi catushtayam, shravanadi trayam, tat tvam pada vicara—11

8 of them : vivekaadi catushtayam, shravanadi trayam plus tat tvam pada vicara—antaranga vicaraani

Thus he introduces 11 and classifies into 2 groups antaranga and bahiranga. Basis for later 8 as antaranga and first 3 as bahiranga. **Vivekadi chatushtayam have been categorized as antaranga as they lead to shravanaadi trayam**, yagnadi trayam need not lead to shravanaadi trayam. Coming to class is considered very important by Swami Niscala Das. **Shravanadi trayam plus tat tvam pada vicara will lead to jnana utpati, therefore called antaranga.**

“यस्य साधनस्य श्रवणादिकं तत्कार्यभूतमपरोक्षज्ञानं वा दृष्टं फलं” Whichever leads to jnanam, drushtam phalam in this janma itself, that is antaranga saadhanam. Mumukshtavam becomes dashing. Teevratara mumukshatvat. Vivekadi chatushtayam leads to shravanadi trayam.

एवं श्रवणमनननिदिध्यासनान्यपि ब्रह्मसाक्षात्कारे मुख्यसाधनानि, तद्भावे तदभावात्।

Without shra, man, ni, aham brahmasmi jnanam cannot arise. Therefore, it is also antaranga saadhanani.

तत्त्वमोः पदार्थज्ञानमप्यखण्डमहावाक्यार्थभेदज्ञाने कारणम्। इत्थं विवेकादिचतुष्टयस्य श्रवणादौ, श्रवणादेश्चापरोक्षज्ञाने, तत्त्वंपदार्थज्ञानस्य महावाक्यार्थज्ञाने च क्रमेण कारणभावापत्तौ पूर्वोक्तान्यष्टावप्यन्तरङ्गसाधनानीत्युच्यन्ते। अतस्तानि साधनानि मुमुक्षुणा तीव्रतरश्रद्धया संपादीयानि॥

Clear knowledge of tvatpadaartha (paramaathma), tatvamo:- tatpadasya and tvampadasya, that is pure existence, jeevatma- pure conscience. Essential knowledge of Vedanta. In the rise of the aikya jnanam, message of every mahaavakyam. Former 4 is cause for later three, all 8 are antaranga saadhanani. Extremely important for jnanan. Therefore, those 8 saadhanaas, should be implemented with extreme commitment. (in comparison to, yagna, daana, tapa:) Increase antaranga saadhanani, don't increase bahiranga saadhanaani

यस्य साधनस्य श्रवणं वा ज्ञानं वा दृष्टप्रयोजनं न भवति, किन्तु चित्तशुद्धिमात्रं फलं, तत् ज्ञानस्य बहिरङ्गसाधनम्।

Definition of bahiranga saadhanani- yagnadi trayam They are bahi ranga, because these will not lead to shravanaadi trayam. Will not lead to aikya jnanam also. They do lead to mind purification. Citta shuddhi. If a person continues life long in naama sankeertanam, he will die a pure person, he will not obtain moksham.

एवं यज्ञादि कर्माणि बहिरङ्गसाधनानीत्युच्यन्ते। यद्यपि तानि सकामस्यानुष्ठीयमानानि संसारहेतुत्वेन बन्धाय भवन्ति न तु चित्तशुद्धये, तथापि “यथाक्रतु” श्रुत्या संयोगपृथक्त्वन्यायेन च निष्कामस्य चित्तशुद्धये भवन्ति। तस्मान्निष्कामस्य मुमुक्षोः चित्तशुद्धिद्वारा ज्ञानोत्पत्तिहेतुत्वाध्यज्ञादीनि बहिरङ्गसाधनानीति, विवेकादीनि त्वन्तरङ्गसाधनानीति चोच्यन्ते।

In this manner yagna and others are referred as bahiranga saadhanaani. Even after becoming spiritual seeker, don't renounce rituals like pooja, shraadhham etc. especially pancamaha yagnam. Mimaasa now. Shloka: karmana badhyate jantu.... S charya quotes in his bhashyam, karma or ritual leads to samsara only. The student is confused. This statement and yours are contradictory. Is karma banda kaaranam or Moksha kaaranam? It is both. Result can be only one? How is this possible? We borrow from purvamimamsa. General rule utsarga: is any karma can produce only one result. 2 types of result for one and the same result are mentained. In purva Mimamsa, it is said, whenever veda mentions this, it can produce 2 types of results. (samyoga prutagvan nyaya:) Vedanta is utara mimamsa shastram. It is borrowing संयोगपृथक्त्वन्यायेन. If one and the same karma can produce 2 types of results, how do I know what type of result I will get? Based on the application of the karma, result will be determined. Depends on sakaama or nishkaama sankalpa.. first is banda kaaranam, second is Moksha sankalpa (upadesa saram, kruti...banda kaaranam shloka ishwararpitam... Moksha kaaranam shloka...chitashodakam ...)

M:no doubt, the yagna daanam etc will cause bondage, when done with worldly desires. At the end of Puja, always say swati prajaabhya... kale varshatu parjanya... sarveshaam svastir bhavatu...Based on shruti pramaanam, and संयोगपृथक्त्वन्यायेन mimamsa nyayam or sootram, very same ritual can lead to citashuddhi and untimately Moksha also. Chan upa 3.14.1... yathaakratu..

ekasyatu ubhayar....is the sootram

yagnadi trayam; daanam, tapa... bahiranga saadhnaani. Author is discussing a mimamsa aside note. According to purva mimamsaka philosophy,, nitya karma will not produce any result. Its like paying tax to government, you cannot ask for rewards. nitya naimittika karmas are nishphalam. if you don't perform them, you will get paapam due to omission. Vedanta does'nt accept this. (not said here, in another context we will study this). Our view is non performance will have consequence of paapam, performance of nitya naimittika karma will produce results. What results; vedanta says 2 types of results; 1 svarga-heaven, 2 chittashuddhi. One karma can produce 2 results based on the upadhi kaara. (conditions). Sakaama and nishkaama. Without desiring for svarga when I do sandhya vandanam, I get chittashuddhi. What is shruti pramaanam is given here. "yata kratu" from chandogya 2.14.1. yata kratu yasmin loke purusha: bhavati....Based on sankalpa, he will get results. Example: A person was walking on the road, somebody pushes him down, he got injured, and was angry with the person who pushed him down. When he turns, he sees a water lorry going forward. He studied and understood the purpose of pushing. Superficially it is a himsa karma, but the motive was saving and therefore he will get punyam. Samyoga...phalam, prutaktvam-bheda:.occurs in purva mimamsa sastra. Therefore, it becomes a bahiranga saadhanam, it becomes nishkaama and will produce chittashuddhi

तस्मान्निष्कामस्य मुमुक्षोः चित्तशुद्धिद्वारा ज्ञानोत्पत्तिहेतुत्वाध्यज्ञादीनि बहिरङ्गसाधनानीति, विवेकादीनि त्वन्तरङ्गसाधनानीति चोच्यन्ते। बहिरङ्गानि=विप्रकृतानि। अन्तरङ्गानि=सन्निकृतानि । यज्ञादिनिखिलकर्माणि तत्साधनवित्तदारपुत्रादीनि च निश्शेषं यः सन्न्यस्यति स एव ज्ञाने उत्तमाधिकारी। ज्ञानाधिकारिणि यज्ञादीनामसंभवातानि बहिरङ्गानीत्युच्यन्ते।

For a seeker, yagnadi trayam will indirectly help in this rise of knowledge, by way of producing chittashuddhi and then jnanam. therefore they are said to be bahiranga saadhanani. Vivekadi (8 ones) are called antaranga saadhanani (this is very unique and found only in vicarasagara). bahi: plus angam- means viprakrushtaa, remotely useful saadhanas. Antarangani means sannikrushtani...close or proximate saadhanas. He derives an important corollary. Since yagnadi trayam are only bahiranga saadhani meant to generate anttaranga saadhana, vivekadi chatushtayam. Once vivekadi chatushtayam is generated, yagnadi trayam is not relevant. If you continue to do that, it can become an obstacle in jnanam pursuit. Time for shravanam becomes less. A person may become extrovert also. Either one must take to sanyasa or reduce remaining in the ashrama (PORT reduction). The purpose of gruhastaashramam is yagnadi trayam, vivekadi chatushtayam. Once this has come, yagnadi trayam is not relevant and therefore grihastaashrama is non relevant. One should renounce grihastaashramam as per Saint Niscala Dasa. He makes a beautiful statement. Whoever renounces grihastaashrama is the fittest student for shravanadi anushttanam. Other people can be students, may not be fittest necessarily. They are fit or fitter but not fittest student. Either manda or madhyama adhikari. Utama adhikari

for the renouncer. vedanta vijnana sunictitarta... mundaka...during poorna kumbha of sanyasi we chant this. M:Suppose a person renounces yagnadi trayam totally. Renunciation of daily karmas must be done formally only. To stop sandhyandam, formal way is required. (like a formal resignation from a job). Sanyasa ritual---2 day ritual. Even in death bed, sandhya vandanam cannot be stopped. Son has to do for father. After Sanyasa, he can't stay with his wife. Sanyasa only after vivekadi catushtayam prapti. Even to directly get sanyasa from brahmacharya ashram, he must have got this from purva janma - grihastashrama. In a vividishaa sanyasi, yagnadi trayam is absent. Other 8 are there. vivekadi catushtayam, shravanaadi trayam, tat tvam pada... Whatever is present in a vividisha sanyasi is called antaranga saadhanani. What is absent here is bahiranga saadhanani. With this topic 22 is over.

Further hair spitting now.

Topic 23: विवेकादीनामन्तरङ्गसाधनत्वनिरूपणम्

(२३) विवेकादीनामन्तरङ्गसाधनत्वनिरूपणम्- विवेकादीनाम् ज्ञानाधिकारिणि
संभवात्तान्यन्तरङ्गानीत्युच्यन्ते।

Analysis of proximity nature of the vivekadi 8 saadhanas. If all 8 are close, among them which are closer? How the gradation will be? Compared to vivekadi chatushtayam, shravanaadi trayam is important. It is closer to jnanam. With saadhana catushtayam, you may not have shravanaadi trayam. Tat tvam pada vicara: is most important.

Question asked by a student: Why do you enumerate shravanam separate and tat tvam pada vicara separate? Difference is technical. Shravanam is divided into 2. 1)maha vakya vicara roopa shravanam (svaadhyaya roopa shravanam), we focus on maha vakya vicara, jivatma paramatma eikyam. 2) we enquire to find out if this aikyam is the central message of the upanishad or vedanta. This question can come. There are other statements in the vedanta which say jivatma and paramatma are different. Mundaka : dva suparna.....samaane... says both are diagonally opposite. So, what is the ultimate message. Tatparyam...or bottomline. is it dvaitam or advaitam? Therefore another type of enquiry to required to find out. Tatparya nirnaya roopa shravanam. (6 lingas, upakrama...arta vaado--in upanishads we have spoken about upakramadishadlinga) **When ND describes, first one refers to Tatparya nirnaya roopa shravanam, second one (tat tvam pada vicara) refers to maha vakya vicara**

Class 21 : 30th june 2012

In sanyasa, you cannot renounce antaranga sadhanani. These 8 are very important. M: vivekadi chatushtayam , are present in the Uttama Adhikari of jnanam, a sanyasi, vivekadi chatushtayam must continue. Therefore, called antaranga saadhanani (proximate).

अत्रचायं विशेषः- विवेकादीनाम् श्रवणे उपयुक्तत्वात् श्रवणादीनां च ज्ञाने विनियुक्तत्वात् विवेकादीन्यपेक्ष्य श्रवणादीनि अन्तरङ्गसाधनानि।

With regard to the 8 saadhanas, we've to note these special points. vivekaadi chatushtayam will not produce knowledge, it will take you to shravanaadi trayam, only shravanaadi trayam will give knowledge. Therefore, it is more antarangam.

विवेकादीनि तु तदपेक्षया बहिरङ्गानि। यद्यपि सर्वत्र वेदान्तशास्त्रेषु ज्ञानं प्रति विवेकादीन्यन्तरङ्गसाधनत्वेनैवोक्तानि न बहिरङ्गसाधनत्वेन, तथापि विवेकादीनां हि, ज्ञाने अन्तरङ्गसाधनीभूतश्रवणमेव प्रत्यक्षं फलम्। श्रवणादिविवेकादीन्यपि जिज्ञासुना मुमुक्षुणाऽवश्यमादर्तान्येव न तु यज्ञादिवद्भावात्। तस्मात्कारणात्, यज्ञादपेक्षयाऽन्तरङ्गत्वाच्च तान्वन्तरङ्गसाधनानीत्युच्यन्ते।

No doubt, in all vedanta shastra, with regard to jnanam, vivekadi chatushtayam has been categorised as antaranga saadhanani traditionally, I'm not totally in agreement. ND says I'm in disagreement, direct benefit of vivekadi chatushtayam is not jnanam. A shravanam is the result which deserves to be categorised as antaranga saadhanani. Even though vivekadi chatushtayam deserved bahiranga status, they have got antaranga status, because a vedantic student must observe vivekadi chatushtayam at all times. To highlight their importance, and also to indicate they are closer to jnanam in comparison to yagnadi trayam, they are classified as antaranga saadhanam.

आ २४-२६ ज्ञाने मुख्यान्तरङ्गसाधनश्रवणादीनां लक्षणम्-

Shravanam and others definition: primary and proximate saadhanas of jnanam

Topic 24 श्रवणलक्षणम्

(२४) श्रवणलक्षणम्- वस्तुतो विचार्यमाणे श्रवणादीन्यपि नान्तरङ्गसाधनानि ज्ञानस्य, किन्तु तत्त्वमस्यादिमहावाक्यान्येव; प्रमाणफलत्वात् ज्ञानस्य। "तं त्वौपनिषदं पुरुषम्" (बृ. ३-९-२६) "वेदान्तविज्ञानसुनिश्चितार्थाः" (मु. ३.२.६) इत्यादि श्रुतिभ्यः। श्रवणं नाम युक्त्या षट्षिषतात्पर्यलिङ्गवेदान्तवाख्यानमद्वितीये प्रत्यगभिन्नब्रह्मणि तात्पर्यनिर्णयानुकूलचेतोवृत्तिविशेषः।

Shravanam is used in very generic form representing vedantic study. In the entire study process, what contributes to this knowledge? we study avastatrayam etc, shrishti kaaranam also, dvaita vaakyam, dva suparna etc. He divides Shravanam into 3 types, one is tat parya nirnaya roopa shravanam.

1 tatparya nirnaya shravanam only dismisses dwaitam and vishishtadvaitam.

2 tatvam padaartha shodhanam:shravanam: Similarly, avastatrayam, panca kosa etc also analyses only jivatma, similarly when shrushti is analysed, it is independent paramaatma analysis.. No aikyam discussed here.

3 Mahavaakyam: Jivatma, paramatma equated exclusively in Maha vaakyam: this is the liberating message

1 and 2 do not contribute to knowledge. Sravanam no 3 alone is maha antaranga saadhanam. Generates knowledge.

M: When you make a careful study, even shravanam no 1 and 2 are not really antaranga saadhanani, only 3 is real shravanam, clearly understanding the mahaavakyam is important for jnanam.

Bri 3.9.36 aupa nishada purushaa..

mundaka 3.2.6 vedanta ...

The above support this.

Shravanam no 1 is defined: By studying the 6 indicators; (foot note given below: taught in kai or tattriya into, this was done)

" उपक्रमोपसंहाराबभ्यासोऽपूर्वता फलम्।

अर्थवादोपपत्ति च लिङ्गं तात्पर्यनिर्णये ॥" इति वचनात्।

next page has all 6 indicators. check brahmasutra notes (pages 13 onwards elaborately discussed)

By employing these 6 clues for analysis, the application of the mind to understand advaitam alone (neither dvatam and vishistaadvaitam) is the central message. We cannot say all 3 are OK. They contradict each other. We don't discuss acharyas like Ramanujacharya or Maadhwacharya. Use your intellect and understand. Go by your understanding. Full freedom is there in advaita. Understand and follow this. If Shishya is not convinced, its OK. Conviction in jivatma paramatma aikyam is shravanam no 1??

Class 22 07-07-2012

ND wants to point out that shravanam no 3 alone gives rise to liberating aparoksha jnanam (mahavakya shravanam)

Topic 25 मननलक्षणम्

(२५) मननलक्षणम्- मननं नाम प्रत्यग्रहैक्यसाधक तद्भेदबाधकयुक्तिभिः सदोद्वितीयब्रह्मात्मैक्यानुसन्धानम्।

Mananam is nyayashatra pradhaanam while shravanam is mimamsa pradhaanam. Yoga shastram is heavily useful in nididhyaasanam. प्रत्यग्रह्यैक्यसाधक Reinforcing advaitam (pratyag- jivatma, paramatma aikyam) , तद्भेदबाधकयुक्तिभिः refuting (baadhaka) jivatma paramatma philosophy. Dvaitins say there are 5 fundamental differences, 2 jivas are different, 2 objects are different, jiva jagat different, jiva- Iswara difference, jagat Iswara difference (bedha:).

Whenever this confusion comes it must be removed.

Topic 26 निदिध्यासनलक्षणम्

(२६) निदिध्यासनलक्षणम्- भेदप्रत्यया (अनात्मप्रत्यया) नन्तरितब्रह्माकारप्रत्ययप्रवाह एव निदिध्यासनमुच्यते। निदिध्यासनपरिपाकावस्थैव समाधिरिति, निदिध्यासनेऽन्तर्भावान्न समाधिः पृथक्साधनत्वेन गण्यते।

ब्रह्माकारप्रत्ययप्रवाहः Thought flow is nididhyaasanam. Removal of thought is not meditation. (yoga shastra says meditation is removal of thoughts, stopping of thoughts) . Vedantic meditation is thought flow (continuous flow). भेदप्रत्ययानन्तरित Without being distracted by any other thought (dvaita thought). In yoga shastra, samaadhi is discussed at length. Here Samaadhi has a different meaning, here it is absorption in nididhyaasanam. Therefore, samaadhi is not different from nididhyaasanam. Only intensity is different. Later Samaadhi is divided into savikalpa and nirvikalpaka samaadhi. In Samaadhi also, thoughts are there. Samaadhi is divided into savikalpaka and nirvikalpaka, both have thoughts. In Samadhi one is absorbed in thoughts. In savikalpa, one is absorbed in vedantic teachings forgetful of surroundings. In Nirvikalpa Samadhi, it is still more intense, a person is unaware of the surroundings, he forgets himself as a perceiver or meditator (self forgetfulness plus surrounding forgetfulness).

Pancadasi...refer foot note

ध्यातृध्याने परित्यज्य क्रमात् ध्येयैकगोचरम्। निवातदीपवत् चित्तं समाधिरभिधीयते॥पञ्चदशी-५५)

Topic 27 श्रवणादिप्रयोजननिरूपणम्

(२७) श्रवणादिप्रयोजननिरूपणम्- श्रवणादीनि यध्यपि न साक्षाज्ज्ञानसाधनानि, अप्रमाणत्वात्; तथापि तानि ज्ञानप्रतिबन्धकीभूतबुद्धिदोषासंभावनाविपरीतभावनादीन् नाशयन्ति। असंभावना= संशयः । विपरीतभावना=विपर्ययः ।

role of shravanam (tatparyanirnaya shravanam), mananam, nididhyaasanam. All these 3 do not come under pramaanam. 6 pramaanams are there but meditation is not one of them. knowledge comes from only mahavakya shravanam. yadhyapi, tathaapi : they are useful (like a cup to drink water from, you cannot say cup is waste) in removing varieties of

misconception. Nothing else is required for liberation other than understanding, that is understood. asambhaavana- means samshaya: doubt; vipareeta bhaavana means viparyaya: habitual wrong paradigm

श्रवणस्योपयोगः - वेदन्तवाक्यं किमद्वितीयं ब्रह्म बोधयति, उत यत्किञ्चिदर्थान्तरमिति प्रमाणगतसंदेहः श्रवणेन निवर्त्यते।

following 3 topics

Shravanam removes which one, mananam removes which one, nidhdhyasanam

shravanasya upayoga: earlier lakshanam was discussed (topic 24) Benefit of shravanam no 1: (tatparyanirnaya shravanam), is to resolve interpretational problems, nothing to do with logic; each of dvaitam, vishishtadvaitam will interpret prasthanatryam their own way. We are daasas only.

Class 23

14-07-2012

In this portion, the author is talking about the role of shravanam (tatparyanirnaya roopa shravanam),,, mananam and nididhyaasanam. This is only for removing doubts. Shravanam removes seeming internal contradictions within Vedanta itself with respect to, dvaitam, vishishtadvaitam and advaitam. Other than shruti pramaanam, all other pramaanams like pratyaksham, anumaanam, arthapatti, upamanam, laukika shabdas, vaidika karma kanda all reveal dvaitams (external contradictions). Resolving the external contradiction is called mananam. Nididhyaasanam is meant to resolve subjective contradiction existing within me after vedantic study.

मननस्योपयोगः - जीवब्रह्मणोरभेदः सत्यः उत भेद इति प्रमेय गतसंदेहः। स चानेकप्रकारोऽपि मननेन निवार्यते।

Is the jivatma paramatma aikyam a fact or not? Can I claim I am jagat adhidhitaanam? We have so many external contradictions, jaina mada, baudha mada, mimamsa etc. These have to be removed through mananam. Brahmasutra (chapter 2).

निदिध्यासनस्योपयोगः-‘देहादिदृश्यप्रपञ्चः सर्वोऽपि सत्यः, जीवब्रह्मणोर्भेदश्च सत्यः’ इति धीर्विपरीतभावना। सा च निदिध्यासनेन निवार्यते। एवं श्रवणादित्रयं ज्ञानप्रतिबन्धकीभूतासंभावनाविपरीतभावनानिवृत्तिद्वारा परम्परया अपरोक्षज्ञानसाधनं भवति। न तु साक्षात्।

Even after removing these contradictions, what I feel and what I know are different. Only I know this. Viparyaya: or vipareeta bhaavana is this feeling, world is mitya, I’m intellectually convinced but I don’t feel in practical life. For all practical purposes, I find world is satyam. Especially the panca Anatma, possession, profession, family and problems, my body and the

pains all over the body, my mental stress and tension are maha satyam. I'm nowhere near God, let alone aikyam. This strong message continuously comes from my innermost heart. Manonigraha was given great importance in mandukya karika.(like emptying the ocean with a blade of grass). This can be eliminated through nididhyaasanam. Jivanmukti viveka: a complete book on this. In this manner, all 3 exercises are not meant to generate knowledge, but to remove the 3 fold contradictions, pramaana, prameya and vipareta bhavana contradictions. Asambhaavana (pramaana), prameya and viparita bhaavana can be removed only indirectly. This will help in advaita jnanam indirectly not directly.

What we have discovered is a peculiar fact. 3 bahiranga (yagnaditrayam) and 8 antaranga were enumerated. Vivekadi chatustayam also does not produce knowledge, shravanadi trayam (one seen just above) also cannot , we said, Tat tvam padaartha shodanam, independent enquiry of jivatma and paramatma (shravanam no2) will help only independent knowledge. They also don't deal with aikyam. Conclusion is all the 11 saadhanams are not saakshat saadhanaas. What is it then?

Sharvanam no 3: Mahavakya...

Topic 28 अपरोक्षज्ञानसाक्षात्साधनम्

(२८) अपरोक्षज्ञानसाक्षात्साधनम्- ज्ञानस्य साक्षात्साधनं तु श्रोत्रेन्द्रियसंबद्धवेदान्तवाक्यमेव। तच्च द्विप्रकारम्। अवान्तरवाक्यं महावाक्यं चेति। जीवात्मपरमात्मस्वरूपप्रतिपादकवाक्यमवान्तरवाक्यम्। तदैक्यप्रतिपादकवाक्यं महावाक्यमिति चोच्यते। अवान्तरवाक्येन परोक्षमेव ज्ञानं जायते। महावाक्येन त्वपरोक्षमेव। 'अस्ति ब्रह्म' इति ज्ञानं परोक्षम्। 'अहमेव ब्रह्म' इति ज्ञानमपरोक्षम्।

Mahavakya shravanam (shravanam no 3) is the aparoksha jnana saadhanam. Mahavakya shravanam gives the knowledge means what? Whether the mahavakyam produces knowledge, shravanam produces knowledge or both? Will medicine cure disease? Medicine will not cure. Medicine consumption cures the disease. Medicine by itself cannot cure disease without consumption. Consumption alone cannot cure. Consumption of medicine can cure. Similarly mahavakyam and shravanam together produce jnanam. Which should have real credit? Medicine should get credit, mahavakyam gets credit. The appropriate term is consumed medicine cures the disease. ND wants to say mahavakyam (shastra vakyam) should get credit. Shravanam is important though. Therefore saskshat jnana saadhanam is (shruta)Vedanta vaakya saadhanam. All previous 11 are preparatory alone. He wants to divide Vedanta vaakyam into 2 types. Brahma lakshana vaakyaani or brahma bodhaka or pratipaadaka vaakyaani producing brahma jnanam (avaantara vaakyaani- Brahman understood in 3rd person- paroksha jnanam). (Brahman which is shrishti sthithi laya kaaranam)

Second type: Brahman which you have been referring as tat in 3rd person , no more that Brahman, but I'm Brahman.. 3rd person Brahman is Anatma , Brahman in 1st person is

satyam. I'm Brahman. Aham brahmasmi. Jivo brahmaiva naapara:. (maha vakyam giving rise to aparoksha jnanam)

M: Unlike the previous 11 saadhanaas, saakshaat saadhanam (Vedanta vaakyameva) must be given credit. The consumed Vedanta vaakyam;;;consumed by the ears (shrotrendra indriyam) . Vedanta vaakyam is 2 fold, avantara vakyam and mahavakyam, both produce jnanam directly. Avantara vakyam – any statement that describes jivatma svaroopam independently and paramatma independently. Aikya prati paadakam talks of jivatma paramatma aikyam. All these are maha vakyams . Avantara vakyam give paroksha jnanam. Mahavakyam give aparoksha jnanam only. Ahameva brahma jnanam is aparoksha jnanam .

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After dealing with the 11 saadhanas, 3 plus 8 antaranga saadhanas. Now the Acharya has come to the main saadhanam of brahma jnanam. All 11 previous saadhanaas are only supporting ones. Only direct one is Vedanta vaakyam. Vedanta vaakyam brahmajnanam janayati. All knowledge is through pramaanam only. Therefore, brahmajnanam has to be generated through pramaanam only, first 5 cannot therefore only Vedanta vaakya shabda pramaanam can lead to brahma jnanam. Avantara vakyam give paroksha jnanam. I know about the existence of Brahman and know the lakshanams, satyam, anatum, jnanam Brahman, jagat kaaranam. Mahavakyam gives aparoksha jnanam. Ahameva brahma jnanam is aparoksha jnanam .

Shravanam no 2, 11th saadhanam in the list, tat tvam padaartha ... this was named shravanam no 2 by me. Now, we are referring to this as avantara vakya shravanam. Shravanam no 2 is avantara vakya vichara. Shravanam no 3 gives aparoksha jnanam.

“त्वमेव ब्रह्मासी” इति गुरुपदिष्टमहावाक्यश्रवणानन्तरं श्रोतुः शिष्यस्य पुष्कलसाधनसंपन्नस्य “अहं ब्रह्मास्मि” इत्यपरोक्षमेव ज्ञानं जायते।

Very important line. 2 important conditions are required for generating knowledge. गुरुपदिष्टमहावाक्य Guru knows how to prepare the mind, like a farmer who knows how to prepare the ground. Condition1: Mahavakyam must come from shrotriya brahmanishttaa guru (minium shrotriya even if not brahma nishttaa)

Condition2: student must have gone through 3 bahiranga saadhanani (yagna, daana, tapa) and 4 antaranga saadhanani (saadhana catushtayam); must be optimum (100% accomplished not required, optimum satva guna required)

Shishya will helplessly understand doubtlessly the mahaavakyam. All 3 factors are required for jnanam, mahavaakyam, guru upadesa, qualified student. **Credit must go to maha**

vaakyam. Bhaamati Kaara and Vaacaspati mishra gives credit to mind, Swami Niscala Dasa disagrees. Vidyaranya swami wants to give credit to both mind and maha vaakyam. (Doctor is important or digestive system is important or medicine is important; credit must go to medicine) (they are all advaitins)

श्रोत्रेणासंबद्धं वाक्यं नैव ज्ञानं जनयेत्। अतः श्रोत्रेन्द्रियसंबद्धमहावाक्यमेवापरोक्षज्ञानहेतुः। महावाक्येन सर्वेषां ज्ञानमपरोक्षमेव जायते, न तु परोक्षमिति नियमः।

A mahavaakyam which is not heard (not connected to shrotrendriyam) cannot produce jnanam. For all the qualified students, aparoksha jnanam alone is generated. Mahavakyam never generates paroksha jnanam for a qualified student. This removes an important misconception that you need nirvikalpaka samadhi for enlightenment.

(आ २९-३१)- महावाक्यमपरोक्षज्ञानहेतुरित्यत्राक्षेपसमाधानानि-

A debate between vidyaranya and Nischala dasa , both advaitins, vidyaranya- purvapakshee, guru, shishya shastram, which is important. Vidyaranya says, shishya and shastram are important. Sarvajnatma muni- A great vedantic Acharya in 9th or 10th century, a disciple of Sureswaracharya, sankshepa sharirakam, 2000 verses, in wonderful meters, advanced scholarly work. Sharirakam- means brahmasutram, meaning concise brahmasutram, 4 chapters, verse 14 to 19, the same topic is discussed (ND is nineteenth century). This concludes shastram must take credit. ND borrows from here. Vidyaranya group is purvapakshee.

M: Mahavakyam alone should take the prime credit. Following objections are raised with respect to vidyaranya group and the rely by samskepa sarirakam group

Topic 29 अत्र केचिदाक्षिपन्ति

(२९) अत्र केचिदाक्षिपन्ति- (१) श्रवणादीनि महावाक्यानि च समुच्चित्यैवापरोक्षज्ञानं जनयन्ति। केवलानि तु वाक्यानि परोक्षमेव ज्ञानं जनयेयुः, नापरोक्षम् । (२) केवलवाक्यान्त्येव यद्यपरोक्षज्ञानं जनयेयुस्तर्हि व्यर्थानि स्युः श्रवणमनननिदिध्यासनानीति।

All these are hair splitting topics. With respect to credit, some people, given in footnote, vidyaranya group of people raise the following objections. Statement 1: mahavakyam is one factor, shravanam (4 antaranga saadhanaas, shravanam, mananam, nididhyaasanam and tat tvam padartha shravanam) done by Shishyas is second, only both combined (samuccitya) are to be given credit for aparoksha jnanam. Mere vakyams can give only paroksha jnanam. Vicara sahita mahavakyam gives rise to aparoksha jnanam, vicara rahita will produce paroksha jnanam. Statement 2: If vicara rahita mahavakyam, without enquiry, generates aparoksha jnanam, then shravanam, mananam, nididhyaasanam will become futile or redundant. (vyartha)

न च केवलमहावाक्यादपरोक्षमेव ज्ञानं जायते, श्रवणादीनां त्वसंभावनाविपरीतभावनानिवृत्तावुपयुक्तत्वान्नव्यर्थेति वाच्यम्।

Purvapakshee assumes an answer given by Niscala Dasa group. (keep na ca out, kevala onwards answer) ; they reassert that mahavakyam (kevala or vicara rahita) will generate aparoksha jnanam only; shravanam manana will still not become redundant. Shravana etc are still valid and purposeful for removing various obstacles in the form of pramaana and prameya asambhaavana and vipareeta bhaavana. (see upayoga: done last class). Na cha vachyam: don't argue in this manner.

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न च केवलमहावाक्यादपरोक्षमेव ज्ञानं जायते, श्रवणादीनां त्वसंभावनाविपरीतभावनानिवृत्तावुपयुक्तत्वान्नव्यर्थेति वाच्यम्। अपरोक्षज्ञानविषये वस्तुनि कस्याप्यसंभावनाविपरीतभावनानुदयात्, केवलादपि महावाक्यादपरोक्षमेव ज्ञानं जायत इति वदतां मते, तत्त्वमस्यादिमहावाक्यैर्ब्रह्मापरोक्षज्ञानोत्पत्त्यनन्तरसंभावनाविपरीतभावनानुपपत्तेः श्रवणादि साधनानां व्यर्थतैव स्यात्। अस्मन्मते तु (पुर्वपक्षिमते) केवलवाक्येन परोक्षमेव ज्ञानं प्रथमं जायते। श्रवणादिसहकृतेन वाक्येन तु पश्चादपरोक्षमित्यङ्गीकारान्न श्रवणादिवैयर्थ्यम्। इत्येकग्रन्थकृत्तात्पर्यमिति।

An internal debate between 2 groups of advaitins themselves; Niscala Dasa versus Vidyanaraya group.

Whether kevala mahavaakyam or vichara sahita mahavakyam generates aparoksha jnanam. Vidyanaraya group feels kevala mahavakyam can only generate only paroksha jnanam.

Refer Pancadasi 1st chapter around 62,63,65 (Amunaavaakya apati...aparoksham prasooyate).

केवलमहावाक्यादपरोक्षमेव ज्ञानं जायते... just mahavakyam gives aparoksha jnanam what is the function of shravanam no 1, mananam and nididhyaasanam. ND group says, shravanam no 1, mananam and nididhyaasanam, do not contribute to jnanam, they only contribute to removal of obstacles. Asambhaavana and vipareeta bhaavana. Therefore, they are not redundant. Na ca vaachyam is (proposed by vidyanaraya group) meaning "what you say should not be said". Vidyanaraya group says there should be no obstacle if just kevala mahavakyam generates aparoksha jnanam. (prama, pramata, prameyam).

Purvapakshi (vidyanaraya group) says. With regard to the aparoksha jnanam, for that student who has listened and gained jnanam (as stated by ND group), obstacle will not arise at all. Just with mahavakyam, they should get jnanam, there should be no obstacles at all, shravanaadi saadhanas are a waste (shravanam 1. Mananam, nididhya). VD group says, in

the first class even if mahavakyam is used only paroksha jnanam is produced. Therefore, they require shravanam, M, and N. After long years of shr, man, nid the same mahavakyam backed with shravanadi trayam will produce aparoksha jnanam. VD group concludes, for this contention we have the support of many acharyas.

Sureswaracharya, sarvagatma muni all are ND's predecessors on this.

Topic 30 प्रथमाक्षेपस्य समाधानम्

(३०) प्रथमाक्षेपस्य समाधानम्- यदुक्तं शब्दसामान्यं परोक्षमेव ज्ञानं जनयेदिति, नैतत्साधु। यतोऽयमेव स्वभावः शब्दस्य यत् परोक्षापरोक्षरूपद्विविधज्ञानजनकत्वमिति।

ND group says, mahavakyam even in the first time can generate aparoksha jnanam. VD group “शब्दसामान्यं परोक्षमेव ज्ञानं जनयेदिति any shabda pramaanam in general can generate only paroksha jnanam” this contention is not acceptable. Because ND says “the words have capacity to generate paroksha and aparoksha jnanam depending on nature of object revealed and the nature of the words employed” This is rule 1.

देशकालपरिद्विन्नं (आवृतं) वस्तु व्यवहितमित्युच्यते। तदनवद्विन्नं (तदनावृतं) अव्यवहितमिति च। व्यवहितविषयकं शाब्दं ज्ञानं परोक्षमेव, न कदाचित् कथञ्चिदप्यपरोक्षं भवति; स्वर्गेन्द्रदेवतादीनां व्यवहितानां ज्ञानस्य शास्त्ररूपशब्दप्रमाणेन जायमानस्य नित्यं परोक्षत्वात्।

Objects revealed by shabda pramaanam can be broadly classified into 2 types. Vyavahita vishayam, remote, second avyavahita prameyam, proximate. An object limited by space and time, is remote object. An object which is not limited by time and space is proximate object. When shabda pramaanam deals with remote object (vyavahita vishayakam), it will only be paroksha jnanam. Even if bhagawan describes, impact can be more but knowledge can be only paroksha jnanam. First example is heaven, then Indra, all devatas knowledge. Even though I've attained the knowledge, it is only paroksham only.

अव्यवहितवस्तुविषयकं शाब्दं ज्ञानं परोक्षमपरोक्षं च भवति। यदा अव्यवहितवस्तुविषयकं ज्ञानं 'अस्ति' इति शब्देन जायते तदा अव्यवहितस्यापि वस्तुनो ज्ञानं परोक्षमेव भवति। यथा “दशमोऽस्ति” इत्यत्र “अस्ति” शब्देन जायमानमव्यवहितस्यापि दशमपुरुषस्य ज्ञानं परोक्षमेव भवति। यदा अव्यवहितवस्तुविषयकं ज्ञानं “इदमस्ति” इत्यादिशब्दप्रमाणेन जायते तदा तज्ज्ञानमपरोक्षमेव भवति, न परोक्षम्। यथा “दशमस्त्वमसि” इत्यत्र “त्वमसि” शब्देन जायमानं दशमपुरुषज्ञानमपरोक्षमेव भवति।

Second group- avyavahita vastu- when object is intimately available, will shabda pramaanam generate paroksham or aparoksham. Shabda pramaanam may or may not and this depends on the nature of object. अव्यवहितवस्तुविषयकं शाब्दं ज्ञानं The knowledge generated by the shabda jnanam and avyavihitam can be paroksham or aparoksham. When the tenth man is looking for tenth man, the Guru can reveal tenth man in 2 ways. He can say

don't worry, the tenth man is there or he can say you are the tenth man. In the first case, paroksha jnanam, second case is aparoksha jnanam "revealed as myself".

Knowledge of tenth main is paroksha jnanam. There is tenth man. "दशमोऽस्ति" When in the tenth man story, Guru says, there is tenth man, it is paroksha jnanam. When Guru says, tat tvam asi, "दशमस्त्वमसि" it is you who is the tenth man, then it becomes aparoksham. Available close by;;;idamasti.

एवमेव प्रकृतस्य ब्रह्मणः सर्वप्राणिप्रत्यगात्मभूतत्वादत्यन्ताव्यवहितस्य नित्यापरोक्षरूपस्यापि ज्ञानं, 'तदस्तु' इत्यवान्तरवाक्येन परोक्षमेव जायते। महावाक्यं तु 'दशमस्त्वमसि' इतिवत् श्रोतुरात्मत्वेनापरोक्षतया ब्रह्म बोधयति। अत एव महावाक्येनाव्यवहितप्रत्यग्ब्रह्मापरोक्षज्ञानमेव जायते, न त परोक्षमिति।

In the same manner, in the case of brahman, which happens to be an intimate subject, consciousness available in a student, even that brahma jnanam will be paroksham if Guru uses the words there is Brahman, paroksha jnanam.

Aaam

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महावाक्यं तु 'दशमस्त्वमसि' इतिवत् श्रोतुरात्मत्वेनापरोक्षतया ब्रह्म बोधयति। अत एव महावाक्येनाव्यवहितप्रत्यग्ब्रह्मापरोक्षज्ञानमेव जायते, न तु परोक्षमिति।

ND is engaged in an internal debate between 2 groups of advaitins and both groups accept that Mahavakyam is capable of generating aparoksha jnanam (purvapakshi-vidya ranya group, siddhantha- ND group)

Vidyaranya group is arguing that kevala maha vakyam cannot produce aparoksha jnanam. 10th man example was given to support this. Whenever the knowledge is about myself, the shabda pramaanam and kevala mahavakyam can generate aparoksha jnanan (proximate object within me).

page 19 second objection was raised... that response is coming up.

Topic 31 द्वितीयाक्षेपस्य समाधानम्

(३१) द्वितीयाक्षेपस्य समाधानम्

--- यतूक्तं महावाक्येनापरोक्षज्ञानोत्पत्त्यङ्गीकारेऽपरोक्षज्ञानोत्पत्त्याधिकरणेऽसंभावनाध्यनुत्पत्तेः श्रवणादीनां वैयर्थ्यं स्यादिति, तदसत्। कश्चन राजा स्वामात्यं भर्क्षुनामकं चक्षुषा पश्यन्नपि विपरीत भावनया यथा न विवेद तं, तथा महावाक्येन ब्रह्मापरोक्षज्ञानोत्पत्तावपि यस्यान्तः करणे असंभावनादिदोषाः प्रतिबन्धका वर्तन्ते तस्य सकलङ्कज्ञानं नैव फलाय कल्पते।

Answer to second objection; ND reminds the objection once again. Vidyaranya group raised the second objection, " Suppose mahavalya shravanam itself (shravanam no 3) generates aparoksha jnanam, the mind of the student (locus of the knowledge), once aparoksha jnanam comes, the 3 fold obstacles can never coexist, pramaana asambhaavanam -interpretation, prameya—logical problems, vipareetha bhaavana--habitual problems, therefore that student will not require shravanam no 1, mananam, nididhyaasanam won't be required, yagnavalkya 's briha statement will become redundant-shrotavya, mantavya...." ND says , "it is not true". Even after aproksha jnanam, these 3 problems can coexist therefore, shra, man, nid is required to remove these obstacles. Aparoksha jnanam with these obstacles (sapatibandaka)appears as though paroksha jnanam, but does not come under paroksha jnanam. The student thinks he does not have aparoksha jnanam therefore he thinks he has to do saadhanaas in future. When he practices shra, man, nidhidhyasanam , the pratibandhas or obstacles go away, then sapatibandaka aparoksha jnanam gets converted to apatibandaka aparoksha jnanam. Then he realises that the jnanam he had all the time is aparoksha jnanam only. Then he derives the benefit of this knowledge. (convert triangular format to binary format). In naishyakarmyasiddhi, I made 2 statements, through mahavakyam, I have understanding no 1, then through shravanam, man, nididhyasanam, I know 2nd understanding comes. "Other than 1st understanding nothing else is required."

Example of Prime Minister by name Bharchu: is given. In sankshepa sharirakam, same story is talked about. Later ND describes this elaborately. footnote: in 5th chapter, page 134 to 142, this story comes. Summary of the story: Bharchu is a favourite minister of a King due to his skill, efficiency etc. Other ministers wanted to finish him off due to jealousy. The ministers created a tribal problem, they suggested to send Bharchu to solve the problem. Bharchu solved the problem. Before he could return, ministers managed to be trap him in the forest and did not allow him to return. They told the King Bharchu died in the encounter. King was disturbed. He appointed someone. Bharchu resigned to his fate. He converted this to an advantage and started spiritual saadhanas in the forest. The ministers then created a new story. The dead minister Bharchu has become a ghost and become a saint and roaming in the forest. This corresponds to the misconception that I'm a Jiva. Barchu is a wandering ghost. King went to the forest and by chance saw Bharchu in meditation. Eyes are pratyaksha pramaanam. It reveals a fact. Bharchu minister is alive, he has become a spiritual student and sitting in meditation (pratyaksha prammanam is revealing... aparoksha jnanam). This aparoksha jnanam is not taken in because of the misconception dosha, wrong ideas in mind; as told by ministers. King runs fast. Instead of being happy that my favourite minister is alive. He runs saying it is ghost, ghost etc. ND says even after student receives "aham brahmasmi" aparoksha jnanam of myself, student does not want to accept the understanding as aparoksha jnanam. I don't have realisation, I have knowledge. Therefore further enquiry is required to establish that

Bharchu is dead or alive. No other realisation is required. King has to realise that this a rumour.

King's mantri barchu, he saw with his own eyes, understanding I have is not realisation. I treat both understanding and realisation as different. In reality, along with understanding realisation comes. In the same way, through the mahavakyam, understanding f mahavakyam I have is aparoksha jnanam. The three doshas present obstruct the aparoksha jnanam from working. (like Raja had fear instead of joy).

For him, sapratibandaka jnanam does not give benefit. Through shravanam, mananam nidhidhyaasanam these obstacles are removed.

अतः प्रतिबन्धकीभूतदोषनिवृत्त्यर्थं तेन श्रवणादिकमवश्यमावर्तनीयम्। यस्य तु पुनर्बुद्धौ महाभाग्यवशात् रागद्वेषादिकारणीभूतासंभावनादिदोषाः नैव विध्यन्ते तस्य श्रवणादिवैयर्थ्यमिष्टमेव।

His saadhana should be for pratibanda nivrutti. To remove doshas which are the obstacles, he has to continue with shravanam no 1, mananam and nidhidhyaasanam . Suppose there is a student who does not have any misconceptions, because of great puny am, these 3 doshas are not there, which doshas are creating raga dwesha, shravanam 1, mananam, nidhidhyaasanam are not really required. Even with just shravanam, some students can get aparoksha jnanam

(If the king did not have misconceptions, he would have taken the minster and told others so.)

एवंश्रवणज्ञानस्य साक्षात्कारं महावाक्यमेव, न श्रवणादि। श्रवणादि तु ज्ञानप्रतिबन्धकीभूतासंभावनादिदोषापनयनमात्रं कुर्यात्। तावान्मात्रेण श्रवणाध्यपि ज्ञानसाधनमिति गौण्या वृत्योच्यते। तथा विवेकादिचतुष्टयमपि श्रवणाध्युपकारकतया ज्ञानसाधनमित्येवोच्यते। तथा च विवेकादिसाधनचतुष्टयसंपन्न एवाधिकारीति सिद्धम्।

In this manner, mahavakyam alone s the direct cause of jnanam. Upakramadi vicara or mananam or meditation or samadhi do not produce jnanam, meditation is to remove our habitual jeeva bhaava.

Shravanam etc only work on removing the doshas , asambhavanadi dosha. Apratibandaka jnanam alone will help in remaining in binary format.

Class 27

11th August 2012

Understanding Mahavakyam alone is aparoksha jnanam. Shravanam, Mananam, Nididhyaasanam only contribute, they don't generate aparoksha jnanam. 2 examples were given dasama drushtantha and Bharchu drushtantha. There is a 3rd example given by other

acharyas. I prefer the 3rd one. Karna has a powerful misconception of being a charioteer's son. He has suffered humiliation, especially from Arjuna. Kunti addresses Karna and tells him he is a kshatriya and her own son. She says "you are kunti putra:". When Karna receives this message, he does not understand that there is a kunti putra(paroksha jnanam) or this is kunti putra(Pratyaksha jnanam); but aparoksha jnanam "I'm kunti putra". Karna need not do any saadhana for getting aparoksha jnanam. He need not do anything to make this a fact. The misconception leads to 2 fold hesitation. 1 is this a fact or not? It is incredible fact. 2 Whether to take his understanding as aparoksha jnanam. As long as this 2 fold hesitation is there, even though Karna has aparoksha jnanam, he will not be able to derive the benefit of Aparoksha jnanam. These 2 hesitations will go away only when misconceptions go away. For which Kunti has to give a detailed description. (full story) These explanations are not for generating aparoksha jnanam. It removes the misconceptions and hesitations. The moment the hesitations go away, then alone he can derive the phalam. Because phalam is not there, more hesitations. It is a vicious cycle. Like in the class, you acquire mahavakyam aparoksha jnanam. It is valid and coming from nirdushta apaurusha veda pramaanam. Several misconceptions regarding myself, therefore I don't accept this fact. 2 fold misconceptions here too. Only shravanam no1, mananam and nididhyaasanam to remove misconceptions. I'm nitya muktam. Then I get ready to enter binary format. Meaning not postponing Moksha for future.

M: Jnanam is generated only by Mahavaakyam. Not shravanam no 1 (upakramaadi vicara)etc. Niscala Dasa never negates vedantic meditation. He is only debating the purpose. He says it is only to remove the habitual jiva bhava. Shravanam aadi is for removing misconceptions. 3 doshas... asambhaavanadi dosha trayam. Phala will be obstructed without this. Indirect role of shravanaadi trayam is there. Biggest misconception is meditation alone produces knowledge. Therefore, shravanadi trayam are presented as means of knowledge. This is only a figurative expression. In the same way, vivekadi chatustayam also are presented as means of knowledge, this is also figurative only. They remove the obstacles. Therefore, all the 11 saadhanaas mentioned before, yagnyadi trayam, vivekadi chatustayam, shravanadi trayam are figurative means of knowledge, but they remove obstacles. Therefore, returning to chapter 1, anubandha chatustayam, we are talking of adhikaari, ND concludes. The one who has four fold qualification alone is adhikaari. Page 8 topic 15 onwards (adhikaari lakshanam) Topic 15 to 32 . This topic is over now. (printing mistake it is 15 to 31).

Next is vishaya niroopanam.

Topic 32 विषयनिरूपणम्

(३२) विषयनिरूपणम्- अयं च ग्रन्थः जीवब्रह्मैक्यं प्रतिपादयति। अतः प्रत्यक्परचितोरैक्यमेवास्य ग्रन्थस्य विषयः। सर्वे वेदास्तमेवार्थं प्रतिपादयन्ति। इतोऽन्यथा द्वैतवादिनो वेदविरुद्धार्थवादित्वाद्वेदबाह्याः शठाः=गूढविप्रियकारिणः=प्रत्यक्षं स्तुतिकर्तारः परोक्षे चातिदूषकाः ॥

The analysis of the subject matter of Vedanta shastram. This work reveals the essential oneness of jiva and Brahman. Superficial difference is there which causes the confusion and samsara. Therefore, pratyak parichit, inner individual self and the universal consciousness are one and the same, which is the subject matter. All the vedas talk about advaitam only. How do you say even veda purva bhaga talks about advaitam? Answer not discussed here. We say veda purva bhaga is not a pramaanam for revealing jiva Iswara bheda. Dwaitam is not new, veda cannot reveal dwaitam. (Ref: naishkarmya siddhi). Veda purva bhaga teaches puja for preparing us for jnanam. Therefore, aim is advaitam. All the dwaita philosophers are dwaita vaadis, they are veda baahya:, teaching something outside the vedas. Shata: they are fanatic and adamant people, guda- they are causing harm to the society indirectly. Even though they directly glorify vedas, but they suppress the message of the vedas and cause damage, they are spoiling the vedic medicine (message).

(आ. ३३-३८) प्रयोजननिरूपणम् ।

Topic 33 प्रयोजनलक्षणम्- benefit of jivatma paramatma aikya jnanam

(३३) प्रयोजनलक्षणम्--- सर्वप्रपञ्चकारणीभूताज्ञानं तत्कार्यदृश्यजातं सर्वं द्वैतं च जननमरणप्रबन्धरूपाखिलदुःखनिदानत्वान्महानर्थ इति श्रुतिस्मृतिपुराणेतिहासानुभवादिसकलप्रमाणसिद्धम्। ईदृशानर्थनिवृत्तिः परमानन्दावाप्तिश्च मोक्ष इत्युच्यते। अयमेव मोक्षोऽस्य ग्रन्थस्य परमप्रयोजनम्।

Ajnana nivruti and dvaita nivruti are benefits. Entire dvaitam is generated by ajnanam.

Class 28 --18/08/2012

Dealing with the topic of anubhanda chatushtayam, adhikari and vishaya topics over. Now prayojanam or benefits. Benefit is Moksha---aatyantika dukha nivrutii: and paramananda prapthi. Total elimination of sorrow and attainment of infinite anananda. Author uses the same definition. It however creates certain misconceptions. "When Vedanta says, total freedom from sorrow, we assume total elimination of emotional pain from mind, retaining all other things intact. Having done this, Vedanta retains the mind and gives infinite aananda to the mind. After vedantic studies, we will be jumping with joy all the time." This does not happen. I also assume that shravanam is not enough, then mananam is not enough, nididhyaasanam is not enough....one day enlightenment will happen etc. ND says this is misunderstanding of the aatyantika dukha nivrutii: . You can never eliminate one part of the world alone. It comes as a package. Vedanta can at best do FIR reduction. Meaning of dukham in vedantic parlance is different. It does not refer to selective emotional pain, but entire dvaita prapanca. Dukham must be understood as agnyanam or moola vidya and

entire dvaita prapanca (includes body, mind also). Nivrutti or elimination means “not physical elimination” , but “mityatva niscaya:” agnyaana dvaita prapanca mityatva niscaya:

Chapter 18 : Samadukhasukha....sama loshtaa na kancana;; maana

Permanent ananda is not experiential pleasures but claiming atma svaroopam as ananda is atyantika sukha prapti:. Mind must continue to have varieties of emotions. (like going to a condolence meeting and being morose, you cannot laugh). For emotional pain, FIR reduction is the direct benefit.

सर्वप्रपञ्चकारणीभूताज्ञानं

That agnyanam that is the cause of the mind is moola avidya or maya (Naishkarmya siddhi chapter 3). Maya can only be falsified, it can never be eliminated. Vyavaharikally maya is anaadi and ananta; this is the material cause of entire universe and its product consisting of experienced and experiencable universe. This entire dvaita prapanca तत्कार्यदृश्यजातं सर्वं द्वैतं च We have both pleasures and pain, but somehow we forget the pleasures. जननमरणप्रबन्धरूपाखिलदुःखनिदानत्वान्महानर्थ Includes, birth and death continuous flow; you cannot eliminate pain part alone. Dvaita prapanca is the cause of complaint because it includes both pairs of opposites, therefore, you cannot eliminate one part. It is maha anartha: great problem. This is very clear for a thinking person. इति श्रुतिस्मृतिपुराणेतिहासानुभवादिसकलप्रमाणसिद्धम्। This is clearly talked about in shruti, smriti, puranam, Itihasa, others and our own experience . The number of factors we want to control increases, what we can't control also increases. Then helplessness, frustration, anger, depression. After some time, we lose hope and look at life as a burden, that is samsara. We pray for a smooth and early death and should never come back. 5th capsule, by forgetting your real nature you convert life into a burden, by remembering the real nature, you convert life into a blessing. Aham satyam, dvaita prapanca mitya. ईदृशानर्थनिवृत्तिः परमानन्दावाप्तिश्च मोक्ष इत्युच्यते। The elimination of the anartha which is in the form of agnyanam and dvaita prapanca is nivrutti:. S Charya uses the idiom upamardanam. Baada: mityatva niscaya: . When everything experienced is eliminated, I the experience the adhistanam will continue which is beyond the pairs of opposites of the nature of sat cit ananda. This is parama ananda avapti. Claiming my nature as nitya ananda:. This is called Moksha अयमेव मोक्षोऽस्य ग्रन्थस्य परमप्रयोजनम्। This Moksha containing 2 parts anartha nivrutii: and paramananda prapthi. is the main benefit of this granthas vicara saagara.

ज्ञानं त्ववान्तरप्रयोजनम्। पुरुषस्य यद्विषये उत्कटेच्छा जायते तदेव तस्य परमं प्रयोजनं पुरुषार्थ इति चोच्यते।

Immediate benefit is gnyanam, then Moksha. Which should be called main benefit (parama)and which should be named secondary benefit (avantara). ND says Moksha alone is

parama prayojanam, gnyanam is secondary or avantara. Every human being loves ananda naturally, they hate dukham naturally. You continue to love someone as long as this is a source of happiness. Nobody loves gnyanam, they love because of ananda (Moksha). Therefore Moksha is parama prayojanam. M: gnyanam is only avantara prayojanam. Parama prayojanam is defined as that which (object) a person loves unconditionally उत्कटेच्छा . Everyone unconditionally loves happiness only. This parama prayojanam is called purushartha. According to Vedanta, only Moksha is purushartha.

सकल जनानां च दुःखनिवृत्तौ सुखावाप्तौ चेदृशीच्छा संजायते। पूर्वोक्तानर्थद्वैताभावोपलक्षितपरमानन्दचिदेव मोक्षस्वरूपम्। अत एव मोक्षः परमप्रयोजनं, न ज्ञानम्। दुःखनिवृत्तावानन्दावाप्तौ च ज्ञानस्य हेतुत्वात्, तस्य दुःखनिवृत्त्यानन्दरूपत्वाभावाच्च ज्ञानमवान्तरप्रयोजनम्। परमप्रयोजनावाप्तौ यत् द्वारीभवति तदवान्तरप्रयोजनम्। यथा कदलीफलप्राप्तौ तत्पत्रपुष्पादि। एतादृशवेदान्तग्रन्थजनितज्ञानद्वारा मुक्तिरूपपरमप्रयोजनफलप्राप्तौ ज्ञानमवान्तरप्रयोजनं भवति।

For the entire humanity, Vedanta makes a statement, regardless of caste creed etc. In the elimination of dukha, an integral part of dvaita prapancam, and in the attainment of sukham, unconditional love or desire for happiness only. (Often, we don't know what we exactly want). Moksha is the fulfillment of this desire only. Along with freedom from dukham, discovering the consciousness, chidroopa parama ananda swaroopam, alone is called Moksha swaroopam. (Some bhakthas declare, I don't want Moksha but want to come to vaikunta to serve you.)

Class 29 25.08.2012

As a part of anubhanda chatushtaya analysis, author is dealing with prayojanam topic. Immediate benefit is jnanam. (shabda pramaanam) Any vedantic text must be looked at as shabda pramaanam. Granta gives jnanam as well as Moksha thereafter. Therefore both are benefits. The author is making a subtle difference. Which is primary and which is secondary benefit? Direct is jnanam, indirect is moksha. From a value point of view, author says Moksha is primary benefit. Jnanam is avantara prayojanam. Moksha is parama prayojanam. Moksha alone is ananda prapti and dukha nivritti. Nobody loves knowledge for just knowledge. Even brahma jnanam. One thing loved is ananda, therefore people love Moksha. Then why do you say Jnanam is avantara prayojanam. Even though jnanam does not deserve prayojanam status by itself, jnanam is useful to get parama prayojanam called Moksha. Therefore, adjective avantara prayojanam. Whatever serves as a means to attain parama prayojanam is avantara prayojanam. M: ata: eva... therefore, Moksha is paramaprayojanam. Jnanam does not deserve the status of goal. दुःखनिवृत्तावानन्दावाप्तौ च ज्ञानस्य हेतुत्वात्, तस्य दुःखनिवृत्त्यानन्दरूपत्वाभावाच्च ज्ञानमवान्तरप्रयोजनम्। Jnanam is not of the nature of dukha nivritti, only Moksha is of the nature of dukha nivritti. Jnanam is not of the nature of ananda, but Moksha is. Therefore, Jnanam is only a secondary benefit. Jnanam is a means for elimination of dukham. An example given by Swamiji, imagine a person loves

morning coffee, early morning, somebody brings a cup of coffee. (with a container cup). Because I want the coffee desperately, I grab the container and coffee. Am I in need container or coffee, primary is coffee, container is secondary. (though I grab the container). Once you consume the coffee, you don't run around with the container. If it is paper cup, it is disposed off. Similarly once Moksha is attained, even jnanam is irrelevant. (Manishaa pancakam...brahmaiva brama... nonam manisha mama). After claiming, I'm mukta:, he is not attached even to jnani status. It continues although not relevant to him. परमप्रयोजनावाप्तौयत् द्वारीभवति तदवान्तरप्रयोजनम्। Jnanam merely serves as container. यथा कदलीफलप्राप्तौ तत्पत्रपुष्पादि। एतादृशवेदान्तग्रन्थजनितज्ञानद्वारा मुक्तिरूपपरमप्रयोजनफलप्राप्तौ ज्ञानमवान्तरप्रयोजनं भवति।

Author gives an example. It is like attainment of kadalee phalam, banana fruit. We plant banana plant, use flowers, leaves, fruits. We preserve until the fruit is got, then others become irrelevant. Therefore, a student should remember that he will get both prayojanams. It doesn't matter how many books he reads. Finally parama prayojanam is important. Even with 3 books, some fortunate student may attain. Number of classes is not important, binary format is important.

Topic 34: अत्र प्रथमाक्षेपः

(३४) अत्र प्रथमाक्षेपः-यदुक्तमनर्थनिवृत्तिः परमानन्दावाप्तिश्चग्रन्थस्य परमप्रयोजनमिति, तन्न सङ्गच्छते। यतः सर्वेष्वपि वेदान्तेषु जीवस्यपरमानन्दरूपत्वं वर्णितम्। भवद्भिरपि तथैवाङ्गीकृतम्। लोके त्वप्राप्तस्यैव प्राप्तिर्युज्यते। न तु सदा प्राप्तस्यैव प्राप्तिः कदाचिदपि सङ्गच्छते। तस्मात्सदा परमानन्दस्वरूपस्यैव सतः(ः) आत्मनः पुनः परमानन्दप्राप्तिकथनं सर्ववाप्यसंभावितमेवेति।

With regard to Moksha as a benefit of Vedanta, it is meaningless. Why? Attainment of paramaananda or svaroopaananda as a benefit, it is not logical, because, in all vedantic grantas, jiva is presented as already endowed with paramaananda svaroopam. Therefore, I need not attain parama ananda. Why should you present this as a benefit? This is already my nature. The author has also accepted this fact. Only experiential ananda is not with me. In the world, everyone wants to attain something which is not attained by him. Attainment of the unattained alone is logical. The attainment of the attained is never logical. Therefore, I the Jivatma am all the time of the nature of ananda, why should I work for attaining this? Why should I attend the class then? Purvapaksi says, many people attend your class because they don't understand. Only fools will attend Vicarasaagara class. (Omkaarananda quotes: Swamiji asked, "Do you want Moksha or Mysorepa", Omkarananda said mysorepa)

Topic 35 तत्समाधिः

३५) तत्समाधिः --एतादृशपूर्वपक्ष्याक्षेपश्रवणमात्रेणाद्वैतग्रन्थोक्तप्रयोजनेऽनादरो न कार्यः। वेदान्तज्ञानोपदेष्टृसद्गुरुकृपालेशपात्रीभूतानामीदृशाशेषसन्देहतूलनिरासस्य दृष्टान्तप्रचण्डवातबलेन

सुकरत्वात्। तथा हि, कश्चन पुरुषः भ्रान्त्या स्वकरस्थकङ्कणं नष्टं मत्वा अन्वेषमाण इतस्ततो भ्रमन्, अन्येन केनचिदासेन प्रबोधितः सन्, प्राप्तमेव करस्थं कङ्कणमपूर्वतया प्राप्तमिति मन्यमानः 'मम कङ्कणमिदानीमपलब्धम्' इतियथा वदति; तथैव परमानन्द स्वरूपे स्वात्मनि नित्यपरोक्षतया सदाप्राप्येप्यविध्यावशादप्राप्तत्वभ्रान्त्या 'नाहं प्रमानन्दस्वरूपः, किन्तु ब्रह्मैव तथा; तथो विलक्षणस्य मम तदुपासनया तादृशब्रह्मप्राप्तिः संपाध्या' इति मूढो भ्रान्त्या प्रतिपद्यते। एवंवित् पण्डितोऽपि मूढतम एव। "अन्योऽसावन्योऽहस्मीति न स वेद यथा पशुः" (बृ. १.४.१०) "तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते" (के. १.४.८) "योन्यथा सन्तमात्मानमन्यथा प्रतिपद्यते। किं तेन न कृतं पापं चौरैणात्मापहारिणा" इत्यादिश्रुतिस्मृतिशतेभ्यो जीवब्रह्मभेदवादिनां मूर्खत्वाङ्गीकारात्।

A goal can be only something which is not there with me (aprapta). Therefore Moksha cannot be goal is poorvapakshi's view point. General rule is a goal has to be an unaccomplished one. When I don't have house , money etc, we want to attain that. Spider is a rare case where upaddana and nimita kaaranam are same. There are some cases where I already have it, but do not know it. Kantachaameerakara jnana. Like a person searching for a gold ring with it on himself. Like a key in the pocket. He searches all over. Then he picks up his hanky to wipe his sweat. Key falls down. Key is praptham only, he did search for a prapta vastu. It is as good as "non attained". Key is concealed by a concealing factor. There is a superimposition of apraptam status on a prapta vastu. Due to this, it becomes an object of search. When you are searching, that becomes a goal. Due to misconception, praptam has converted into apraptam. Once the non goal becomes a goal, searching becomes relevant. It is relevant as long as the concealment is there. Temporarily, it can become a prayojanam.

Class 30 – 01-09-2012

1st objection.. Moksha cannot be the goal of vedantic study, because a goal cannot be something that's already accomplished. Ananda is our very swaroopam. A person who is a parent cannot aspire for parenthood.

Answer.. Even though it is our swaroopam, unfortunately we are not aware of this fact. I mistake this as unaccomplished. Not really unaccomplished but as though unaccomplished, therefore it can become our goal. Page 21 topic 35 at the bottom. Eka... By listening to such intimidating purvapaksha don't get worried , with regard to moksha prayojanam, dont disregard this.

Vedanta jnana; for the students who have wee bit of grace of guru, such intimidating instructions of purvapaksha will be like fluff of cotton. Youcan blow it away.poooh pooh.. Elimination can be very easily accomplished. Drushtanta pracanda vaadaha...the powerful wind of example. Even an accomplished thing can become a goal.

To present the example... Kascana purushaha...nashtam matva.. A person had a bangle on his hand raised his hand. Assume it was hidden in the sleeve, he started searching for the

bangle, this is also apraptham.. Therefore prayojanam is 2 fold, apraptha prapthi and praptha prapthi....Jnanena The person then says after a guru helps, I have found my lost bangle. Same wrt paramaananda swaroopam.

It is nitya aparoksham as chaitanya swaroopam. Even though it is ever accomplished, because of ignorance (which is anaadi), because of the delusion, taro vilakshanasya mama... I believe, I'm different from ananda roopa brahma, tadupaasanaya, Ive to practise the upsana, I will attain paramaananda brahman. this person is moodaha or fool. Such a person who looks forward to future ananda, he is moodatamaha ...most foolish person. What i say is supported by shruti pramaanam, whoever says paramatma and jiva are different, one on top and one in the bottom and believe they have to merge, they dont know vedanta, they are informed animals..pashu.

Bri 1.4.10, tadeva brahma tam viddhi. Atma is all pervading, na idham yadidham upasate...kena 1.4.8 Mahabharatham...yahaa anyata ... Pratipadhyate.

One who mistakes the atma which is the paramatma, as jivatma, kim paapam na krutam, what paapam he has not done...he has done the greatest paapam by claiming I'm jivatma..therefore, every samsari is a thief who has stolen paramatma. Status: Punishment is endless samsaara...smruti pramaanam (mahabharatham). All these people who talk about the bedha are maha moorkha. We can accomplish it as though and therefore prayojanam.

इत्थंभूतानामपि मूर्खाणामनन्तजन्मार्जितपुण्यपुञ्जवशात्संस्कृतचित्तानां, प्रशान्तचित्तात् ब्रह्मविद्विरिष्ठात् सद्गुरोर्यदि कदाचिद्वेदान्तश्रवणं लभ्येत, तदा “परमानन्दो वेदान्तवाक्यैः सद्गुरुकृपाकटाक्षलेशेन चास्माभिः प्राप्त” इति मतिर्जायेत। अयं भावः - आत्मनः परमानन्दस्वरूपत्वेऽपि स्वप्रकाशापरोक्षस्वरूपत्वेऽपि स्वाविध्यावृतत्वादप्राप्तवत्तेषां स्वस्वरूपं पूर्वमभात्। यदा तु श्रीमदाचार्यमुखाद्वेदान्तश्रवणेन स्वस्वरूपभूत एव परमानन्दो बुद्धाववभासते तदैव स अपूर्वतया प्राप्तवद्वयवहिनयते। एवमेव प्राप्तस्यापि पुनः प्राप्तिक्थनमुपपद्यते। तस्मात्परमानन्दप्राप्तिरेवास्य ग्रन्थस्य परमप्रयोजनमिति युक्तमेवोक्तम्।

Kantachameekarajnayaha:Gold chain example..I show my chain to a friend and then go home. In the neck suppose my chain went behind, I look forward and dont find my chain, so I conclude chain must be with my friend and he says it is on you. I say I missed it and saw it now. Was running to friend's house required ogetting the chain? Either answer is incorrect. Without running, the struggle for the chain would have continued. Running was required to know that running is not required. Vedantic study is required to know that vedantic study is not required to be a mukta purushaha.

Vedantic study never made me a mukta purushaha because thats my very nature, but to know that, vedantic study was required. Ittham bhootanam... For all these moorkhas, one group is fortunate one and another unfortunate. One has heaps if punyam acquired in many janmas,they got a refined mind, desire to attend vedanta class itself. Vedanta shravanam... They get an opportunity for vedanta shravanam from a guru who is shanta swaroopaha ,

brahma nishttaaha, he should never promise ananda in the future. There is no coming or going ananda... Yadi kadaachit... If he gets an opportunity for vedanta shravanam at some time, student claims, I've accomplished ananda... Paramaanadaha.. Asmaabhihi praptaha.. Has been attained by me with the help of mahavaakyam,, one coming from a mouth of a Guru. Dipped in the grace of a Guru..sadguru kripa kataksha leshena... A drop of graceful glance of satguru.. Student will effortlessly claim I'm brahman. Claiming happens in the form of a thought only, it s not a thought less state.. Thought in the mind and very much in jagrat avasta.. He consolidates in Nididhyaasana.. This is the message... Even though atma is of the nature of paramaananda, and always available as saakshi chaitanya roopam, because this svaroopam ananda is covered, it appears to be not accomplished.. They have experience of priya, moda and pramoda.. Moksha ananda is not an experiential ananda..teacher should remove the idea and make it clear that it is I because of which experiential ananda comes and goes. Expectation must end.

Class 31- 08-09.2012

Page 22 first para...last 5 lines. Ayam bhavaha...

Prapthasya praopthihi is also possible was explained. Even though paramananda is my very nature, because of self-ignorance, I don't know this fact. Therefore, until this self ignorance is removed, it is as though not accomplished. When it is removed through knowledge, paramananda is as though accomplished. Note "as though" in both cases. This is the prayojanam. (similar to Karna getting kunti putra status). Ayam bhaavaha: This is the message. It is in the form of saakshi chaitanyam, because of samsara it appeared as though not accomplishment because of concealment through self ognorance, Through Guru and Vedanta shravanam, this is claimed after the removal of self ignorance. At the time of claiming apoorvaya... it is claimed as though new accomplishment. Prapthavat. This is the ultimate benefit of the vedantavichara granthas. Incidental prayojanam is jnanam.

Topic 36:

(३६) प्राप्तप्राप्तिरूपप्रयोजनं निरूप्येदानीं नित्यनिवृत्तनिवृत्तिरूपप्रयोजनमपि युक्तमेवोक्तमित्युच्यते। रज्जौ सर्पस्य नित्यनिवृत्तस्यापि कदाचिद्भ्रमादवभासे सति, “रज्जुरेवेयम्” इत्यधिष्ठानसाक्षात्कारमात्रेण स निवर्तते यथा, तथा स्वात्मनि भ्रमात् प्रतीयमानोऽपि संसारः, नित्यनिवृत्त एव स्वस्वरूपापरोक्षसाक्षात्कारेण निश्शेषं निवर्तते। तस्मान्नित्यनिवृत्तस्यापि निवृत्तिः, नित्यैप्राप्तस्यापि प्राप्तिश्च वेदान्तग्रन्थस्य परमप्रयोजनं सुतरामुपपन्नमेव।

Same law must be applied to the second definition: atyantika samsara nivrutih(paramaananda prapthihi—first). Purvapakshi can ask: I don't have samsara at any time, why should I remove that. This also seems illogical. Because of ignorance, when I assume I'm a samsari, then even though factually samsara is not there, there is a seeming samsara caused by ignorance. Therefore, the elimination is also seeming only. But this is

also a great relief. (Swami Chinmayananda's bug in the ear story; non existent bug removed). Elimination of a bug that was absent... nivrutasya nivrutihi. Removal of the ever absent. Imaginery rebirth also must be removed. प्राप्तप्राप्तिरूपप्रयोजनं निरूप्ये ever absent one is punar janma or samsara must be eliminated, that benefit is also logically possible. Example of rope snake given. Even though a snake is absent on the rope in all three periods of time, it comes under nityanivrutasvaroopaha, when I take a torch and understand that there is only adhistanam rope (saakshat karaa here is used in the context of clear knowledge; no mystic knowledge). Similarly atma sakshaat kaaraa also, no mystic experience is involved. Crystal clear understanding. Snake goes away with the knowledge. Then we ask where did the snake go? It is like asking where did the sukshma sharira go? Unnecessary analysis. Similarly, people analyse what happened into Jnani's sukshma shariram. Mitya or anirvachaneeyam must not be probed into. Note in the mind that it is mitya anatma that's not worth probing into. Tatha svatmani... in the svaatma also, due to moola avidhya or maya, world is appearing although it is as good as absent, same saakshat kaara is used, world is eliminated (falsified) thereafter don't ask more questions related to false world. Exactly like the accomplishment of the already accomplished, this benefit is also possible. This is a parama prayojanam. No more curiosity. First objection is over.

Topic 37 द्वितीयाक्षेपः

(३७) द्वितीयाक्षेपः- ननु सविलासाज्ञाननिवृत्तिः परमानन्दावाप्तिश्च ग्रन्थस्य प्रयोजनमित्युक्तं न सङ्गच्छते। यतो निवृत्तिर्नाम निश्शेषनाश एव; नाशस्तु प्रध्वंसाभाव एव। अतोऽनर्थनिवृत्तिरूपाभावस्य परमानन्दप्राप्तिरूपभावस्य चैकत्र मुक्तिस्वरूपे सामानाधिकरण्यं न घटेत्, भावाभावयोरन्योन्यविरोधात्, विरुद्धयोर्धर्मयोरेकत्र युगपत्समावेशायोगाश्च। तस्मादुक्तप्रयोजनं ग्रन्थस्य न संभवतीति चेत्—

Second Objection: According to you Moksha consists of 2 components atyantika samsara nivrutihi and paramaananda prapthihi. Nivruti is abhaava roopam in the form of absence. Attainment of ananda which is in the form of existence (bhaava roopam) or presence. Your Moksha definition is in the form of bhaava plus abhaava roopam. These are 2 diagonally opposite attributes. They cannot coexist logically. Therefore, Moksha is not possible. M: nanu, to object, "elimination of ignorance along with its product(vilaasa); samsara, dukham etc, attainment of paramaananda is the benefit of this granta". This statement of ND our author, is not possible, because nivruti or elimination means total destruction. In tarka shastra, naasha is defined as posterior non existence; a form of non existence. The abhaava in the form of anartha nivrutihi, and bhava positive existence in the form of paramaananda prapthihi. In one locus, mukti svaroope, saamanaadi karanyam, coexistence of bhava and abhaava is not possible. They are mutually opposed. They cannot exist in one locus. Like light and darkness existing in one small room at the same time. Therefore, in one person Moksha is not possible due to these opposites. Therefore, the benefit you are talking about is not possible. (one of the prayojanam is missing, one anubanda chatusthayam is incomplete, shastra is incomplete) .

Topic 38:

(३८) तत्समाधिः - नैष दोषः । सविलासाविद्यानिवृत्तेरधिष्ठानब्रह्मचैतन्यमात्रत्वान्न ततोऽतिरिच्यते सा। यथा आरोपितसर्पनिवृत्तिरधिष्ठानरज्जुमात्रं, एवं कल्पितनामरूपात्मकसकलवस्तुनिवृत्तिरपि तदधिष्ठानचिन्मात्रमेव, न ततोऽतिरिक्तेति सिद्धम्।

Essence: Tarkashastra angle: Upon my hand, is there a pot or not? There is no pot on our hand. Is “absence of pot” on the hand? You cannot ask this. When you say, “I am experiencing the absence of pot upon my hand”, you are experiencing anything. Absence of pot was not “present”. Absence of pot is just kevala hastaha. Abhaavaha adhikarana roopa:- --gata abhaavaha means hand only.

Class 32 15.09.2012

Page 23 topic 38

3rd anubhandham in the form of Moksha prayojanam is being discussed by the author. Moksha consists of nivruti plus prapti. Nivruti is abhaava roopam, prapti is bhaava roopam. Moksha becomes nivruti plus prapti. Purvapakshi says both these are opposite attributes, therefore non existence plus existence cannot be combined to form Moksha. Like combining light and dark. Reply in topic 38. There is no such thing called abhaava. If abhaava exists, then it cannot be called abhaava. Therefore the word abhaava refers to bhaava padartha only in a figurative language. Whenever we say I’m experience the absence of pot on my palm, we are experiencing the palm only. In tarkashastra, always abhaava refers to the bhaava padartha on which abhaava is mentioned. Like absence of pot on palm meaning only palm. In the pocket, there is money. Money abhaava is empty pocket bhaava. Samsara abhava or dukha abhaava is located in the atma or Brahman. Dukha abhaava refers to dukha abhaava adhikarana roopaha atma eva. Dukha abhaava is peace, ananda prapthi is joy in english. M: nasha doshaha..there is no dosha, removal of ignorance along with its product is not really abhaava roopam, it refers to the adhishttanam , which is brahma chaitanyam, therefore, the absence of ignorance means presence of mere Brahman. Yathaa... the elimination or absence of superimposed snake does not refer to absence, but figuratively it refers to adhisstaanam rajju matram, only the rope. In the same way, the absence of the entire super imposed dvaita prapancha, naama roopatmaka dvaita, is absent at the time of Moksha, absence refers to the adhissttanam of the entire dvaita prapancha, Brahman. World is not there is equal to Brahman is alone is there. Dvaitam not there means advaitam is there.

आरोपितप्रतियोगिकप्रध्वंसस्य प्रतियोग्यधिष्ठाने भासमानस्याधिष्ठानमात्रत्वनियमात्। तदुक्तं वार्तिके “अधिष्ठानवशेषो हि नाशः कल्पितवस्तुनः” इति।

Absence of a superimposed object experienced after knowledge; snake and rope knowledge, (typical tarka shastra knowledge), we experience this absence upon the rope, that snake absence is nothing but rope only. Meaning is a positive entity only. This law must be noted, it is given in the vaartikam. Always the absence of a superimposed object must be understood as the locus of this. Quotation given here. (I'm not able to identify source) .

अयमेव भगवत्पादादीनामाशयः आकरादिषु स्फुटतरः । अत एव प्रकृतेऽप्यनर्थनिवृत्तिर्ब्रह्मात्रमित्युक्तदोषानवकाशः। सर्वानर्थदृष्यकल्पनाधिष्ठानत्वाद्ब्रह्मणः। तच्च ब्रह्म सिद्धवस्तुस्वरूपत्वाद्भाव रूपम्। तस्मादनर्थनिवृत्तेर्भावरूपत्वादेव तस्या अस्मिन् ग्रन्थे प्रयोजनत्वकथनं युक्तमेवेति।

This law, reveals the presence of a thing on which the absence is referred to. Abhaavasya adhikarana roopatva niyamaha...name of this rule. ND says, this is what has been done by all our acharyas. This is the idea or conclusion taken by all our acharyas inclusive of sankara bhagavadpaada. Aakaranam refers to prasthantrayam and others. We see this idea in all these works. Therefore, in the context of the purvapakshi's objection also, anartha nivrutti or dukha nivruthi is not really abhaava roopam, but brahma maatram or bhaava roopam only. The logical defect that purvapakshi charged on us has no scope. Brahman happens to be the adhissttanam. All the anarthams or evil is in the form of drushya prapanca, which is nothing but a super imposition only. Nivrutthi and kalpana must go together. In shoonya vaada, they negate the adhissttanam also. (Buddhism etc). In advaitam, shoonyam is not talked about, adhissttanam which is the negator can never be negated. Brahman is bhaava padartha only. Therefore, anartha nivrutehe bhava roopatvat, absence of dukham is a positive principle. Tasyaha: ... this prayojanam is presented for vicarasaagara granthas... 3rd anubhanda is over...

4th is sambandha.

Topic 39 - संबन्धनिरूपणम्

(३९) संबन्धनिरूपणम् – (१) ग्रन्थस्य विषयस्य (प्रमेयस्य) च प्रतिपाध्यप्रतिपादकभावः संबन्धः। ग्रन्थः प्रतिपादकः, विषयः (जीवब्रह्मैक्यं) प्रतिपाध्यः । यत्, विषयं विविच्य बोधयति, तत् प्रतिपादकम्, यत् बोध्यते तत्प्रतिपाध्यम्।

Analysis of relationship has not been discussed any other text till now. We need to know which 2 things are talked about. Rule 1: Minimum we need 2 factors to talk about sambandha. Rule 2: Relationship will be different based on the 2 factors. Male and female can be brother sister, husband and wife etc. Relata or relatum. The 2 can be any 2 factors in the context of Vedanta. Example 1: Book and subject matter; relationship...book is pramaanam—shabda pramanam, subject matter is prameyam. After granthas, you can add pramaanam. The book is expounder, subject matter is expounded. Subject matter is

jivabrahmaaikyam. That book, distinctly explains things, therefore called expounder; ideas are called pratipaadhyam. प्रतिपाध्यप्रतिपादकभावः संबन्धः

(२) अधिकारिफलयोः प्राप्यप्रापकभावरूपः संबन्धः। फलं प्राप्यं, अधिकारी प्रापकः। यद्वस्तु लभ्यते तत् प्राप्यं, यो लब्धा स प्रापकः ।

The student or candidate...Adhikaari is pramaata and phalam – knowledge (pramaa). प्राप्यप्रापकभावरूपः संबन्धः Obtainer and obtained sambanda. Result—moksha or Brahman, adhikari is beneficiary. Whatever is obtained is called obtained, whoever gets the benefit is praapakaha or beneficiary.

(३) अधिकारिविचार्यस्तु कर्तृकर्तव्यभावरूपः संबन्धः। अधिकारी कर्ता, कर्तव्यो विचारः। यः करोति सः कर्ता, यत् क्रियते तत्कर्तव्यम्।

Relationship between student pramaata and study pramaanavicaara. Doer, duty relationship. कर्तृकर्तव्यभावरूपः संबन्धः Student is doer, study is the duty. One who performs is called is doer, whatever is performed is called duty.

(४) ग्रन्थज्ञानयोः जन्य जनकभावः संबन्धः। विचारद्वारा ज्ञानं प्रति ग्रन्थो जनकः ज्ञानं जन्यम्। यदुत्पादयति तज्जनकं, यदुत्पद्यते तज्जन्यम्। एवमेव संबन्धान्तरमपि बोध्यम्।

Between book and knowledge (previously we saw student and knowledge), prammanam and pramaa; producer produced relationship. जन्य जनकभावः संबन्धः By means of enquiry, the book pramaanam is the producer of jnanam (pramaa) knowledge. Jnanam is janyam, like parent child relationship. That which produces is called a producer, that which is produced is called produced. ND says you can invent other pairs of relationship in the context of Vedanta. Footnote gives 2 more.

यस्तु साधनसंपन्नो जिज्ञासु प्रथमं पठेत्। इमं तरङ्गं सततं मुक्तोऽसौ नात्र संशयः॥

If a qualified student studies the first chapter of vicarasagara (a tarangam) repeatedly then the first chapter by itself will give him liberation, there is no doubt in this regard.(Don't forget the first chapter when we go into 2nd chapter)

इति श्रीवासुदेवब्रह्मेन्द्रसरस्वतीविरचिते विचारसागरे अनुबन्धसामान्यनिरूपणं नाम प्रथमस्तरङ्गः ॥

VICHARA SAGARAM

विचारसागरम्

(श्री वासुदेव ब्रह्मेन्द्र सरस्वती स्वामिगल्)

Based on the lectures by
H.H. Swami Paramarthananda
(transcribed)

[Commenced December 2011]
Chapter 2

To any vedantic student who finds these notes useful.

Please send in any corrections/feedback to sivaraman.rama@gmail.com

Hari Om

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सुखं नित्यं स्वप्रकाशं व्यापकं नामरूपयोः।

अधिष्ठानं बुद्ध्यबोध्यं बुद्धेर्द्रव्यत्तु निर्मलम्॥१॥

अपारं सर्ववेदान्तवेध्यं प्रत्यक् परं महः।

तदेवाहं न मत्तोन्त्यदिति मे निश्चिता मतिः॥२॥

Class 33

22-09-2012

39 aavartas were covered in first chapter (anubandha chatushtayam). Only one unique idea we gathered from first chapter. We learnt about 3 types of shravanam. Shravanam no 1—tatparya nirnaya roopa shravanam तात्पर्यनिर्णयरूपश्रवणम्. We establish the central theme of Vedanta to refute other interpretations of other acharyas. Interpretational enquiry; upakrama, upasamhara etc used. Shravanam no 2 is tvam tat padartha nirnaya roopa shravanam त्वंतत्पदार्थनिर्णयरूपश्रवणम्; jivatma and paramatma svaroopam analysis. Panca kosa, avasthatrya and drukdrishya viveka to arrive at tvam tat padartha nirnayam. (Using Adhyaropa avaropa discussion). No equation of tat and tvam comes here. No aikyam. Shravanam no 3 maha vakya vicara...vakyartha nischaya vicaram. Naishkarmya siddhi, shruti saagara etc concentrate on mahavakya vicara. Jivatma Paramatma Aikyam is revealed. Chronological implementation order of these (I'm mentioning); shravanam no 2, shravanam no 3, shravanam no 1 is the order of implementation. After gaining aparoksha jnanam (through 2 and 1), we try to clear doubts created by other lines like dvaita, vishishtadvaita etc. If we start comparative study in the beginning we will get confused. After this, mananam and nididhyaasanam will come. Shravanam no 2 and 3 give aparoksha jnanam, but it does not give confidence. Intellectual obstacles get removed through shravanam no 1, mananam, nididhyaasanam. Nididhyaasanam is not meant for aparoksha jnanam only for vipareeta bhaavana pratibandha nivrutti.

At the end it says, Sri Vasudevabrahmendra viracita, we should add samskruta vicarasaagare...not just vicarasaagara. Our namaskarams to both Vasudevacharya and Nischala Dasa.

This first chapter is anubanda saamanya niroopanam (general enquiry).

The second chapter is going to be vishesha anubanda niroopanam. Second chapter has 69 topics. Topic numbers are continued. We start with topic 40.

संस्कृतविचारसागरे अनुबन्धानां वशेषतो निरूपणं नाम

द्वितीयस्तरङ्गः

Samskruta vicarasaagara; special enquiry in second chapter commences. (see foot note). It is like a person who wants to build a house on his plot. A court notice comes saying land belongs to someone else. Patta also is shown. First I have to claim the land and then I've to build a house. He wants to build Vedanta house, so many people raise objections related to anubandhacatushtayam. Now special objections are raised. (first is high court notice, now supreme court)

पूर्वतरङ्गे अनबन्धजतं संक्षेपत उक्तम्। अस्मिंस्तु द्वितीयतरङ्गे तद्विस्तरतः प्रतिपाध्यते।

Purvatarange: in the previous chapter, the group of four factors were dealt with briefly (39 topics!!). In this second chapter, anubandhajaatam, same for fold factors is being analysed elaborately.

(आ ४०-४३) अधिकारिविषयकाक्षेपाः-

Topic 40 दुःखनिवृत्तावाक्षेपः

(४०) दुःखनिवृत्तावाक्षेपः- साधनचतुष्टयसंपन्नोऽधिकारिति पूर्व प्रत्यपादि। तेषुसाधनेषु 'मुमुक्षता' नामैका। सा च साधनेषूत्तमा। मुमुक्षुता नाम तीव्रतरमोक्षेच्छा। मोक्षश्च सोपादानकारणजगन्निवृत्युपलक्षितब्रह्मावाप्तिरित्युच्यते। अत्र

मोक्षलक्षणघटकविशेषणरूपप्रथमांशे सोपादानकारणजगन्निवृत्तौ पूर्वपक्षी शङ्कते – मूलाविध्यया सह जगन्नाशं न कोऽपि वाञ्छति। किन्तु विवेकी तापत्रयनिवृत्तिमात्रं वाञ्छति।

Objection with respect to adhikaari. Purvapakshi says no student is possible. If they really understand the meaning of Vedanta, there can be no student of Vedanta. An adhikaari will find several problems with the vedantic promises of freedom from sorrow. I've several objections with respect to "freedom from sorrow". This is elaborated. The author is quoting from first chapter. Summarising. Purvam pratyavaadi- in the first chapter, you had established, saadhanacatushtata... adhikari. A candidate is endowed with four fold qualifications, mumukshutaa was one of them. Mumukshutaa is prime qualification. Greater the desire, greater the effort. Then only Adhikaari will attend classes without excuses. Result is proportional to effort. Moksha consists of 2 parts; negation of dvaita prapanca(to arrive at advaitam) along with its cause agnyanam or moolaavidhya.

After the elimination, I should abide as Aham advaitam brahma asmi...non dual Brahman. Purvapakshi says both are problems... this is what is said in page 21, topic 33, first four lines. In this particular context, with regard to first component of Moksha definition, elimination of dvaita prapanca nivrtti, along with moola vidhya or maya (Naishkarmya siddhi 3rd chapter), purvapakshi is raising a question. Moolavidhyayasaha jagat nasham.... Vanchati. When a person comes to Vedanta, no student comes with the elimination of dvaita prapanca.. (his body, family etc). If a vedantic Guru says, he will eliminate his student's family (drushya prapanca), the student won't come. According to purvapakshi, this is a scam. Nobody wants to eliminate the world. The Moksha people are interested in keeping world, property, family, body, mind, they want to eliminate only the sorrow. Tapatraya nivrutii people want to eliminate not jannivrtti. Three kinds of sorrow, they want to eliminate. On the other hand, an intelligent person wants to retain all these things and wants to only remove the 3 fold sorrow that afflicts him constantly. Definition is very clear here. Tapatrayam: in every shantipaata we discuss this.

तापत्रयश्च (१) आद्यात्मिकम् (२) आधिभौतिकम् (३) आधिदैविकञ्चेति। तत्र शरीरे
ज्वरादिरोगक्षुत्पिपासादिजन्यं दुःखमाध्यात्मिकम्, चोरव्याघ्रसर्पादिजन्यं
दुःखमाधिभौतिकम्, यक्षराक्षसप्रेतपिशाचग्रहादिजन्यं शीतवातातपादिजन्यं च
दुःखमाधिदैविकम्।

Adhyatmikam, Adhibhautikam, adhidaivikam. Adhyatmikam; pain born out of our own body, diseases like fever etc, , hunger, thirst etc . Atma here refers to shareeram. Adhibhautikam: pain caused by all other living beings other than myself, (Bhoota here is not pancabhota), thieves, tiger, snake . Adhidaivikam: living beings not available for our perception, yaksha, rakshasa, preta, pishacha, ghost (graham ...that possesses human beings), sheetam..cold, vaata. Wind, atapa;heat/sun light (natural forces). Natural forces are controlled by devata according to shastram. Varuna, prutvi devata etc.

VS is divided into 7 chapters. Each chapter is called a taranga: (wave). Saagara is ocean, vichara means atma vichaara. Vicharasagara is an ocean consisting of waters which is enquiry into Atma. Author has covered 538 topics. Each topic or section is titled aavarta: or whirlpool or ripples. First chapter now.

Class 34

29-09-2012

एतत्त्रिविधदुःखनवृत्तिरेव सर्वैः प्रार्थ्यते। न दुःखादन्यस्य कस्यचिदपि निवृत्तिर्विवेकिभिः प्रार्थ्यते।

If Moksha is defined as freedom from dukham and attainment of sukham, both these are appealing. Dukham is replaced by dvaita prapancha, sukham is equated as advaitam.. the seeker replaces this way, aim becomes negation of dvaita prapancha and abiding in advaita atma and both are not desired by everyone. Therefore, we look for something that will keep dvaita prapancha and remove only dukham nivrutti:. Purvapakshi says this. एतत्त्रिविधदुःखनवृत्तिरेव सर्वैः प्रार्थ्यते। Only dukha nivrutti is desired by people, nobody wants to eliminate anything other than dukham (dvaita prapancha nivrutti :) . न दुःखादन्यस्य कस्यचिदपि निवृत्तिर्विवेकिभिः प्रार्थ्यते। No intelligent person will prefer this.

तस्मान्मूलाविध्या सहितजगन्निवृत्तौ न कस्यापीच्छा जायते। इति।

Topic 40-43 purvapakshi topic. Reply from topic 44 onwards. In the negation of moolavidhya, negation of dvaita prapancha is included. Nobody on earth will develop a desire. (topic 40)

Topic 41

(४१) न च “सर्वेषां निःशेषसकलदुःखनिवर्हणेच्छा विध्यते, समूलाज्ञानजगन्निवृत्तिमन्तरा न निःशेषसकलदुःखोच्छेदः सम्भवति, इत्यतो निःशेषदुःखनिवृत्त्यन्यथानुपपत्त्या समूलाज्ञानजगन्निवृत्तिरर्थादाक्षिप्यते” इति वाच्यम्। आर्तानां धन्वन्तर्यादिकृतायुर्वेदोक्तभैषज्यसेवनात् ज्वरादिरोगहेतुकदुःखस्वक्षयदर्शनात्। भोजनेन क्षुज्जन्यदुःखनिवृत्तेः सर्वानुभवसिद्धत्वाच्च। इत्थमेव तत्तत्प्रतीकारेण तत्तद्दुःखनिवृत्तिसंभवे समूलाज्ञानजगन्निवृत्तिमन्तरेणापि दुःखनिवृत्तेः संभावितत्वात्, नापेक्ष्यते दुःखनिवृत्त्यर्थं समूलाज्ञानजगन्निवृत्तिः । तस्मान्मोक्षलक्षणघटकसमूलाज्ञानजगन्निवृत्तरूपे विशेषणांशे न कस्यापीच्छा जायेत।

Note the inverted comma, quotation from purvapakshi, assumes advaitin will say, dukha nivritti requires world nivritti, like the Doctor amputates the limb. Retaining the dvaita prapancha, trividha dukha nivritti is not possible.

सर्वेषां निःशेषसकलदुःखनिवर्हणेच्छा विध्यते, समूलाज्ञानजगन्निवृत्तिमन्तरा न निःशेषसकलदुःखोच्छेदः सम्भवति, इत्यतो निःशेषदुःखनिवृत्त्यन्यथानुपपत्त्या समूलाज्ञानजगन्निवृत्तिरर्थादाक्षिप्यते

Suppose Advaitin says, Sarvesham, for all the people, there is a desire in eliminating all the sorrows without exception, you’ve to remove the dvaita prapancha, समूलाज्ञानजगन्निवृत्तिमन्तरा without jagannivrittihi along with agnyana, sorrow cannot be removed totally. निःशेषदुःखनिवृत्त्यन्यथानुपपत्त्या There is no other alternative medicine available for the removal of entire sorrow. Purvapakshi says आर्तानां धन्वन्तर्यादिकृतायुर्वेदोक्तभैषज्यसेवनात् ज्वरादिरोगहेतुकदुःखस्वक्षयदर्शनात् you can consume medicines for fever etc, you can still retain the dvaita prapancha. भोजनेन क्षुज्जन्यदुःखनिवृत्तेः सर्वानुभवसिद्धत्वाच्च। You can eat for hunger, this is experienced by all. Even for neighbor problems etc, you have solutions; also for adhikbhautikam and adhidaivikam related problems. इत्थमेव तत्तत्प्रतीकारेण तत्तद्दुःखनिवृत्तिसंभवे समूलाज्ञानजगन्निवृत्तिमन्तरेणापि दुःखनिवृत्तेः संभावितत्वात्, नापेक्ष्यते दुःखनिवृत्त्यर्थं समूलाज्ञानजगन्निवृत्तिः । Tatat refers to adhikbhautikam and adhidaivikam related problems. Even these problems can be solved without negation of dvaita prapancham along with moolavidhya.

तस्मान्मोक्षलक्षणघटकसमूलाज्ञानजगन्निवृत्तरूपे विशेषणांशे न कस्यापीच्छा जायेत।
Therefore, the first part that talks of dvaita nivrutthi (advaita...is 2nd part) which is part of definition of Moksha given by Advaitin, nobody will desire your Moksha.

Topic 42 सुखप्राप्तिविषयकाक्षेपः-

(४२)सुखप्राप्तिविषयकाक्षेपः- मोक्षलक्षणघटकविषयांशे ब्रह्मावाप्तिरूपेऽपि न कस्यापीच्छा जायेत। तथाहि – यदव वस्तु प्रागनुभूतं तज्जातीयवस्त्वन्तरस्यैव सुखसाधनत्वेन संप्राप्ताविच्छा सर्वेषां जायेत, नाननुभूतसंप्राप्तौ। यथा देशान्तरेषु विध्यमानष्वत्यदूभुतेष्वप्यनिर्ज्ञातेषु पदार्थेषु, तत्प्राप्तीच्छा न कस्यापि जायत एव। तद्वदेवात्रापि मुमक्षोरधिकारिणः प्राङ्मनब्रह्मविषयकज्ञानमस्ति। यस्य तु ब्रह्मज्ञानमस्ति स नाधिकारी, तस्य मुक्तत्वात्। मुक्तस्य च मुमुक्षानुपपत्तेरधिकाराभावः। अतो वेदान्तश्रवणात्पूर्वमनिर्ज्ञातस्यब्रह्मणोऽवाप्तीच्छा कस्यापि नोन्मिषत्येव। इत्थं समूलाज्ञानजगन्निवृत्त्यात्मके, तदुपलक्षितब्रह्मावाप्तिरूपे च मोक्षे न जायेतैवेच्छा कस्यचिदपि। तस्मादधिकारी मुमुक्षुर्न कोऽपि सिद्ध्यति।

Negation of 2nd part of Moksha definition.. sukhapraptyartham which is brahmaprappti, advaita avasthaanam. Second part in the definition of Moksha;;; attainment of Brahman, abidance as advaitam brahma, nobody will have a desire, to elaborate, how does human being act in the world. When a person comes across an object in the world, either sukham or dukham experience will be there. You want the same type of object for same sukham experience. Sajaateya icchaa. Either you want the same object or same species. Have we experienced Brahman anywhere? If so, you want to experience and enjoy the same Brahman every time. Samaanajaateeyam.. You want to spend time with Vishnu, because he is described as compassionate. Whatever object is experienced before, another object that belongs to the same species, as a means of enjoying the same experience, I want more. (adhyasabhaashyam of Brahmasutra, pashu example given, dandam and grass). Desire arises with only known objects, not with unknown objects in other countries which are completely unknown, nobody develops a desire to attain that object. In the same manner, for this student (adhikari) also, he does not have Brahman experience earlier, therefore no desire. Even if a person has brahmajnanam

already, he is not a candidate. Yasya tu... muktatvaat. For a muktaa, he will have no desire for Moksha, there he does not have adhikaara. Therefore, before doing shravanam, desire to attain an unknown Brahman, will not arise (unmishaa). Ittham... cidapi. In this manner, your Moksha consisting of 2 parts, nobody will have desire for both parts. Therefore, no mumukshu therefore no adhikari and no anubandachatushtayam..

Class 35 06-10-2012

We completed the 42nd topic.

Topic 43

(४३) अधिकार्यभावं प्रकारान्तरेण प्रतिपादयति-सर्वोपि विषयसुखमेव वाञ्छति। तपस्विनोऽपि पारलौकिकभोगाभिलाषेणैवैहिकान् भोगान् परित्यज्यानेकविधक्लेशान्सहन्तेः तथा चैहिकेभ्यो वाऽऽमुष्मिकेभ्यो वा विषयसुखेभ्य एव सर्वे स्पृहयन्ति। नैवेदमस्ति विषयसुखं मोक्षे। ततो न कोऽपि मोक्षसाधनमिच्छेत्। ततश्च मोक्षेच्छारूपा मुमुक्षा न कस्यापि सिद्ध्येत्। किञ्च ब्रह्मादिस्तंबान्तस्य लोकस्य विषयसुखाशापाशपरवशीकृतचित्तत्वात् वैराग्योपरमशमदमादिसाधनं न कस्यापि सिद्ध्येत्। तस्मात्साधनचतुष्टयसंपन्नस्याधिकारिणोऽभावाद्विफलोऽयं ग्रन्थारम्भः।

अधिकार्यभावं प्रकारान्तरेण प्रतिपादयति Poorvapakshee tries to establish that no adhikari is possible for this. Another argument or methodology. सर्वोपि विषयसुखमेव वाञ्छति। Let us be clear, everybody wants to enjoy sense pleasure... any pleasure in which there is subject object duality, music, dance, basics like food etc. Human being wants to retain dvaitam. No exception to this rule. Sarvopi...grosser vishaya sukham or finer one like when scientist discovers something else. Even tapasvees... पारलौकिकभोगाभिलाषेणैवैहिकान् paara bhoga bhautikaha abhilaashena... they want to go to higher lokas where quality of life is supposed to be better. Even tai upa speaks about different types of aananda. Therefore, people want dvaita ananda. Ahikaan bhogan... they renounce lower sense pleasures of bhooloka. They undergo pains of various types for this. तथा चैहिकेभ्यो वाऽऽमुष्मिकेभ्यो वा विषयसुखेभ्य एव सर्वे स्पृहयन्ति। All the people whether they are in society or forest despite for dvaita ananda only either of iha loka or para loka.aanushtikebhaya... spruhayanti... object of the word has

to be in fourth case (should have been dviteeya vibhaakthi) therefore, sukhebhyaaha: (Panini rule). For icchanti, you can put dviteeya vibhakti. Phalam ichaci, phalaya spruhayati...

In Moksha, dvaitaananda is not there. Not even vicara saagara is possible. In your Moksha which is advaitam, vishya sukham is not possible. Tatha: na koopi Nobody will like your Moksha. Therefore, Moksha icchaa roopan... desire for your Moksha, nobody will have. Most vedantic students convert Brahman into one of the extraordinary object. Purvapakshi goes to another step. Let us assume we have an extraordinary advaita ananda. Even then people will love to retain dvaita ananda.. Vairagyam for dvaita ananda nobody can develop. "If I force people to give up dvaita ananda, nobody will come to class". Brahmaadi... lokasya.. ... mind is obsessed with or addicted to aasha pasha, vishaya sukha...worldy pleasures, kasyaapi vairagyam na sidhyet. Raga or attachment will be there... earlier purvapakshi says mumuksha not possible, now he says vairagyam is not possible, raga will be there. Body, mind, family, possession, profession attachment. Therefore, kshama or relaxed and focused mind is not possible. ("all your 34 years of teaching" asking the advaita Guru to introspect). In short, saadhanachatushtayam is not possible. Starting this granta is useless. Vipalaha:

44-54

Answers to the objections raised by the purvapakshee, with regard to the candidate of advaitam.

11 topics are the replies in the same order as that of objections

Topic 44 (आ. ४४-५४) अधिकारिविषयकाक्षेपाणां समाधानानि।

(४४) मोक्षस्य प्रथमांशभूते समूलज्ञानजगन्निवृत्तिरूपे इच्छासंभवप्रकारः:-Desire for Moksha can arise in spiritual seekers. A Moksha which involves dukha nivrtti through dvaita nivrtti (jagannivrutti). Through agnyana nivrtti, dvaita nivrtti, and then dukha nivrtti. Dukha nivrtti is the first component of Moksha definition. (2nd component- sukha nivrutti).

(४४) मोक्षस्य प्रथमांशभूते समूलज्ञानजगन्निवृत्तिरूपे इच्छासंभवप्रकारः- मोक्षेच्छा न कस्यापि संभवति, यतो मोक्षे अंशद्वयमस्ति, प्रथमः सोपादानकारणजगन्निवृत्तिरूपोऽशः, द्वितीयो ब्रह्मप्राप्ति रूपोऽशः। तत्र सोपादानकारणजगन्निवृत्तिरूपे मोक्षस्य प्रथमांशे न कस्यापीच्छा संभवति; अपि तु त्रिविधदुःखनिवृत्तीच्छैव सर्वेषां संभवति। तत्तद्दुःखनिवृत्तिस्तत्तदुपयाद्भवति। तस्मात्सोपादानकारणजगन्निवृत्तिकामो मुमुक्षुरधिकारीत्येतन्न सङ्गच्छत इति हि प्रथमः पूर्वपक्षः। तत्र समाधिः।

ND is summarizing what purvapakshi said in topic 40 and 41 for the sake of continuity. Purvapakshi said, everybody wants dukha nivruti. But advaitin says for this dvaita nivruti is required. Purvapakshi said you can accomplish dukha nivruti alone without dvaita prapancha nivruti. Advaitin asked if without dvaita pranca nivruti, how can you eliminate sorrow? Purvapakshi said for adhyatmikam, doctors are there, adhi bhautikam, police, court, government. For adhidaivikam, we have astrologers, parihaarams, naadi josyar, vastu experts are there. Why do you prescribe shiracheda for shiro vedana? Tatra samaadhihi... Reply. All these remedial measures you talk about may or may not solve the problems. If 10 say it works, 10 will say parihaaram did not work. Even if it works, only some of the problems may get solved. Even if they solve the problem is solved, it is not permanent, it can recur. Solution is doubtful, partial or temporary. Mundaka... pareekshyalokaan karmacitaan...

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायान्नासत्यकृतः कृतेन।

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्॥१.२.१२॥

Class 36 13-oct-2012

Dukham has been divided into 3 types, trividha dukha nivruttihi.. we add adjective atyantika to indicate total removal of sorrow. This is possible only through dvaita nivruttihi. This in turn does that through agnyana nivrutti. Purvapakshi raised objection saying we don't require dvaita nivruti at all. Nobody likes to remove dvaitam...body, mind, family possessions etc. Is it possible to have atyamtika dukha nivruti without dvaita nivruti, advaitin asked. Purvapakshi said its possible. For each type of dukham, one type of remedy is there...allopathy, homeopathy etc. Astrologers, naadi etc and usage of parihaarams. With respect to this, tat samaadhihi...here it means answer.

सर्वानर्थबीजभूतमूलाज्ञानतत्कार्यजगन्निवृत्तिव्यतिरेकेण नोपायान्तरेण तापत्रयनाशो निःशेषमुपजायेत। निःशेषमूलाविध्यानिवृत्त्यैव सकलदुःखानि तत्कारणीभूतरोगादयः रोगाध्याश्रयशरीरादयश्च निरवशेषं नश्यन्ति। तस्मात्तापत्रयनिवृत्तये समूलाज्ञानजगन्निवृत्तिरूपे मोक्षलक्षणघटकविशेषणांशे उदेत्येवेच्छा सर्वेषाम्।

ND says I want to stick to my original stand. He firmly asserts. सर्वानर्थबीजभूतमूलाज्ञानतत्कार्य जगन्निवृत्तिव्यतिरेकेण –without the negation of jagat, मूलाज्ञानतत्कार्य moola agnyanam is the cause of this (dvaita prapanca) . One cannot eliminate taapattrayam or dukha trayam. निःशेषमुपजायेत sorrow will never go away. There is no other alternative method. Other than Brahman, there is nothing at all. Only by the elimination of atma agnyaanam, all the sorrows will totally go away. Sorrows go away because we eliminate the cause of the sorrows. We negate the body which alone can have diseases. The locus of the disease, shareeram etc is negated. Neha nana asti kinchana.. Without any left over, you have permanent remedy. तस्मात्तापत्रयनिवृत्तये समूलाज्ञानजगन्निवृत्तिरूपे मोक्षलक्षणघटकविशेषणांशे उदेत्येवेच्छा सर्वेषाम्। Therefore, this project (elimination of dvaitam and therefore elimination of jagat and there for dukha nivruttihi) which is the first component of moksha definition, a desire for such a moksha is possible for a mature seeker. (dvaita satta nivruttihi not dvaita anubhava nivrutthi). This is what I'm trying to convey.

अयमाशयः। यस्तु सकलौषधाध्युपायनिर्माणे निखिलरोगचिकित्सायां चात्यन्तसमर्थस्तस्यापि न नियमेन दुःखशान्तिः दृश्यते। कस्यचिदेव रोगादिजन्यदुःखमौषधाध्युपायैर्निवर्तते, कस्यचिन्नैव। अत एवौषधाध्युपायैः रोगादिजन्यदुःखं न नियमेन सर्वेषां निवर्तते। किञ्च यस्य रोगः औषधाध्युपायैर्निवर्तते तस्यापि कालान्तरे पुनर्जायत एव रोगः । तस्मादौषधाध्युपायैर्दुःखं नात्यन्तिकतया निवर्तते। निवृत्तस्य पुनरपि कदाचिदप्यनुत्पत्तिरेवात्यन्तिकी निवृत्तिरित्युच्यते। औषधाध्युपायैर्नियमेन दुःखनिवृत्त्यसंभवात्, निवृत्तस्य च पुनरुत्पत्तिदर्शनात् तादृशैरुपायशतैरपि न निःशेषदुःखनिवृत्तिर्जायेत। परं तु सकलदुःखनिदाननिवृत्तावेव नियमेनाशेषदुःखनिवृत्तिः स्यात्। तादृशदुःखनिदाननाशे सत्येव भूयो नैव जायेत दुःखलेशोऽपि। तस्मात्सर्वस्यापि लोकस्य दुःखनिवृत्त्यर्थं तेन्निदाननिवृत्तिच्छा जायेतैव।

ND says how purvapakshi's solution is only a temporary solution. Peace of mind that people get is not real peace of mind, but only a gap between 2

problems. Suppose there is a person सकलौषधाध्युपायनिर्माणे who is an expert in prescribing (invention of) medicines in the treatment of all the diseases, even here the Doctor says, rest you pray to God. न नियमेन दुःखशान्तिः दृश्यते Only in certain cases, the pain caused by diseases, it goes away through the remedy of medicines etc (parihaarams inclusive). Therefore, our conclusion is the remedies are never definite and uniform for all people. It is temporary also. Moreover, in the case of someone where the disease has been cured, with time, it may recur. For that lucky person also, it may happen again. Disease caused sorrow also cannot be eliminated totally. Therefore, this cannot be Moksha as it is not a permanent solution. Permanent elimination of sorrow is defined as “non arrival of the eliminated sorrow”. Permanent elimination is “anutpathihi” non arrival of the eliminated sorrow. This is Moksha. Even death is not a solution, because it is not the end. It loses only the current body. Since medicines do not remove the pain definitely or permanently, (even by applying 100s of methods). Therefore, don't say dvaitam has dukham, but say Dvaitam is dukham.. (dviteyaabyai bhayam bhavati---Bri upa 1.4.2)

"सोऽविभेत्तस्मादेकाकी विभेति स हायमीक्षां चक्रे यन्मदन्यन्नास्ति कस्मान्न विभेमीति तत एवास्य भयं वीयाय कस्माद्ध्यभेष्यदिद्वितीयाद्वै भयं भवति ॥"

सकलदुःकनिदाननिवृत्तावेव Therefore, only if you eliminate dvaitam definitely, नियमेनाशेषदुःखनिवृत्तिः, elimination of dukham is possible, moksha is guranteed.

We had an introduction of naishkarmya siddhi. Once the root is removed the plant will not grow again. Ravana's 10 heads indicate the types of dukham. Aditya hridayam has Vedanta saara. Surya is defined as avasthaatraya saakshi. Only when agnyaanam is gone, a wee bit of sorrow will not arise. तस्मात्सर्वस्यापि लोकस्य दुःखनिवृत्त्यर्थं तेन्निदाननिवृत्तिच्छा जायेतैव। For every human being the desire to eliminate agnyaanam can arise. They will come to the Guru, me. For atyantika dukha nivruttyartham.

Class 37 20-10-2012

paramtu...jaayetaiva

ND is establishing that the diagnosis of the problem called samsara as given by vedanta alone is acceptable. Agnyana nivritti can take place through jnana prapti. Whoever sees this is a mumukshu, adhikaari. Without agnyana nivritti and dukha nivritti, moksha is not possible. Many will not understand this diagnosis, few will understand. Such Adhikaaris are possible. M: For the entire humanity, for the elimination of sorrow for good, aatyantika dukha nivritti. there will be desire for this, certainly there will be some candidates.

Topic 45

(४५)दुःखनिदानं त्वज्ञानं तत्कार्यरूपप्रश्नश्चेति छान्दोभ्योपनिषदि भूमविध्याप्रकरणे स्फुटतरं निरूप्यते। तत्र हि "अधीहि भगव इति होपसंसाद सनत्कुमारं नारदः। तं होवाच यद्वेत्थ तेन मोपसीद ततस्त ऊर्ध्वं वक्ष्यामीति। (छा. ७.१.१) स होवाच ऋग्वेदं भगवोऽध्येमि.....एतद्भगवोऽध्येमि। (छा ७.१.२) सोऽहं मन्त्रविदेवास्मि नात्मवित्। श्रुतं ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति। सोऽहं भगवः शोचामि। तं मा भगवन् शोकस्य पारं तारयत्विति। तं होवाच यद्वै किञ्चैतदध्यगीष्टा नामैवतत्।" (छा ७.१.३) इत्यादिना द्वाविंशतिभिः खण्डिकाभिरपरब्रह्मोपासनं ज्ञानसाधनमुक्त्वा, ततः परं "यो वै भूमा तत्सुखं नाल्पे सुखमस्ति। भूमैव सुखं, भूमा त्वेव विजिज्ञासितव्यः। भूमानं भगवो विजिज्ञासे। (छा. ७.२३.१) यत्र नान्यत्पश्यति नान्यत्छृणोति नान्यत्विजानाति स भूमा। अथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं, यो वै भूमा तदमृतं, अथ यदल्पं तन्मर्त्यम्"। (छा ७-२४-१) इत्यादिना भूमविध्योपदिश्यते।

ND gives reference to bhoomavidhyaa. Because of atma agnyaanam and the duality projected by agnyanam called moolavidhya or maaya or prakrutihi. This particular fact in the Chandogya upa in 7th chapter called bhooma vidhyaa (bhhoma meaning limitless or brahman) it is clearly revealed. We have already seen in Chan upa. Gist of 7.1.1, 2 and 3.

"अधीहि भगव इति होपसंसाद सनत्कुमारं नारदस्त (जुम्) होवाच यद्वेत्थ तेन मोपसीद ततस्त ऊर्ध्वं वक्ष्यामीति स होवाच॥७.१.१॥

ऋग्वेदं भगवोऽध्येमि यजुर्वेद(गुम्) सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदं पित्र्य (गुम्) राशिं देवं निधिं वाकोवाक्यमेकायनं देवविद्भ्यां ब्रह्मविद्भ्यां भूतविद्भ्यां क्षत्रविद्भ्यां नक्षत्रविद्भ्यां(गुम्) सर्पदेवजनविद्भ्यामेतद्भगवोऽध्येमि॥७.१.२॥

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुत(गुम्) ह्येव मे भगवदृशेभ्यस्तरति
शोकमात्मविदिति सोऽहं भगवः शोचामि तं मा भगवाञ्छोकस्य पारं तारयत्विति त(गुम्)
होवाच यैद्व किंचैतदध्यगीष्टा नामैवैतत्॥७.१.३॥"

Narada is speaking with his Guru Sanatkumara, I'm the most successful person in the worldly sense, in spite of that I'm a miserable samsari. I've heard from satsanghas, that my samsara will continue until I'm ignorant. I've to become atmavit to become liberated. Therefore, I'm interested in Atma jnanam. I also know it cannot come through meditation, only possible through shrotriya brahmanishta Guru and consistent systematic teaching. Therefore, I've come to learn from you. Ityadina, this is how the 7th chapter begins. Thereafter, Narada is accepted as disciples. 14 upasanas are given as stepping stone. (refer notes) highest being pranabrahma or hiranya garbha brahma upasana. After this bhooma vidhyaa is introduced. dvavimshati --through 22 sections, saguna brahma upasana is taught. then, he introduced Brahman as bhooma, In tai upa: chap 1 defined as satyam gnyanam anantam brahman, in chap 3 ananda swaroopam, same definition as chap 3 given here. Brahman alone is the source of Ananda, not the entire dvaita prapancha. They are only unstable mirrors. (unpredictable) When they come as a mirror, I experience my own ananda. It comes as priya ananda or moda or pramoda ananda. None belong to dvaita prapancha, because dvaita prapancha is dukham. Bhooma tat sukham... Now and then we can say we got sukham, we cannot predict. Bhooma eva sukham. Brahman is the only source of sukham (UPS). Narada says I want to learn bhooma vidhyaa... 7.24. Cha upa defines bhooma. यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यत्विजानाति स भूमा।

"यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ
यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यं (गुम्)
स भगवः कस्मिन्प्रतिष्ठित इति स्वे महिम्नि यदि वा न महिम्नीति॥ ७.२४.१॥ "

Dvaita rahita advaitam is bhooma. vyavaharika prapancha where triputi is there is alpam (mitya). Dvaita prapancha is martyam and dukham, bhooma is amrutam and sukham. As long as I hold on to dvaita prapancham, dukham will be there. Therefore, dvaita nivrutti is required for dukha nivruttihi. this does

not mean dvaita anubhava nivruttihi. Dvaita mityatva nischaya:. Through such a teaching bhooma vidhya was given to Narada. Based on this, ND wants to arrive at corollary.

अत्रायमर्थः- सकलकलाभिज्ञोऽपि नारदः आत्मानं शोकाक्रान्तमेवापश्यत्। निश्शेषतः शोकतरणं चात्मज्ञानान्नान्यतो भवतीति श्रुतवांश्च। ततश्चात्मनः शोकनिदानाज्ञाननिवृत्तये आत्मज्ञानलाभाय च सनत्कुमारं पप्रच्छ " तं मा भगवान् शोकस्य पारं तारयतु" (छा. ७.१.१३) इति। स चानेकसाधनोपदेशानन्तरं शोकशून्यमपरिच्छिन्नं निरतिशयसुखस्वरूपं भूमानमुपदिश्य, ततोऽन्यत् सर्वं दृश्यजातं परिच्छिन्नं दुःखमेवेति, भूमा तु ब्रह्मैवेति चावोचत्। तथा च मूलाज्ञानतत्कार्यभूतदृश्यप्रपञ्चमात्रस्य ब्रह्मणोऽन्यत्वात् तदेवात्र सकलदुःखनिदानमित्युक्तं भवति। तादृशदुःखनिदानस्य द्वैतप्रपञ्चस्य मूलाज्ञानसहितस्य "नेति नेति" (बृ २.३.६) इत्यादिश्रुतस्योक्तरीत्या स्वरूपतो निवृत्तौ सत्यामेव निखिलदुःखानां निश्शेषतया नियमेन निवृत्तिरुपपद्येत। तस्मान्निश्शेषदुःखनिवृत्तये समूलाज्ञानप्रपञ्चनिवृत्तिरूपे मोक्षलक्षणविशेषणांशे जायेतैवेच्छा।

This is the message we arrive at, Narada who was the knower of several branches and art and sciences (api -inspite of) felt overwhelmed by sorrow. Later he understood the following fact. Total elimination of sorrow is possible only through atma gnyanam, not possible through any other method. Through satsanghas, he heard. (Never give up satsangha). Therefore, for the sake of eliminating the self ignorance, he became a spiritual seeker. This is the toughest one. (Though people want moksha, some feel scriptural study not needed. Logic: In scriptural study you are only in vinyana maya kosa, therefor you will never come to pancakosa ateeta atma. Also, ego will get fattened...). shoka nidhaana agnyana nivrutttaye, atma gnana laabhaya... Narada went to a guru Sanatkumara and sought this knowledge. That Sanatkumara gave aneka saadhanas (only Krishna taught vedanta directly---should have started with chap 16th, instead he says nasato vidhyate bhaava... all upside down!!!!!!!!!!!!!!) first, 14 of them, then taught brahman in 23rd section. bhooma vidya ; brahman which is free from sorrow. Aim of vedanta is not sorrow free mind, but understanding that mind is mitya which is neither me nor mine. With the help of mitya mind, I should utilise to know that I'm not mitya mind, but sorrow free atma at all times. Atma is not affected by mental (reflected) happiness or sorrow (original of mind), I am original happiness. gnyani gives up

both sukham and dukham.(pratibimba). He uses pratibimbha sukham whenever it comes (due to prarabhdham), not to get attached to the object but to claim I'm the Atma. aparicchitam... limitless, niratishayam... no gradation (tai upa). you can never experience original happiness only reflected (just like our face, only reflection can be seen). drushyatvam, bhautikatvam...5 features comes under drushya prapancham is limited and with sorrow. Does Iswara have sorrow? If Iswara is an object of experience, then it is dukha svaroopam. If it is atma svaroopam, then it is sukha svaroopam. That brahman is bhooma. To summarise, moola agnyana...., entire drushya prapancha including upasya devatas is dukham. (kena: dismisses devatas worshipped and meditated as projected by Maya). religion means god as object of experience. never negate religion, it brings us to advaitam.

Class 38

27th October 2012

Total and permanent dukha nivrtti possible only through dvaita nivrtti. Only possible through atma agnyaana nivrtti or moola agyaana nivrtti. Only possible through atmagyanam. This diagnosis of Samsara and remedy for samsara can be arrived at through only sastra pramaanam. ND took Bhoomavidhyaa of Chan Upa was taken as an example to show dvaita nivrtti alone is the remedy. Few people can appreciate this and come to Vedanta.. (pareekshya lookan)..

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायान्नासत्यकृतः कृतेन।

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्॥१.२.१२॥

I will definitely have students... VS will have adhikaari. Some more objections are going to be removed. ND remembers all of the objections.

(४६) द्वितीयाक्षेपस्य समाधानम्-

यत्तुक्तं प्रागनुभूतस्यैव वस्तुनः प्राप्तीच्छा जायते। ब्रह्मणस्तु केनाप्यननुभूतपूर्वत्वात् तत्प्राप्तिरूपे मोक्षस्य द्वितीयांशे न कस्यापीच्छा जायेतेति। तदसत्। सर्वैः सुखस्यानुभूतत्वात्सर्वेषां तत्रेच्छा जायते। ब्रह्मणश्च नित्यनिरतिशयसुखस्वरूपत्वेन

सर्ववेदान्तप्रसिद्धत्वात् साधनचतुष्टयसंपन्नस्योऽत्तमाधिकारिणः सुखस्वरूपब्रह्मप्राप्तीच्छा जायेतैव।

Next objection (page 26-topic 42) is being refuted in 46. ND summarises in first 2 lines. Purvapaksha said a person will have desire for something only if he has experienced or known it before. I should have also know it as a source of joy. Only a person who knows Brahman will desire for Brahman or mumukshu. “desire for only a experienced object, nobody has experienced Brahman therefore, brahmaprapti icchaa the second part is not possible. ND says, Upanishad knows this. Upanishad defines brahman as anandam . As defined in Taittiriya Upanisad, bhriguvalli. Here nitya nirashaya ananda, infinite...Everybody loves Ananda. Ananda is not unknown to anybody. ND says, therefore everybody loves ananda, Brahman is ananda, therefore everybody will want to know Brahman. There is an universal desire for happiness. नित्यनिरतिशयसुखस्वरूपत्वेन Brahman happens to be sukham and superior compared to all other pleasures experienced by any human being. Niratishaya. Is superlative...(tai.upa, all anandas upto highest level of ananda are available for a knower of Brahman). Therefore, the uttama adhikari students will vote for knowing Brahman.

Topic 47 तृतीयाक्षेपस्य समाधानम्

Response to third Objection raised on page 26 topic 43

(४७) तृतीयाक्षेपस्य समाधानम्-

यत्तावदभिहितं सर्वोऽपि लोको विषयेन्द्रियसंयोगजसुखमेव वाञ्छति। न ह्येतदस्ति मोक्षे, अद्वितीयत्वान्मोक्षस्य; द्वैतप्रपञ्चायत्तत्वाच्च विषयसुखस्य। अतोऽधिकारिणो मुमुक्षोरभावात् ग्रन्थारम्भो निरर्थक इति। तत्रास्ति तावत्प्रष्टव्यम्-किं मुमुक्षुरेव नास्ति कश्चिदपीत्युच्यते, उत सत्यपि मुमुक्षौ तस्य ग्रन्थे प्रवृत्तिरेव न जायेतेति। नाध्यः। सर्वेषामात्यन्तिकदुःखनिवृत्तौ नित्यनिरतिशयसुखावाप्तौ चेच्छादर्शनात्। निश्शेषदुःखध्वंसपूर्वकनित्यनिरतिशयसुखस्यैव मोक्षरूपत्वात्। तस्मात्सर्वोऽपि मुमुक्षव एव।

Everybody will vote for vishayaa ananda, because we can enjoy. Although it has limitations, a known devil is better than an unknown angel. I don't know

brahmaananda. “people want the pleasure coming from known sources.”
Example: source of happiness and headaches is the same person or money etc

That is why people taking sanyasa are very few. I want Bhagawan but voting for only Bhagawan is not possible. Therefore, seekers are rare. (Purvapakshi says there will be no seekers). ND is asking a counter question. I’m asking a question to you. किं मुमुक्षुरेव नास्ति कश्चिदपीत्युच्यते, do you say nobody will be a seeker of Moksha, or are you saying seekers will not be coming to Vicara saagara classes. What is your answer? Tatra na adhyaha: you cannot say that seekers of moksha will not be there. Everybody is desirous of nitya ananda only. ND says every single living being wants nitya ananda (jiva yatra...nityananda sukham....). sarvesham... every single person in the elimination of sorrow for good and niratishaya ananda..VS is dealing with this subject only. Everybody is therefore a mumukshu only.

Topic 48

(४८) वैषयिकमेव सुखं सर्वेऽभिलशन्तीत्येदसमञ्जसम् किन्तर्हि, सर्वे सुखसामान्यमिच्छन्ति। तच्च सुखं विषयजन्यं वास्तु तदितरद्वा। यदि विषयजन्यसुखमेवेच्छन्तीत्युच्येत तर्हि सुषुप्तिसुखे न स्यादेवेच्छा कस्यचिदपि; विषयाजन्यत्वात्तस्य। अतः सुखसामान्यमेव सर्वेऽपीच्छन्ति, न वैषयिकसुखमेवेति नियमः। प्रत्युत सर्वेषां प्रत्यहं सुषुप्तिगमनात् स्वात्मसुखेच्छैव जायत इति वस्तुस्थितिः।

Page 26 topic 43, while raising the objection, purvapakshi pointed out that only vishaya sukam is understandable. Many dvaitins wonder about the possibility of advatin bhakti. Without dvaitam, how is bhakti possible? ND gives the answer, everybody enjoys happiness in deep sleep state. They declare, “I thoroughly slept”. In sleep, what duality was there? (Swamiji uses “snooze” button in sleep). For the enjoyment of sushupti sleep. Therefore, you cannot argue that all people love only vishaya sukham... Bhagawan wants us to have a taste of brahmananda therefore the taste is in the form of deep sleep state. Cost is shravanam, manam, nidhidhyaasanam.

Class 39 3rd November 2012

Happiness is preceded by 2 factors, experiencer subject or experienced object. Therefore, Moksha also must have both and I must be able to enjoy enjoyment. (enjoyer enjoyable duality is maintained even in vishishtadvaita). Therefore, they go to a different world and eternal enjoyer and eternal enjoyable meet and gain eternal enjoyment. ND's answer: Your statement that sukham is only in the form of dvaitam is not acceptable because everybody experiences advaita sukham regularly which is a free gift from Bhagawan which is deep sleep. "Your contention that all people desire vaisheyika sukham...dvaitaananda, everybody wants sukham in general (don't add adjective dvaitaananda). It may be coming from a sense object, that also people love. If purvapakshi claims that all people only love dvaita sukham, then deep sleep sukham will not be loved by anybody. Because sushupti sukham is not generated by neither stoola dvaitam nor dream dvaitam, it comes from myself. All pramaanams reveal atma sukham in sushupti. Therefore, general happiness all people love, no such rule that they love vishaya sukham. Everyday, they want to go to sushupti avastha, with a desire for svaatma sukham." Between Vishyaananda and Atmananda, people will like atmananda because there is no dependence (inference). This is the fact of life.

'सुखमहमस्वाप्सम्' इति परामर्शेन निरतिशयसौषुप्तसुखस्यात्मस्वरूपसुखत्वेन निश्चितत्वात्। किञ्च तारतम्योपेतं वैषयिकं सुखं सर्वप्रानिनां सिद्धमेव। अतश्चासिद्धे नित्यनिरतिशयैकविधसुखप्राप्तावेवेच्छा नैसर्गिकी सर्वप्रानिनाम्। तादृशं च सुखं नित्यसिद्धात्मस्वरूपसुखमेव। आत्मस्वरूपसुखमेव च मोक्षः, नेतरत्। तस्मात् सर्वेऽपि मुमुक्षव एव। नास्त्येव मुमुक्षुः कश्चिदपीति साहसमात्रम्।

Everybody loves sleep. They hate sleep only when there are nightmares. Dreamless sleep everybody loves. People recollect that sleep sukham which is advaita sukham is not subject to gradation. As the happiness belongs to my own very nature, it is logically ascertained by sushupti vicaraha, in Bri upa, it is said. Another interesting thing, 2 types of happiness are there. Dvaita sukham is knowable without sastra pramaanam. Advaita sukham is not known without the shastram. Since I've a unique product which is not available in the market, everybody will come to me (USP). Vedatna gives a unique sukham which is not available in the world. Therefore, benefit is there. Vishayananda which is subject to gradation, it is already known to all human beings. People will be

interested in something different from what they have experienced, Vedanta is offering this. “In Advaita ananda, a new proposal is being given, which is nityam, niratishayam, absolute, ekavidham, always uniform (no diminishing returns)” Vedanta is the only thing where law of diminishing returns does not apply. Such an absolute ananda exists in me alone (of the 5 capsules, 2nd capsule to be remembered here, I’m the only permanent source of peace, security and happiness). Word Moksha is another name for atmaananda. Vedanta helps me discover that ananda. Nandati, nadati, nandasyeva... tiruvaadhirai. Jumping with joy is talked about, kali, sweet dish, represents, atmaanandaha, Nataraja’s dance. Adi kondeirundaal alukaadha, no how can Nataraja be tired, it is an expression of ananda. Therefore, sarveapi mumuksha... all are interested in atmananda only. Therefore, to assertion of purvapakshi that no one is interested in this moksha, therefore, no mumukshu. No adhikari, no anubhandachatushtaym, therefore no aarambham all are thoughtless assertions.

Topic 49

(४९) सत्यपिमुमुक्षौ तस्य मोक्षग्रन्थे प्रवृत्त्यनुपपत्तेस्तदारम्भो विफल इति द्वितीयोऽपि पक्षो न सङ्गच्छते।

Response to objection in topic 47—2nd part (1st part was nobody is interested in advaita moksha). 2nd: “There are mumukshus who are desirous of and interested in Moksha, butt they will not come to sastram. Even assuming that there are mumukshus, for those spiritual seekers, desire for the study of shastra will not be there. Therefore, teaching Vedanta is a useless job.” Dayananda Saraswatiji translates Guru as teacher. He wanted to bring teaching down to Earth, no mysticism. They believed in teaching like in college. We use the word class not discourse, upanyasa, discourse etc. People don’t understand that Vedanta is a teaching program. This second stand was taken by purvapakshi. This is not correct.

अत्र वादी प्रष्टव्यः- (१)अस्मिन् ग्रन्थे मुमुक्षोः प्रवृत्त्यभावकारणं किमस्य ग्रन्थस्य मोक्षसाधनत्वाभावो वा (२)किं वा इतोप्युत्पत्कृष्टस्य साधनतमस्य ग्रन्थान्तरस्य सत्त्वं वा (३) उत वेदान्तग्रन्थेषु यानि साधनानि शमदमादीन्युक्तानि अधिकारिविशेषणत्वेन

तादृशशमदमादिसाधनचतुष्टयसहितस्य ज्ञानसंपादनयोग्याधिकारिण एकस्याप्यभावो वा।
नाध्यः। न हि ग्रन्थो मोक्षसाधनम्।

The objectionist purvapakshi must be asked the following questions. You are saying people will not be interested in vicarasaagara class. You must have some reasons for this. There are 3 possibilities. I will divided your question into 3 (vikalpa method). Possibility 1: (१) अस्मिन् ग्रन्थे मुमुक्षोः प्रवृत्त्यभावकारणं किमस्य ग्रन्थस्य मोक्षसाधनत्वाभावो वा The lack of interest; is it because vicarasaagara cannot give moksha? Atmaananda. (2) किं वा इतोप्युत्पुष्टस्य साधनतमस्य ग्रन्थान्तरस्य सत्त्वं वा Is it because there are better Vedanta books other than this vicarasaagara book? (३) उत वेदान्तग्रन्थेषु यानि साधनानि शमदमादीन्युक्तानि अधिकारिविशेषणत्वेन तादृशशमदमादिसाधनचतुष्टयसहितस्य ज्ञानसंपादनयोग्याधिकारिण एकस्याप्यभावो वा। Is it because vicarasaagara is prescribing saadhanacatushtayam etc? There can no human being who has mind and sense control. I've not been able to find this from my experience. Therefore, such an adhikari is not possible. Because of these impossible conditions, you will never have any student. Such an ideal candidate is not possible. ND has to think and give answers , therefore he will take 2 weeks (!!!! Swamiji is away)

Class 40

17.11.2012

Text in itself has not sarterd till now. It will begin only in chapter 3. Right now only objections are raised. Through this, ND is establishing anubhandachatushtayam. Purvapakshi said advaita moksha is not an attractive proposal. ND concluded that advaita moksha is attractive and therefore mumukshus will be there. Purvapakshi now says Ok let's agree that mumukshus will be there, now they argue that they will not come to VS grantha. ND asks why they won't come to VS. Possibility 1: (१) अस्मिन् ग्रन्थे मुमुक्षोः प्रवृत्त्यभावकारणं किमस्य ग्रन्थस्य मोक्षसाधनत्वाभावो वा The lack of interest; is it because vicarasaagara cannot give moksha? Atmaananda. किं वा इतोप्युत्पुष्टस्य साधनतमस्य ग्रन्थान्तरस्य सत्त्वं वा Is it because there are better Vedanta books other than this vicarasaagara book? (३) उत वेदान्तग्रन्थेषु यानि साधनानि शमदमादीन्युक्तानि अधिकारिविशेषणत्वेन

तादृशशमदमादिसाधनचतुष्टयसहितस्य ज्ञानसंपादनयोग्याधिकारिण एकस्याप्यभावो वा। Is it because vicarasaagara is prescribing saadhanacatushtayam etc? Even though VS book is the best book and mumukshu will be there, for moksha VS grantha is not enough, mumukshu is not enough. In addition to this, 3 other saadhanaas are highlighted. Viveka, vairagyam, shamadishatkasampaatihi, are required. There can no human being who has mind and sense control. I've not been able to find this from my experience. Therefore, such an adhikari is not possible. Because of these impossible conditions, you will never have any student. First objection is not correct. I never claimed that the book will give liberation. Only jnanam will give moksha in chapter 1. Therefore, he consolidates the teachings of chap 1. Shravanam, Mananam, Nidhidhyaasanam.

यतः “तमेव विदित्वाऽतिमृत्युमेति” (श्वे. ६.१५) इत्यादिप्रमाणैर्ज्ञानमेव मोक्षसाधनं नान्यदिति सिद्धान्तः। तच्च ज्ञानं वेदान्त श्रवणादेव जायते। श्रवनमपि द्विविधम् (१) प्रथमं वेदान्तवाक्यस्य श्रोत्रेन्द्रियेण संयोगरूपम्। (२) वेदान्तवाक्यार्थविचाररूपं तु द्वितीयम्। एतयोर्ज्ञानस्य मुख्यसाधनं प्राथमिकं श्रवणमेव, न तु द्वितीयम्। शाब्दबोधं प्रति श्रोत्रेण शब्दसन्निकर्षस्यैव सर्वत्र कारणत्वाङ्गीकारात्। अतो वेदान्तवाक्यस्य श्रोत्रेन्द्रियेण सह संयोगरूपश्रवणमेव ब्रह्मापरोक्षज्ञानहेतुर्भवति। तत्रावान्तरवाक्यश्रवणं परोक्षज्ञानहेतुः। महावाक्यश्रवणं तु अपरोक्षज्ञानहेतुरिति च प्राक् प्रतिपादितम्।

No book can give moksha. There is a statement in Sve. upa 6.14, only by knowing jivatma paramatma aikya jnanam, you can get liberation. There is no other way. Many paths are not there. This is a fact, because this is coming from veda itself. That jnanam will come through consistent and systematic study of vedantic scriptures under the guidance of a competent live acharya. First shravanam is attending the classes regularly. १) प्रथमं वेदान्तवाक्यस्य श्रोत्रेन्द्रियेण संयोगरूपम्। both padartha and vachyarth shravanam are important. Then student will clearly understand jivatma and paramatma aikyam. Second one is required for some intellectual students. Tatparya nirnaya roopa shravanam by employing upakramaadi shadlinga vicara. २) वेदान्तवाक्यार्थविचाररूपं तु द्वितीयम्। Those who are exposed to other philosophies, they get doubts, therefore this vicara is required. They are curious to know what Ramanuja says with respect to tat tvam asi. Because of the curiosity, if they are not able to accept advaitam

then they require a comparative study of the different philosophy. A thorough study of brahmasutra is required then. We come to know that other 2 are wrong interpretation. This is not required for all students. This shravanam is compulsory for students needing this kind of interpretational enquiry. Of these 2, a comparative study is not compulsory. Shetragnya maam vidhi.. Sankara says, therefore you are Brahman, ramanujacharya says therefore you are not Brahman. I should know how to compare and understand. Otherwise, trust one of them only. If you have the intellectual calibre, understand and dismiss one. Therefore, between these 2, non comparative simple study of advaita granta is the primary saadhana. Comparative study is not compulsory for all. First shravanam is important to get the message of the Upanishads. Every class you get more and more ideas. I learn to claim, aham brahmaasmi. Therefore, Vedanta vaakyasya.... Listening of vedantic explanation coming from a competent acharya, alone gives aparoksha jnanam. ND is removing one big misconception, “attending class will give only intellectual knowledge, and realization will come in mystical experience.” It has to come through shravanam only. Remove the obstacles only. तत्रावान्तरवाक्यश्रवणं परोक्षज्ञानहेतुः। महावाक्यश्रवणं तु अपरोक्षज्ञानहेतुरिति च प्राक् प्रतिपादितम्। Avantara vaakya shravanam will give paroksha jnanam, mahavakyam gives aparoksha jnanam. All these things were discussed in first chapter, page 18 topic 28.

यस्य तु पुनर्ज्ञानोदयानन्तरमप्यसंभावनाविपरीतभावे संभवतः, स तु द्वितीयं विचाररूपश्रवणं मननं निदिध्यासनञ्च तन्निवृत्तये करोतु। इदञ्च द्वितीयं वेदान्तवाक्यार्थविचाररूपश्रवणं, 'किं वेदान्तवाक्यानि ब्रह्माद्वितीयं प्रतिपादयन्ति, आहोस्विदर्थान्तरमित्येवमात्मकं' वेदान्तवाक्येषूपपद्यमानमसंभावनारूपसंशयं निरस्यति। मननं हि प्रमेयगतासंभावनां 'किं जीवब्रह्मैक्यं वास्तवं उत तद्वेदः' इत्यादिसंशयात्मिकां निवर्तयति। निदिध्यासनन्तु 'देहादिदृश्यप्रपञ्चस्य जीवब्रह्मणोश्च भेदः सत्यः' इत्याध्यनादिकालसिद्धविपरीतभावनां निःशेषमुन्मूलयति।

Obstacles could be there. 2nd shravanam will remove one obstacle, mananam will remove 1, nidhidhyaasanam will remove one. Suppose one has understood the message of the mahavaakyam, but still there is an obstacle. First is interpretational obstacle. I'm not willing to accept Sankara's interpretation as the only right interpretation. Ramanujacharya says something else. I'm part of

Brahman another says I'm different from Brahman. All 3 views are there and I don't want to take a stand. As long as I do not say this alone is right, I cannot derive the benefit of advaita jnanam. Many are hesitant to say that other 2 are wrong. Knowledge does not allow vagueness. Only when you know all 3 and you should know which is right and which is wrong and you should know why right is right. Even after clear understanding, asambhaavana, I'm not able to tell myself this is right, vipareeta bhaavana, as long as this is there, he has to analyse the other philosophy. (vishistadvaitam book—I introduced, if you want read this. Several students said we do not need this). We should be clear that the other philosophies are wrong.

Class 41

24-11-2012

Prathamika sravanam and dviteeya vicara roopa shravanam: difference being mentioned here. In first one, the student listens to Sankaracharya's interpretation of Vedanta. Brahma satyam, jagat mitya, jivo brahmaipanaapara:. A serious student may not find this sufficient. Second shravanam is important. A second sravanam is a private shravanam not meant for all. It is kept within the 4 walls of the gurukulam. It is not to be let out into the public. There are 3 important lessons to be registered in the second type.

1. Advaitic interpretation of shravanam no 1 is right interpretation. (moolam study)
2. Second lesson is advaitic interpretation alone is the right interpretation. (bhashyam study)—manduka karika, vaitatya and advaita prakaranam are dviteeya shravanam, even alatashanti are.
3. All non-advaitic interpretations are wrong interpretation.

Conviction must be very strong. My intellect must have no reservation in asserting the point 3. This will happen only when all intellectual challenges and objections put up by non advaitic interpretations are dismissed by my intellect as wrong. This must become knowledge not interpretation. First study is study of moolam study as it is. Second study is bhashyam study. In moolam, only advaitic interpretation is done. In bhashyam we look at challenges. For public,

bhashyam should not be used. We should only say this is the interpretation of so and so. Unless I appreciate the wrongness of the wrong, I cannot appreciate the rightness of the right knowledge. While I do this, I should not have sentimental attachment to any author.yukti yuktam vachassaajyam, baaladapi shukaadapio... yukti heenam...

What is logical must be accepted whether it comes from a child or parrot. Therefore, we forget Sankaracharya, Madhvacharya or Ramanujacharya, we just study the ideas. Dvaita,vishistadvaitam ideas. Dviteeyam shravanam is rahasya shravanam. Only when this is complete, our knowledge is complete. Prathamika shravanam will give healthy knowledge, dviteeya shravanam will help us challenge other ideas and make the knowledge robust. We can enter and continue in binary format. Therefore, ND says idanca dviteeyam, critical analysis comparing advaita with others (shruti saara samud... Totakacharya introduces several interpretations). Now what is difference between dviteeyam shravanam and mananam?? We are dealing with analyzing other interpretations of Vedanta, vishistadvaitic, dvaita in dviteeyam shravanam (within Vedanta only). In mananam, we are not dealing with vedantic interpretations, we are dealing with sankhya, nyaya, yoga and vaisheshika, Jainism, Buddhism. Both are important. Disciples are called antevasee, within gurukulam. With regard to **interpretation** of Vedanta vaakyam, the doubt in the form of whether I can be Brahman or will I remain a Jiva is removed. Whereas mananam is doubt with respect to "Is aikyam factual and rational or jiva iswara beda is **rationally** right". Before coming to Vedanta, I looked upon jiva jagat Iswara as real, I'm different from jagat and Iswara. After Vedanta, I should strongly say all 3 are only naama roopatomakam. No saguna Iswara, jiva, jagat as satyam. All are mithya. Nirgunam Brahman is satyam. Adrushyam, Moksha is my nature and I've understood this through shravanam 1 and 2. I dispose the vipareeta bhaavana misconception. That notion must go away totally.

इत्थं प्राथमिकं श्रवणं, ब्रह्मात्मैक्यज्ञानद्वारा मोक्षहेतुः। वाक्यार्थविचाररूपं द्वितीयं श्रवणं, मननं निदिध्यासनं चेत्यादिरसंभावनाविपरीतभावनानिवृत्तिद्वारा मोक्षहेतुः। वेदान्ता इति उपनिषद एवोच्यन्ते। यध्यप्येतस्मात् पौरुषेयात् प्रकरणत्ताः भिन्नास्तथापि तदर्थस्यैवातं ग्रन्थो बालानां सुललितं बोधको भवति। एतद्ग्रन्थश्रवणेऽनायासेन यथा

आत्मस्वरूपसाक्षात्कारो जायेत, तथोपरिष्ठात्प्रपञ्चयिष्यते। इत्थमयमपि ग्रन्थो
ज्ञानोत्पत्तिहेतुत्वेन मोक्षकारणं भवति,
असंभावनाध्यशेषदोषशङ्कापाकरणसमर्थश्रवणमननात्मकत्वादस्य ग्रन्थस्य। तस्मान्नानेन
ग्रन्थेन मोक्षो जायेतेत्येतत् केवलं हठः।

इत्थं प्राथमिकं श्रवणं, ब्रह्मात्मैक्यज्ञानद्वारा मोक्षहेतुः।

ltham..in this manner, shravanam no 1 alone gives brahmatma aikya jnanam giving moksha. Shravanam no 2 is for answering challenges of other interpretation. Mananam..for other systems of philosophy Nidhidhyaasanam for habitual misconceptions वाक्यार्थविचाररूपं द्वितीयं श्रवणं, मननं निदिध्यासनं चेत्यादिरसंभावनाविपरीतभावनानिवृत्तिद्वारा मोक्षहेतुः। वाक्यार्थविचाररूपं द्वितीयं श्रवणं, मननं निदिध्यासनं are not meant for jnanam, but for protecting the knowledge from challenges that keep coming from time to time. Vipareeta bhaavana nivruti.. They become indirect contributors by removing these challenges, even nidhidhyaasanam. वेदान्ता इति उपनिषद् एवोच्यन्ते। Shravanam is vedanta shravanam or upanishad. 6th upanishad is mandukya upanishad. Chapters 2,3,4 deal with dvaitam, vishishtadvaitam. Ghatakasha mahakaasha...gaudapada refutes vidhtadvaitam, neither dasoham nor amshoham.. Study chap 2,3,4 again, revise again. Important for jnana nishtta. What about Vicarasaagara ? यध्यप्येतस्मात् पौरुषेयात् प्रकरणात्ताः भिन्नास्तथापि Upanishads are different from vicarasagara. Still vs has got the same subject matter as vedanta ir upanishad. Therefore, it is as good as upanishad. It is in fact better than upanishad... तदर्थस्यैवातं ग्रन्थो बालानां सुललितं बोधको भवति। Although upanishad is discussed for those people who are not intellectually trained for advanced study. No tarka, vyakarana or mimamsa required. For brahmasutra, you need basic knowledge of these. Interestingly brahmasutra consists of a compound word at the begining...yushmad...several pages on this samasa. After 30 classes..such people are called balaa by Niscaladasa. Sulalitham..in a simple language. Paribhaasha shabdam vina. Without jargons, therefore if you study my book, effortlessly, you will get atmasvaroopa sakshatkaara(binary format). एतद्ग्रन्थश्रवणेऽनायासेन यथा आत्मस्वरूपसाक्षात्कारो जायेत, तथोपरिष्ठात्प्रपञ्चयिष्यते। I will prove this that you are able to come to saakshatkaara in the future chapters..prapacaishyate... Will be clarified.

Class 42

1-12-2012

Varieties of objection are being raised against the very writing of VS. First objectionist said mumukshu itself is not possible. Then, even if mumukshu is there, they won't be interested in your VS. ND is pointing out that VS will give jnanam and moksha. M: If a person studies this grantha, atmaswaroopa sakshaatkara (binary format) will come. Study and see for yourself. Give me an opportunity to show you how I can do it (in the following portions). It can cause knowledge and will lead to moksha. This book is in the form of Vedanta shravanam and mananam (does not mention nidhidyaasanam, because he cannot do it for us), samrtha: a shravanam mananam capable of removing all types of doubts, a dosha (an obstacle to binary format), interpretational (dvaita and vishistadvaita) and intellectual doubts (generated by sankhya, nyaya, buddhism etc). Therefore, still if there are people who are against VS, they are only obstinate people who are irrational (hata :) answered page 30 second line first point.

Page 30 third line second topic

Topic 50

(५०) यध्यप्यस्य ग्रन्थस्य मोक्षहेतुत्वमस्ति तथापि प्राचीनैः प्रौढग्रन्थान्तरैः साधनतमैर्मोक्षोपायस्य सम्यक्प्रतिपादितत्वाद्विफलोऽयं ग्रन्थ इति वदनवादी प्रष्टव्यः-कानि तानि साधनतमानि ग्रन्थान्तरानीति? स यध्याह- जीवब्रह्मैक्यबोधकनिखिलोपनिषद्गीतासूत्रतद्भाष्यादयोऽनेकग्रन्थाः प्रौढाः प्रागेव सिद्धाः। तेभ्यो ग्रन्थेभ्यो ज्ञानद्वारा मोक्षः सिद्ध्यति, अतोऽयं ग्रन्थो विफल इति – तर्हि तादृशग्रन्थविचारासमर्थानां मुमुक्षूनां तादृशग्रन्थैर्ज्ञानोदयासंभवात्, अत्र च मन्दमतीनां तीव्रतरमुमुक्षूणां प्रवृत्तिसंभवाच्च सफलोऽयं ग्रन्थ इति प्रतिब्रूयात्।

Refuting second point: No doubt VS is doing same job as that of Upanishad. However, the same subject matter is presented in a much better way in other earlier texts. I'm refuting this also. VS is better than all other granthas. Even though VS can give jnanam and moksha, still there are so many previous Vedanta granthas which are more profound and extensive. (Dr Thangaswamy's

Phd work..lists all vedantic works) These have commentaries and sub commentaries etc. They present Vedanta comprehensively.. Your text is futile or irrelevant; if an objectionist is arguing this way, I will ask, “you generalize other granthas, what are the other Vedantic works you are bearing in mind”. He will give the following answer. Jivabrahmaaikya bodaka...many vedantic text books that reveal this aikyam, there are many Upanishads plus their commentaries and sub commentaries, (Upanishad bramendraha:) A swamiji has written commentaries on 100 upanishads, there are so many gitas and their commentaries, prakarana granta like vivekachoodamani, pancadasi, atmaboda, etc. All are profound and very old and were written before you were born. By studying all these granthas, moksha will be attained by people. Objectionist concludes that VS is futile and non relevant. I know that in kali yuga people will not be able to understand all those advanced text books, (they come to Vedanta in a traditional manner; only after studying pada, vachyam, pramanam ; tarka, mimasa, vyakaranam etc). At least you have to study all primers like tatvaboda. For tarka...tarka sangraha, mimamsa sastra, artha sangraha, vyakarana, laghu siddhanta Saudi. Only after this, gurukula will accept for studies. Therefore, ND says, we should have studied all these, we have done none of these. I’m writing for those, who have not gone through all these. I avoid all the jargons based on tarka, mimasa and vyakarana. Such students are called manda mati. They are sharp people but have not studied these three. They can grasp Vedanta if Vedanta is presented without these jargons. Intelligence is required but anya shastrams are not required. For intelligent students, who have not studied these, even primers, but are interested in profound Vedanta, jnanam is not possible through these granthas. (Definition of vyapthihi??) Advaita siddhi-5 definitions of mithyatvam.. (PhD on 5 definitions; the English translation is jargon ridden); In this text book for the manda mathis, who are interested in jnanam and moksha, this book will be useful. His prophecy has come true. It was written in original hindi and now translated in all regional languages. Vasudeva brahmendra saraswati has translated into Sanskrit.

Topic 51

(५१)प्रौढग्रन्थैर्मन्दमतीनां मुमुक्षूणां बोधानुदयादयं ग्रन्थो यध्यपि तेषां मोक्षोपयोगी स्यात् तथापि मुमुक्षामात्रेणास्मिन् ग्रन्थे प्रवृत्तिर्न जायेत। विवेकवैराग्यशमदमादिसाधनकलाप्युक्तमुमुक्षुजनासंभवादिति शङ्कमानो विकल्प्यते- किमधिकारिणो बहवो न सन्ति उत नैकोऽपीति। आध्ये इष्टापत्तिः सर्वादिसंप्रतिपत्तेः। न द्वितीयः- ज्ञानयोग्याधिकार्येव नास्तीत्येतदसङ्गतमेव।

3rd point : Mumukshus may be interested in moksha, they may be interested in VS. Even though VS may be the best one and mumukshus may be there, that is not sufficient, they need other qualifications. Objectionist is addressing ND. Along with mumukshutvam, viveka, vairagyam and shamadi shatka sampathi is required. In Kali yuga, no student will have these. They won't be able to control mind. He would not have conquered kaama krodha. Other granthas cannot give knowledge to mandamathees, I concede that VS can give. However, mumukshu alone is not enough (intellectual curiosity is not enough), you need sadhana chatushtayam. When such a doubt comes, I will ask a question to the objectionist. He asks, do you say many candidates will not be there for Vedanta or do you say no candidate will be there? If he says, many won't be there, I know that. Balastavat..... kridasaktaha. There will be a few rare candidates genuinely interested in Vedanta.. parekshyalokan karma citan brahmana

"परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायान्नासत्यकृतः कृतेन।

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्॥१.२.१२॥"

If you say, no single candidate will be there, that statement will be wrong. ND says how a few candidates will come to Vedanta. Bhagavan will filter and get a few students. In every generation there will be a few filtered ones (candidates). They pass through layers..

तथा हि, सर्वेशामप्यन्तः करणं निसर्गत एव मलविक्षेपस्वरूपावरणाख्यदोषत्रयदूषितं वर्तते। मलम्=पापम्, विक्षेपः=चाञ्चल्यम्, आवरणं=स्वरूपाज्ञानम्। तत्र शुभ्रकर्मणा मलस्य, उपासनया विक्षेपस्य, ज्ञानेन स्वरूपावरणस्य च निवृत्तिर्जायत एव।

I'm going to narrate how a few of them will go through life experiences and reach the top layer of VS adhyayanam sincerely.

To elaborate, the mind of entire humanity is saturated with 3 impurities that prevents them from coming to binary format. Three hurdles: acquired at the time of birth. Mind is taken from sukshma shareeram.. aneka janmam. Nisargatha eva mala vikshepa; mala broadest layer, vikshepa intermediary layer, finest layer, svaroopaa aavaranam. Our journey is to rub these layers.

8th dec 2012

Class 43

यस्यान्तःकरणे मलविक्षेपादिदोषाः सन्ति न सोऽधिकारीति सिद्धम्। यस्य तु पुनरिह जन्मनि जन्मान्तरे वाऽनुतिष्ठितशुभकर्मोपासनादिभिर्मलविक्षेपादिदोषा अन्तःकरणान्निवृत्तः स एव वेदान्तविचारजनितज्ञाने मुख्यो योग्याधिकारी भवति। तस्यास्मिन् ग्रन्थे जायेतैव प्रवृत्तिः ।

Viveka may be possible but vairagyam is very difficult because the sense of insecurity is so high. Even thinking of leaving near and dear seems difficult. Like Arjuna in the battlefield. Na hi prapashyami..... Tougher than vairagyam is shamaadhishatkasampathi. Mind has its own intention. Objectionist said, even if mumukshus are there, these are not possible. Therefore, you will not have candidates for the class. ND asked, “do you say no student will be there or are you saying few will be there”. First one is true. Even Rishis complained about this. I’m writing VS for those rare students. If there will be only few candidates, how will they become adhikaris or ideal candidates? Viveka choodamani: jantunaam narajanma durlabham... atmanaat...shatajanmakotisukrutai

Verse 2

जन्तूनां नरजन्म दुर्लभमतः पुंस्त्वं ततो विप्रता तस्माद्वैदिकधर्ममार्गपरता विद्वत्त्वमस्मात्परम्।

jantUnAm narajanma durlabham atah pumstvam tato vipratA tasmad vaidikadharmamArgaparata vidvatvam asmAt param|

AtmAnAtmavivecanam svanubhavo brahmAtmanA samstitih muktirno satakotijanmasu krtaih: punyairvinA labhyate||

Of all births, that as a human being is rare to obtain. rarer still is to be born as a male; rarer than that is to be born a BrAhmana. More difficult than that is to be inclined towards the path of dharma declared by the Vedas. Successively more difficult than this are scholarships (in the revealed texts), discrimination between the Atman and anAtman, perfect experience following profound meditation,

the state of being established in Brahman and lastly, mukti or liberation. These cannot be obtained without merit acquired in hundreds of crores of lives.

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100 crores of janma's punyam is required. The following discussion of non-candidate to candidate. This conversion method has been presented in vedapurva bhaga.. Malam gross layer of impurity (powerful raga dwesha-every mental disturbance), vikshepa (mental preoccupation, family centric preoccupation), avaranam. Karma yoga for mala nivrutti, upasana yoga for vishepa nivruttihi. Then they get saadhanachatushtayam. यस्यान्तःकरणे मलविक्षेपादिदोषाः सन्ति In the mind of many students, grosser and subtler impurities are there, they cannot get the intended benefit, however on the other hand तु पुनरिह जन्मनि जन्मान्तरे वाऽनुतिष्ठितशुभकर्मोपासनादिभिर्मलविक्षेपादिदोषा अन्तःकरणान्निवृत्तः स एव वेदान्तविचारजनितज्ञाने मुख्यो योग्याधिकारी भवति। the malavishepa are removed from the mind of some students through karma yoga and upasana yoga. By pancamahayagna... ista devata upasana followed by superior viswaroopa upasana along with yama, niyam. By practice of all these saadhanas, in this janma or previous janma. How do I know if I've practiced in previous janma or not? If I am able to receive and retain the knowledge then I've done in previous janma. (utthama adhikari). In some students, reception takes place but when I go out Vedanta disappears. (madhyama adhikari). If I don't have both, I am a manda adhikari, no reception or retention but tension. Struggle for binary format means saadhana chatushtaya deficiency. In pancamaha yagna, class is brahma yagna. For such a person, pursuit of VS study will be useful for those few candidates. Na karmana... tyagena eke amrutat...Kaivalya Upanishad

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।

परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

We should look upon ourselves as such rare candidates. Only then we will have confidence.

Topic 52 (५२) पामरविषयिणोर्लक्षणम्-

यत्तूक्तं सर्वेऽपि विषयसुखासक्ता एव, न कोऽपि नित्यनिरतिशयसुखं वाञ्छतीति, तन्न। पामरो, विषयी, जिज्ञासुर्मुक्तश्चेति लोके चतुर्विधाः पुरुषाः। तत्र विहितप्रतिषिद्धेष्वैहिकविषयभोगेष्वासक्तः सन् शास्त्रीयसंस्कारशून्यो यः स पामरः। शास्त्रानुसारिविषयभोगान् भुञ्जानः सन् इहामुत्रार्थफलभोगावाप्तये कर्म कुर्वाणो विषयी।

We grade the conversion process (like grades from nursery to graduate). Here ND is attempting classification of humanity into 4 strata. From the standpoint of spiritual qualification. पामर विषयी, जिज्ञासुः, मुक्तः percentages 95, 3, 1.5, 0.5 respectively. This is borrowed from naishkarmya siddhi. Introduction, a huge para on samsara diagnosis, 7 levels discussed. Very interesting discussion. Earlier complaint was nobody is interested in Vedanta, we said. All are interested in vishaya sukha only. Any anatma sukham, family relationships, attachments not mere sense objects. Even Bhagawan as a person becomes an anatma. Even that sukham is anatma sukham, vishaya sukham which is bondage. In tai upa, udaramantaram kurute..... Even Iswara sukham comes under vishaya sukham. You can use Iswara as a stepping stone, but you have to transcend this. (temporarily allowed). A poem in mukti priya a guruvayoor publication, Oh Lord save me from Vedanta, I don't want Vedanta to falsify by sweet Guruvayoorappan. Very difficult to vote for advaita. In page 29, topic 48 gave a temporary answer. You cannot say people like only dvaita sukham, they like advaita sukham. People love sleep. Can a person understand the limitation of dvaita sukham. Pareekshya lokan karma chitan

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायान्नासत्यकृतः कृतेन।

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्॥१.२.१२॥

ND takes the help of Sureshvaracharya. नित्यनिरतिशयसुखं वाञ्छतीति, तन्न। “You cannot say people like only dvaita sukham, they like advaita sukham”. This is not true since entire humanity comes under 4 categories. Long topic. Purushaha means a human being. Of the 4, definition of **paamaraha**: One who does not know veda pramaanam (not interested), outside the scope of veda pramaanam. All other religions, aethiests. They are interested in Iha loka sukham, worldly pleasures. No belief in life after death. Liquor is prohibited in veda. Even smelling is not permitted. Attached to worldly pleasure, permitted

or prohibited by the veda, they are paamara. शास्त्रीयसंस्कारशून्यो They don't follow any shastra. They have to go through suffering for a turning point. शास्त्रानुसारिविषयभोगान् भुञ्जानः सन् इहामुत्रार्थफलभोगावाप्तये कर्म कुर्वाणो विषयी। **Vishayee** (in gita artha artharthi bhakta) Believe in veda. They won't to use the rituals for sensual pleasures. Artha and artharthi bhaktaha... religious materialistic people. They do plenty of kaamya karma. Enjoy them thoroughly. Not only do they want earthly pleasures, they want heavenly pleasures, want punyam through kamya karma.

Nitya naimittika karma, pancamaha yagna: will they do? This person will do nitya naimittika karma, motive will be different. Even parihara karmas will be effective only when nitya naimittika karma has to be done. Nitya naimittika karma will start working gradually. It will give spiritual samskaara. (like nellaiappar temple pradakshinam will lower cholesterol, it is so long) . Even mechanical sandhyavandanam will work gradually.

Class 44 15th dec 2012

ND pointed out that Mumukshus will not be many but you cannot say there will be none. VS will benefit such seekers. Entire humanity was divided into 4 layers. Not only hindus but all. (पामर, विषयी, जिज्ञासुः, मुक्तः) percentages 95, 3, 1.5, 0.5 respectively). Paamara do not know the existence of veda pramaanam, vishayis are born in families which have some exposure to all of these. They have shraddha in the Vedas, we should accept religious rules, discipline etc although modern proofs do not exist. (aasthikaaha) Aasthika Samajam. A group of people who are asthikas. Aartha, Artharthi bhakthas comes under this second group. They use bhagawan and religion to solve their problems, for worldly successes, getting children admission, marriage etc. Committed to kamya, parihaara karyam. (Religious materialistic group, first group is irreligious aetheist group). 3rd group: Arthaha, artharthi group Chap 7 of the Gita.

Topic 53 (४३) जिज्ञासुलक्षणम्-

यस्तु शास्त्रीयोत्तमसंस्कारबलादध्यात्मादिसच्छास्त्रश्रवणं करोति तस्य वक्ष्यमाणरीत्या विवेको जायते। तथा विवेको यस्य भवति स एव जिज्ञासुः।

They follow some nitya naimittika karma because the parents say do these. Sandhyavandanam, vishnusahasranamam etc the children chant. Initially they do some religious activities regularly, either because they are threatened especially mothers. (If you don't do, prarabha paapam will get accumulated). Or because kama and parihara karma will be effective only if nitya naimittika karma is done. This will give chitashuddhi as a by product. This will in turn gives desire for spirituality. After this, nitya naimittika karma is done for jnana vairagya sidhyartham. (previously sandhyavandanam is faster than plane, now it becomes slow) Paapam and vishayee will get converted to jigyasu. Because of shastriya samskara generated by doing earlier, uttama samskara comes (moksha pradhaana). I come to vedantic shraavanam first out of curiosity. Then moksha desire will become very intense. He is going to borrow from Naishkarmyasiddhi, how manda jigyasu will get converted into teevra jigyasu.

(१) तत्र वैषयिकं सुखं सर्वमपि दुःखमेवेति प्रथमतो विवेको भवति। तथा हि, विषयसुखं सर्वमनित्यमेव विषयेन्द्रियसंयोगजत्वेनागमापायित्वात्। सुखं च वैषयिकं स्वावस्थितिसमयेऽपि यत्किञ्चिद्दुःखानुषङ्ग्येव भवति। स्वविनेशानापि दुःखहेतुर्भवति। किञ्च वैषयिकं सुखमनुभवदशायामपि, इतः परमीदृशं सुखं क्षीयेत किलेति व्याकुलतोत्पादनेनापि दुःखनिदानमेव। एवञ्च वैषयिकं सुखं सर्वं दुःखेन कबलीकृतमेव वर्तते। तस्माद्विषयजन्यं सुखं वस्तुतः सुखस्वरूपमपि विषयोपादिसंबन्धाद्दुःखमेव भवति सर्वदा। न चैतद्दुःखं केनचिदपि लौकिकोपायेन परिहर्तुं शक्यते। उपायान्वेषणकुशलस्यापि निःशेषदुःखनिवृत्तेरदर्शनात्। निवृत्तमिव च सदपि पुनरुत्पद्यत एव।

Sankaracharya says in saadhana pancakam...vedo nitya ...teneshasya vidhee, papaugha

वेदो नित्यमधीयतां तदुदितं कर्म स्वनुष्ठीयतां
तेनेशस्य विधीयतामपचितिः काम्ये मनस्त्यज्यताम् ।
पापौघः परिधूयतां भवसुखे दोषोऽनुसन्धीयता-
मात्मेच्छा व्यवसीयतां निजगृहात्पूर्णं विनिर्गम्यताम् ॥१॥

May you see the intrinsic pains involved in worldly pleasures called vishaya sukham. We talked about the 3 doshas, dukha mishritatvam, bandhakatvam,

atruptikaratvam. All worldly pleasures including family pleasures have both sukham and dukham. Sambhanda is sukha dukha hetu:, dvaitam is sukha dukha hetu:. Relationship or dvaitam will have pain. Even Iswara bhakta sambhanda is like that. Dvaitam is dukham, advaiteva anandaha:. Diagnosis of this is a long torturous process. In Gurukulam also you have sibling rivalry. A long interesting process starts now. To explain, every pleasure called vishaya sukham will last only temporarily, because it is born out of association between me and my object of relationship.

Gita Chap 5th ehi samsparshada

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ ५-२२ ॥

maatra sparshastu...chap 2

मात्रास्पर्शस्तु कौन्तेय, शीतोष्णसुखदुःखदाः।

आगमापायिनोऽनित्याः, तांस्तितिक्षस्व भारत॥१४॥

Oh Arjuna! Sense organs and objects which cause cold, heat, pleasure, and pain are subject to arrival and departure. They are impermanent. Oh Arjuna! Endure them.

ND uses the word aagamapayee...agamapaayino atniya (Gita) subject to arrival and departure. Previous sentence said sukham will give dukham when it goes away. Lesson 2 worldly pleasures will give pain even when they are there. Maintaining them is a pain. Relationship maintenance is a problem. How to keep your spouse happy? So that she or he will not leave you. Just as every rose has got a thorn in the proximity. Svavinashena... even when it ends, it will be the cause of sorrow. “इतः परमीदृशं सुखं क्षीयेत किल” इति व्याकुलतोत्पादनेनापि दुःखनिदानमेव। Even at the time of enjoyment we think that it will go away. Swami Dayanandasaraswati says, when he drinks a drink with a straw, the man looks at the level left in the drink and stops enjoying the drink. “After sometime, the happiness may go away”. Imaginary loss deprives us of the present aananda. Vishaya sukham is pratibimba ananda, ananda reflected in

the mind. (although it was originally bimbananda) (note: only until we understand Vedanta clearly, vishaya sukham is a villain, after understanding Vedanta, jnani is never against dharmic vishaya sukham). Mythological hamsa (swan) is capable of separating milk from water, jnani is called paramahamsa, jnani can enjoy good music, but he understands that the music is bringing out the ananda in me. He does not get attached to the music. Vastutaha:... even though vishayananda is really brahmananda only, because of its association with perishable vishaya, it becomes cause of attachment and sorrow. This dukham cannot be avoided by an agnyani, because every vishaya has sukham and dukham as 2 sides of the coin. Our own body is an example...first 50 years cause for enjoyment. Same body inevitably gives problem after that. Even bhagawan cannot make anatma dukha rahitam. Modern medicine is trying to make the body live longer through borrowed parts. Quality of life is affected. Monthly medical bills go up. Brahmarpanam brahmahavi: You should make anatma as good as non existent. How? When the sun rises, the stars in the sky don't become non existent, in the presence of the Sun, stars will be as good as non existent. Sun is advaita atma jnanam. In the rise of advaita jnanam, the anatma stars are as good as non existent (mitya).

Class 45

22.12.2012

न चैतद्दुःखं केनचिदपि लौकिकोपायेन परिहर्तुं शक्यते। उपायान्वेषणकुशलस्यापि निःशेषदुःखनिवृत्तेरदर्शनात्। निवृत्तमिव च सदपि पुनरुत्पद्यत एव।

ND pointed out that mumukshus will be there even though many mumukshus may not be there who will attend VS classes. ND wants to point out how few mumukshus are generated in the society. For this humanity was divided into 4 groups. First 2 groups were dealt with already. Now next 2, vishayees will gradually get converted into jignyasu types due to nitya naimittika karma. Now the process of conversion is being described. Diagnosis takes place in 7 stages. I will tell you how the development is going to be. Ultimately one is going to discover that atmaagnyaanam is the only reason for samsara. Based on Naishkarmya siddhi. We are aware of the stages.

- Agnyaanam foundation is the cause of dvaitam. अज्ञानं
- Dvaitam leads to Raga and Dwesha द्वैतं
- Raga devesha leads to karma (pravrutti nivruttha roopa karma) राग द्वेष
- Karma कर्म
- From karma punya papa phalam पुण्य पाप फलम्
- Then shareera grahanam-acquisition of a body or janma शरीर ग्रहणम्
- As long as shareeram is there. It will constantly confront varieties of dukham(sukham will also be there now and then)-gita chapter 13 सुखं दुःखं

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते। पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते॥ १३-२१॥

For diseases and old age there are not many remedies, for death no remedies. Ultimately if dukham has to be eliminated you have to go to the foundation. Therefore, the vishayee will work for removing atma agnyaanam, therefore vishayee will get interested in atama gnyaanam (pareekshyalokan...naasti akrutas...tad vignyaanaartham)

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायान्नासत्यकृतः कृतेन।

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्॥ १.२.१२॥

and become a jignyaasu. ND will travel from dukham to agnyaanam in the reverse order.

M: However much you try to remedy the problems caused by janma, remedies can only solve problems partially or temporarily only. Even an expert who is working for remedies, nishshesham total removal of sorrow does not take place. Even if so, it will reappear again.

(२) ततः , यावच्छरीरस्थिति दुःखं न निवर्तेतेति विवेको भवति। “ न वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्ति, अशरीरं वा व सन्तं न प्रियाप्रिये स्पृशतः” (छा. ८.१२.१) इति, शरीरमात्रस्य पुण्यपापफलत्वात्, शरीरान्वयव्यतिरेकाभ्यां सुखदुःखसंबन्धतदभावौ श्रूयेते।

Sorrow can never be totally avoided or eliminated as long as I am in triangular format, jiva with shareeraabhimaanam. This is quoted in shastram also, Chan Upanishad 8.12.1 there is no freedom from the sukha dukham pair.

“मघवन्मर्त्यं वा इद(गुम्) शरीरमात्तं मृत्युना तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ॥ ८.१२.१॥”

For a Jiva he is associated with the body. Only a person who is asharera atma nishttaa, who has discovered Atma, for him alone priyam and apriyam are absent. Ashareera atma means ananda atma. Shareera anvaya vyatirekha, association with pleasure and pain and disassociation from sukha dukha sambhanda are mentioned in the shruti. Every body is created out of punya papa combination. Shareera maatrasya... every single body (can be deva, human, insects) is made up of punya papa mixture.

तत्र मनुष्यशरीरं तु पुण्यपापमिश्रकर्मफलमिति प्रसिद्धमेव। देवशरीरमपि मिश्रकर्मफलमित्येव वक्तव्यम्; केवलपुण्यफलत्वे तु, देवानां देवतान्तरविभूत्यतिशयदर्शनेन न तापो जायेत। जायत इति: इतिहासपुराणादिषु कथ्यते।

A popular misconception is manushya shareeram alone is a result of paapam and punyaam and assume celestial bodies have only punya shareeram. Similarly animals and insects have only paapam. ND does not want us to hold on to this misconception. We will feel we can go to a loka of punya shareeram so that we can live there peacefully. Tatra ...in this idea, the human body is made up of a mixture of punyaam and paapam there are no misconceptions. Regarding devashareeram there is a misconception. Devashareeram is also a result of punya papa mishram. Suppose you conclude all devata shareeram is born out of punyaam, then they have to be always happy. Even Indra is not so in mythology. All emotional problems will be there for devataas. (jealousy, fear etc) By seeing the vibhootis of other devataasa, they would not have had these problems, if their shareerams were kevala punya phalam. They also suffer from samsaara. Therefore, going to another loka is not a solution. Jaayate iti... Devatas also have problems, this is seen in itihaasa and puranaas.

किञ्चाशेषदेवप्रधानभूतस्यापीन्द्रस्यानिकदैत्यदानवादिभ्यो भयान्महद्दुःखं पापफलभूतं जायत इति शास्त्रेण प्रतिपाद्यते। यदि देवशरीरं केवलपुण्यफलं स्यात् नैव स्यात्कदाचिदपि देवनां दुःखम्। तस्माद्देवशरीरमपि पुण्यापुण्यमिश्रकर्मफलमित्येव निश्चीयते।

Indra may not have jealousy with respect to other devataas, but he has problems from others like asuras. (In movies they show Indra hiding behind his own throne). We hear devatas as well as Indra are being imprisoned. From any asuras, daitya and daanavas, great sorrow and fear arise due to paapams. If deva shareeram is merely made up of punyam only, devaas would not have suffered any of these pains. Therefore, we have to infer paapam. Therefore, even deva shareeram is a mixture of punya and paapam.

न च “न ह वै देवान् पापं गच्छति पुण्यमेवामुं गच्छति” (बृ १.५.२०) इत्यादिश्रुतेर्न देवानां पापसंबन्धोऽस्तीति वाच्यम्- अन्यपरत्वात् तस्याः श्रुतेः; कर्माधिकारयोग्यं शरीरं मानुषमेव, नेतरत् देवतिर्यागादिशरीरम्। अतो देवताशरीरेण कृतपुण्यापुण्यफलं जन्मान्तरे न तान् गच्छतीत्यर्थः न तु तेषाम् कर्मफलाभावमात्रमिति। किन्तर्हि; देवशरीरोत्पत्तेः प्रागजन्मनि शरीरन्तरकृतशुभाशुभकर्मफलं देवजातिशरीरेऽनुभूयत एव। तस्माद्देवादिशरीरमपि मिश्रकर्मफलमेव।

ND is solving a mimamsa problem (interpretational problem). In some places, in the scriptures, it is pointed out Devatas have problems (meaning there is papa sambhanda). In Briha upa, there is a statement contradicts this idea. ND says in chap 1.5.20 there is a statement, (punyamevamum gacchati na ha vai devaan paapam gacchati) paapam will not go to devaas, punyam alone will be there. In another place it says no papa sambhanda.

मन आविशति तद्वै दैवं मनो येनानन्द्येव भवत्यथो न शोचति १६ अद्भ्यश्चैनं चन्द्रमसश्च दैवः प्राण आविशति स वै दैवः प्राणो यः संचरँश्चासंचरँश्च न व्यथतेऽथो न रिष्यति स एवंवित्सर्वेषां भूतानामात्मा भवति यथैषा देवतैवँ स यथैतां देवताँ सर्वाणि भूतान्यवन्त्येवँ हैवंविदँ सर्वाणि भूतान्यवन्ति । यदु किंचेमाः प्रजाः शोचन्त्यमैवासां तद्भवति पुण्यमेवामुं गच्छति न ह वै देवान् पापं गच्छति २० अथातो ब्रतमीमाँसा प्रजापतिर्ह कर्माणि ससृजे तानि

When there is a contradiction between vedic and non vedic scripture, we go with vedic scripture. Now problem is within veda itself. Now we will go through a rule (mimamsa rule).

Shloka .. shruti smruty... shruty parasparam.. 50.11.

"श्रुतिस्मृत्यो परम्वादे श्रुतिरेवगरीयसि श्रुत्योः परस्परम्वादे न्ययोपेतागरीयसि"

Shruti alone is powerful when smruti and shruti have contradiction. Interpret smruti in alignment with shruti. When 2 shruti statements contradict each other, go with the one having logical support (nyaya sahita shruti). You should not reject the other one. Interpret the nyaya rahita shruti to be in alignment with the nyaya sahita shruti. Here which one is logical? Mishra phalam alone is logical. Every shareeram is born out of punya papa phalam. Brihadarayaka vakyam has to be interpreted. Intrepretation 1 is simple. ND wants to give another one. Popular one is when we say devata shareeram is punya phalam, we say punyam is predominant. In Brahmaji's shareeram, punyam will be 99.9999 %. No paapam to be interpreted as les paapam. ND gives another interpretation, you give any interpretation, I don't mind, but conclusion is important, mishram is the conclusion. Devatas do not get paapam generated by deva shareeram because deva shareeram cannot acquire punyam or paapam.

Class 46

29th Dec 2012

Page 33 3rd paragraph last 5 lines

ND divided the entire humanity into 4 groups, paamaraha, vishayee, jignyaasuhu and muktaha. He wants to establish that VS is relevant only for the 3rd group. Even vishayee uses vedas only for materialistic people. It is not relevant for muktaha also. How are jignyaas generated in humanity? Vishayees gradually get converted to jignyaasu when they follow nitya naimittika karma. This gradually transforms them and makes them think properly. They go through several layers of enquiry. (7 to 1 given earlier). Any shareera sambanda will give dukham. Every shareeram is made up of punyam and paapam only. Briha upa...na havai devan papam gacchati. We saw. This

shruti statement must not be taken literally, but logical analysis and interpretation must be used. Katopanishad says swarga is eternal. Elsewhere itself devas are not immortal. (ksheene punyam...Gita chapter 9-21)

ते तं भुत्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति।

एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते॥९-२१॥

When these contradict, we do not negate any of the 2 shruti statements, one that is logical stands. Devas will not get paapam , must be interpreted as “anya paratvat pashyaaha shrute”, a different message. “karma adhikara...maanusham eva कर्माधिकारयोग्यं शरीरं मानुषमेव”. Devas cannot generate paapam. Karma adhikara is there only for one shareeram. That is manushya shareram. If you give the cow’s milk for rudrabhishekam, cow will not get karma, only the manushya owner will get. Body of devas or animals cannot have karma. Therefore, the devatas punya papa phalam resulting from karma will not be there at all. Therefore, the punya papa will not go to the devata’s next janma. Therefore paapam na gacchati. Based on this, you should not interpret that devatas will not get paapam at all. Because they can get paapam from their previous manushya shareeram. देवशरीरोत्पत्तेः प्राग्जन्मनि शरीरन्तरकृतशुभाशुभकर्मफलं देवजातिशरीरेऽनुभूयत एव Several manushya janmas, they had. Through these janmas, they have shubha and ashubha karma. That past punyam and paapam will be experienced by devas also. Therefore, even devaas shareeram (all shareerams) have punya papa implantation “gradually released”.

तिर्यक्पशुपक्षिमृगादीनामपि शरीरं मिश्रकर्मफलमेव। तैरनुभूयमानप्रचुरदुःखानां पापोकर्मफलत्वेऽपि मैथुनादिजन्यसुखस्य पुण्यफलत्वाभ्युपगमात्। तिर्यक्=कीथादिः। पशुः =चतुष्पात्। पक्षी=पक्षाभ्यां गगनचारी। मृगः = व्याघ्रादिः। केचन पशुपक्ष्यादीनपि तिर्यगित्याचक्षते।

Other types of shareeram being discussed (after manushya and devas). Tiryak, pashu, pakshee and mruga. Tiryak refers to insects, pashuhu, 4 legged animals, pakshee, living beings which move in the sky with wings, tigers etc. Swamiji’s explanation.. pashu for domestic animals , mrugaha used for wild animals found in the forest. Animals have no free will. They have no remedies for their

paapam (no ichha shakti, jnana and kriya shakti). Therefore, their lives are predominantly painful. It is the result of their papa karma. Some dogs stil have a good life. (Like a cinema actress' dog) Some have friends and families too. Every animal had a previous manushya janma (including the mosquito). This animal shareeram is determined by karma done in manushya shareeram. Kecana...last line. The meaning of tiryak... 2 different ones. Tiryak includes all bodies other than manushya and deva shareeram. Insects, pashu, pakshee all together is tiryak.

एवं निखिलमपि शरीरं पुण्यपुण्यकार्यमित्येव सिद्धान्तः। तथाऽपि, देवशरीरस्य पापोपसर्जनपुण्यातिशयजन्यत्वात् तदभिप्रायेण शास्त्रेषु देवशरीरं पुण्यफलमित्युच्यते। अतो नात्र विरोधशङ्कावकाशः। यथा ब्राह्मणप्रचुरो ग्रामो 'ब्राह्मणग्राम' इत्युच्यते, एवं पुण्यातिशयफलत्वाद्देवशरीरं पुण्यस्य फलमित्युपचर्यते, न तु वस्तुतः।

Every single body including chatur mukha brahmaa shareeram is a result of punya and apunya phalam is the siddhantaha: . There is an internal difference in their proportion. Deva shareeram has less paapam and excess of punyam. Because of the domination of punyam veda makes a statement that deva shareeram is punya shareeram. (upachaara prayogaha: figurative expression). Therefore, there is no scope for criticizing the veda saying veda is making contradictory statement. An example is given. Suppose there is a village with predominantly Brahmins, we refer to them as Brahmin village. (saptakarni or chatrī nyayaha:, we have seen elsewhere, it is figuratively termed this way). Similarly deva shareeram is referred as outcome of punya phalam (it is upacharaaha figurative not factual)

तिर्यागादिशरीरं पुण्योपसर्जनपापातिशयफलम्। उत्तममनुष्यशरीरं देवशरीरसममेव। नीचशरीरं सर्पादिशरीरतुल्यम्। एवं निखिलमपि शरीरं पुण्यपुण्यफलमेव। अत एव पापफलत्वाद्दुःखस्य शरीरसंबन्धो यावत् तावद्दुःखक्षयो न स्यात्।

In the case of animals papa is predominant, punyam is less. Therefore we say animal shareeram is papa shareeram. There are certain human beings who are so great that they are walking Gods on earth. Swami Chinmayananda says animal man, man man and God man. Similarly, inferior human body is like a ferocious tiger or poisonous like a snake. Therefore, as long as deha sambanda is there, whatever be the type of body, so long, you can never never avoid

dukham. (because paapam is there in everybody, therefore dukham will be there ... point 7) This is the discovery of a vishayee.

(३) ततः, सर्व शरीरिणां स्वस्वशरीरं स्वस्वार्जितधर्माधर्मफलभूतमेवेति विवेक उत्पद्यते।
बिना तु निश्शेषधर्माधर्मादिनिवृत्तिं नात्यन्तिकतया शरीरविनाशः संभवेत्।
प्रारब्धनाशादध्यतनशरीरनाशेऽपि पुनः शरीरान्तरं
प्राचीनानन्तकोटिजन्मार्जितपुण्यापुण्यदशाज्जायेतैव। तस्मान्निश्शेषकर्मक्षयमन्तरा
नात्यन्तिकशरीरनाशरूपमोक्षः संभवति।

Now the vishayee enters the 3rd level. Shareera sambandha is because of punya and paapam. As long as punya papa bundle continues, we will never be able to avoid shareera sambandha. In this level following discovery takes place. (may be after decades!!). For all the living beings their own respective bodies and body sambandha, is the result of their own papa and punya earned in previous janmas. If shareera sambandha must end, all the karmas must be destroyed. Removal of body totally cannot be achieved until then. Current death is not final one. Because of the end of the current prarabdha, current body may die, but another body will come. (Bhagawan does not consult us, he consults only our karma....)

Class 47

5th Jan 2013

In this portion, ND is pointing out how some rare people with the help of sastra pramaana diagnose the problem of samsara that it is due to advaita atma agnyana. (only due to this). When a person desires a longing for knowing this, he becomes a jignyasu. For such a jignyasu. VS becomes the only relevant thing in life. Eg: Buddha; palace, status, wife, son all became non relevant. He renounced all this in search of truth. VS thus becomes relevant. Process of diagnosis is being covered in this portion. Now the question, how much karma is there in my account? Can I exhaust? As long as raga and dwesha is there, I will continue to produce karma. प्रारब्धनाशादध्यतनशरीरनाशेऽपि पुनः शरीरान्तरं प्राचीनानन्तकोटिजन्मार्जितपुण्यापुण्यदशाज्जायेतैव। तस्मान्निश्शेषकर्मक्षयमन्तरा

We completed this.

(4) पुण्यापुण्ययोश्चक्षयो न रागद्वेषादिनिवृत्तिमन्तरा घटेतेति विवेकस्ततो जायते। एतच्छरीरारम्भकपुण्यापुण्ययोर्भोगेन क्षयेऽपि रागद्वेषवशात्पुण्यापुण्यरूपकर्मान्तरोत्पत्तिः स्यात्। तस्मान्निःशेषरागद्वेषनिवृत्तिमन्तरा नाशेषकर्मक्षयः।

All the karmas can be defined as going to (pravrutti due to raga) or going away (nivrutti due to dwesha). Without raga dwesha nivrutti, exhaustion of punyam and paapam is not logically possible. Even if I exhaust the papa punyam of the current body, prarabhdha punya paapam through bhoga, I continue to accumulate through aagaami karma (due to raga and dwesha; attachment and aversion). Therefore, don't try to attack karma but attack raga dwesha. Without the elimination of raga dwesha, karma will continue to be replenished continuously.

(5) रागद्वेषौ चेष्टानिष्टसाधनताज्ञानप्रयोज्याविति ततो जानाति विवेकी। इष्टे रागोऽनिष्टे द्वेषश्च सर्वप्राणिसाधारणौ। तस्मादिष्टानिष्टसाधनताबुद्धिनिवृत्तिमन्तरा न रागद्वेषौ निवर्तेते।

Raga Dwesha is generated due to shobanadhyasaha or mohaha (one segment as source of peace, security, happiness, one the opposite). Second capsule of Vedanta: I am the only source of peace, security and happiness. (Like a tennis match, romance is. Love all, then after marriage, only fight..). Likes and dislikes are generated by misconceptions; this person will consistently give me happiness. This person is source of sorrow. A vivekee understands this. Lord Krishna declares this in chapter 7. Every living being has this instinct. A baby cries for a toy and the happiness lasts for a few minutes. A mother carries so many toys for this reason. We all play this game, cry, either throw away or are unable to throw away. Viveki understands that there is no toy in this world that will keep me comfortable right through my life. All beings have this problem. Therefore, without the elimination of raga Dwesha, we won't drop the crutch called world. This is the riskiest thing in life.

(6) इष्टानिष्टसाधनताबुद्धिरपि भेदधीनिबन्धनेति विवेकस्ततो जायते। यदा स्वस्वरूपादन्यदिव द्वितीयं वस्त्वववुप्यते तदा तत्रेष्टसाधनताबुद्धिर्वा अनिष्टसाधनताबुद्धिर्वा जायेत। स्वस्वरूपमात्रे तु कस्यचिदपि इष्टसाधनताबुद्धिर्वा अनिष्टसाधनताबुद्धिर्वा न जायते। सुखसाधनं=अनुकूलम् इष्टसाधनमिति चोच्यते। दुःखसाधनं=प्रतिकूलं अनिष्टसाधनमिति चोच्यते। स्वस्वरूपं तु न सुखस्य वा दुःखस्य वा साधनं भवति, तस्य सुखस्वरूपत्वेन

सुखसाधनत्वासंभवात्। अतः स्वस्वरूपातिरिक्तत्वेनावगते वस्तुनि आनुकूल्य प्रातिकूल्यबुद्धी
यथासंभवं जायेते।

एवञ्चाखण्डानन्दाद्वितीयासङ्गचिद्रूपस्वस्वरूपादतिरिक्तवस्तुसङ्कल्पनमेवानुकूल्यबुद्धिहे
तुः । इदृग्भेदबुद्धिनिवृत्तिमन्तरा आनुकूल्यप्रातिकूल्यबुद्धी न निवर्तेते।

Dvetiyaai bhayam bhavati..chapter 1-4 section briha upa.

सोऽबिभेत्तस्मादेकाकी बिभेति स हायमीक्षां चक्रे यन्मदन्यन्नास्ति कस्मान्नु बिभेमीति तत
एवास्य भयं वीयाय कस्माद्ध्यभेष्यदिद्वितीयाद्वै भयं भवति ॥

Even Brahmaji started his life with fear and discomfort. Dvaitam means shobanadhyaasa means raga dwesha or punya punya. Dvaita sankalpa creates problem. In viveka chudamani we saw this. There is a second thing which is different from me. That is why in sushupti we are all happy. Mohaha is caused by dvaita bhavana. Nibandana means caused by. (All these verses can be treated as commentary on Pareekshya lokan mantra of mundaka Upanishad 1.2.12).

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायान्नासत्यकृतः कृतेन।

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्॥१.२.१२॥

When you conclude the second thing is different and satyam (like bird seeing in the mirror and pecking or kissing due to raga or dvesha) . Bird does not know this, we pity the bird. We are like the bird. Seeing the second thing is not wrong, but when you see it as true and different.

Gita: Mastani sarva bhootani, na ca mastaani

मया ततमिदं सर्वं जगदव्यक्त-मूर्तिना। मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः॥९.४॥

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम्। भूतभृन्न च भूतस्थः ममात्मा भूतभावनः ॥९.५॥

In the so called second thing, you get delusion. These 2 are bound to come. Jnani also experiences dvaita prapancam but he remembers vishwam darpana.... Our aim is elimination of dvaita satyam buddhi. Svasvaroopam matretu, when I see the world as my own glory (mayyeva sakalam jate). No

jnani will have the rise of ishta saadhanata or anishtasaadhanata. Ishta saadhanam is anything that is anukoolam, sukha saadhanam. Feel good factor or source of comfort. Similarly, anishta saadhanam is pratikolam or dukha saadhanam or unfavourable or source of sorrow. Atma is happiness itself. (not a means of happiness but happiness itself). A means of happiness is not happiness. Because means is always different from the end. It is the very end called happiness itself. Therefore, svasvaroopam atiriktena....as long as you see a second thing and as real, you are in trouble, anukulya pratikulya buddhi will come like the pecking and kissing bird (as the case may be). In this manner, akanda, ananda... our preoccupation is the problem.(window shopping is not a problem, a few will enter the mind) jaayato vishayaan punsaha... the dvaita vastu seen as different from the Atma and real. I am so wonderful, akanda ananda, undivided eternal ananda, taaratamya rahita anandaha. Without any attachment, of the nature of consciousness, other than this Atma there is no second thing. Therefore, without the elimination of dvaita sankalpa: anukulya pratikulya buddhi shobanadhyasa will never go, dvaita nivrtti is our aim.

Class 48

12th January 2013

6th contd

Moha is about there is a second thing which is real and other than me. Problem is reduced to dvaita darsanam which we concluded in the last class. A second thing other than the wonderful me is there is a problem. vishaya chinta(viveka choodaamani) or sankalpaha very important, dvaita sankalpanam, seeing the dvaitam as real and different from me. Without the elimination of the dvaita darsanam, these 2 fold misconception, favourable and unfavourable, shobanadhyasa will not go. udara mantaram kurute...tai upa, briha...dviteeyavai bhayam bhavati

सोऽबिभेत्तस्मादेकाकी बिभेति स हायमीक्षां चक्रे यन्मदन्यन्नास्ति कस्मान्नु बिभेमीति तत
एवास्य भयं वीयाय कस्माद्ध्यभेष्यदिद्वितीयाद्वै भयं भवति ॥

(7) ईदृग्भेदबुद्धिः स्वस्वरूपज्ञानाज्जायते इति विवेकस्ततो भवति। “यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति,” (बृ. २.४. १४)” यत्र वाऽन्बदिव स्यात् तत्रान्योऽन्यत्पश्येत्” (बृ ४.३.३१) “यदेव जाग्रद्भूयं पश्यति तदत्रविद्यया मन्यते” (बृ ४-३-२०) इत्याध्यनन्तनुतयः स्वस्वरूपाज्ञानदज्ञायामेव सकलद्वैतप्रपञ्चव्यवहार इति बोधयन्ति। एवमशेषदुःखनिदानं स्वस्वरूपाज्ञानमिति सिद्धम्।

Covering of the waker nature causes projection of the dream nature, similarly covering brahman nature projects waker's dvaitam. In the final stages, this realisation will happen. With the help of sastra pramaanam, you can find this. You cannot wake up naturally. ND says final stage is arrived at through shastra vakyam. . यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति,” (बृ. २.४. १४); When there is an experience of duality, as though, seer seen duality, smelt smell, maitryi brahmanam. यत्र वाऽन्बदिव स्यात् तत्रान्योऽन्यत्पश्येत्” (बृ ४.३.३१) Now svayamjyoti brahmanam. Where there is seeming duality, you will have seer seen duality. Next again from svayam jyoti... “यदेव जाग्रद्भूयं पश्यति तदत्रविद्यया मन्यते” (बृ ४-३-२०) description of svapna avastha, just as in waking state a person sees a seeming source of fear, in svapna also you experience a seeming source of fear (vaitatyam prakaranam of Mandukya upa). Svapna prapanca is because of mini ignorance (nidra) and jagrat prapanca is because of maxi ignorance (maya). There are countless sastra vakyams that reveals this. Jnani does not see the vyavahara as satyam. Gita...pashyan, shrunvan... naiva kincit karomi.

नैव किञ्चित्करोमीति युक्तो मन्यत तत्त्ववित्।

पश्यञ्श्रुञ्चन्स्पृशञ्जिघ्रन्श्चन्गच्छन्स्वपञ्चसन्॥५-८॥

प्रलपन्विसृजन्मृल्लुप्तुन्मिषन्निमिषन्नपि। इन्द्रियाणीन्द्र्यार्थेषु वर्तन्त इति धारयन्॥५-९॥

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम्। ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्समाधिना॥४-२४॥

Brahmarpanam brahmahavihi... no vyavahara other than brahman. Experiential duality is not negated. Factual duality alone is samsara kaaranam. Evam...Final stage: Kaaranam of all the problems is svaswaroopa agnyanam. Ignorance of myself is the cause of all the problems. Sankaracharya says parchinna eva jnanat....svyam prakasha in Atmabodaa.

परिच्छन्न इवज्ञानात्तन्नाशे सति केवलः। स्वयं प्रकाशते ह्यात्मा मेघापायेऽशुमानिव॥४॥

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ततः स्वस्वरूपाज्ञानं स्वस्वरूपज्ञानेनैव निवर्तते नान्येन, तयोः तमः प्रकाशवत्परस्परविरोधित्वादिति विवेक उत्पद्यते। यद्विषयकमज्ञानं भवति तदज्ञानं तद्विषयकापरोक्षज्ञानेनैव निवर्तते; यथा रज्ज्वज्ञानं रज्जुसाक्षात्कारेणैव निवर्तते, तद्वत्। तस्मात् स्वस्वरूपापरोक्षज्ञानमेवाखिलानर्थनिदानस्वरूपाज्ञाननिवृत्तिं द्वारा निश्चयेयसात्मकनिखिलदुःखनिवृत्तिहेतुर्भवति। स्वस्वरूपस्यैव सत्यज्ञानानन्तानन्दब्रह्मस्वरूपत्वात् स्वस्वरूपज्ञानेनब्रह्मावाप्तिर्भवति। ब्रह्म च नित्यनिरशयाखण्डानन्दरूपं दुःखासंभिन्नमिति सर्ववेदान्तप्रमाणसिद्धम्। अत एव स्वस्वरूपसाक्षात्कारेणैव नित्यनिरतिशयदुःखासंभिन्नस्वस्वरूपभूतब्रह्मानन्दोऽवाप्यते। एवं निखिलदुःखनिवृत्त्युपलक्षितस्वस्वरूपभूताखण्डानन्दप्राप्तेः साक्षात्साधनं स्वस्वरूपाज्ञानमेव। तस्मात् स्वस्वरूपविचार एव कर्तव्यः इत्थं यस्य विवेको जायते स एव जिज्ञासुरित्युच्यते।

Thereafter, svasvaroopā agnyayam is removed only by knowledge of self-knowledge. Not by any other method or knowledge. Because jñanam and agnyanam are opposites like light and darkness. In the arrival of knowledge, agnyanam will go away. gita: chap 10 ...naasato bhavate..nyanna deepena bhaasate.

नासतो विध्यते भावो नाभावो विध्यते सतः। उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः॥१६॥

There is no existence for the unreal. There is no non-existence for the real. The truth of both these is indeed seen by the seers of Reality.

This rises in the mind of vishayee. Interesting rule: Agnyaanam and jñanam can be mutually contradictory only under 2 conditions. 1 wherever the darkness is there light must be there in the same locus. My Guru's knowledge cannot eliminate my ignorance. 2 If the ignorance is about one object, that ignorance will be removed, only if the knowledge is about the same subject. Object of ignorance and knowledge must be the same. vishaya aikyam and ashraya (locus) aikyam must be there. saakshat kaara refers to clear knowledge. (doubtless aparoksha jñanam), no mysticism is involved. Clear self knowledge removes the agnyayanam. Which is the cause of all problems through 7 stages. akila anartha refers to the 7 stages. It eliminates all the dukham also (through

the 7 stages. recall points). Called Moksha--atyantika dukha nivrutih. Moksha is not mere dukha nivrutih (called peace or shanti) but there is positive attainment of brahma ananda. Satya jnana ananta ananda brahma svaroopathvat... I'm of the nature of Brahman. I'm ananda svaroopaha. Brahman is of the nature of ananda (tai upa...pratibimba nanda (experiential ananda which comes and goes) and bimbananda... I claim bimbananda). Whenever jnani gets experiential pleasure, he will not reject, he will enjoy remembering that the source of ananda as myself. When it goes away, I do not have any complaints. Enjoy remembering it is en-joy (my joy). nitya niratishaya ananda is not experienceable. brahmananda or bimbananda cannot be experienced. It is a matter for claiming "I am". taratamyarahita...no gradation, akanda.. without any division. I'm happiness itself. A happiness not mixed with sorrow...7th (factor)storey is sorrow, mitya sorrow is no sorrow. This is the final conclusion of the vedanta. Therefore only by svasvaroopasakshatkaara, we will get nityaniratishaya (should be taken as adjective for brahmanandaha not dukham) watch difficult samaasa...dukha sambhinna, svasvaroopasakshatkaara brahmananda (4 adjectives) you can get by attending VS class. Acquisition of infinite ananda along with dukha nivrutti, direct method is svasvaroopajnanam. ND does not want to condemn karma. All of them also are important. They all will not directly lead to moksha, they help in preparing the ground. **Without karma youga jnana yoga is impossible. Without jnana yoga karma yoga is incomplete.** Saakshat saadhanam... therefore, you acquire knowledge which comes through enquiry. Atma vicara with the appropriate instruments (microbes with microscope, galaxy with hubble scope) you need shastro scope, guru shastra upadesa alone has the scope.

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायान्नासत्यकृतः कृतेन।

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्॥१.२.१२॥

In this way, one who decided to consistent systematic spiritual education program is referred to as jignyasuhu.

19th Jan 2013

Class 49

एवं निखिलदुःखनिवृत्त्युपलक्षितस्वस्वरूपभूताखण्डानन्दप्राप्तेः साक्षात्साधनं स्वस्वरूपाज्ञानमेव। तस्मात् स्वस्वरूपविचार एव कर्तव्यः इत्थं यस्य विवेको जायते स एव जिज्ञासुरित्युच्यते।

After dividing the entire humanity into 4 groups, ND is explaining each one of them. He painstakingly explains this is relevant only to one group (jignyaasu). Before that, he describes all the groups. Atma agnyaanam is responsible for the 7 storey samsara. M: The one who has diagnosed this problem will go to a Guru. Chap 7 of Gita. Jignyaasu bhaktha:

Now Muktha: category 4

मुक्तलक्षणम्- स्थूलसूक्ष्मकारणात्मकशरीरत्रयविलक्षणं पञ्चकोशविलक्षणं च स्वस्वरूपं अखण्डाद्वितीयस्वयंज्योतिस्वभावानन्दधनब्रह्मरूपेण यः साक्षादपरोक्षीकरोति करतलामलकवत् स एव मुक्त इत्युच्यते॥

The one who has got aparoksha jnanam (jnanam or knowledge about myself- aparoksha is a specially reserved word for this). स्थूलसूक्ष्मकारणात्मकशरीरत्रयविलक्षणं My real nature is “ I’m different from shareera trayam, I am the saakshi of them, different from the pancakosas described in taitteriya, I’m identical with Brahman, I’m brahman”. करतलामलकवत् Example: If aamalaka, nellikai is there in the hand, you can definitely know it is nellika, similarly you can claim Brahman as I, which is division less, second less, self-effulgent, pure ananda (not experiential ananda), svasvaroopaa. This is the fourth group, mukta:, minority group. VS is relevant only for group 3.

Topic 54 जिज्ञासोरस्मिन् ग्रन्थे प्रवृत्त्युपपत्तिः

(५४) जिज्ञासोरस्मिन् ग्रन्थे प्रवृत्त्युपपत्तिः - एवं पूर्वोक्तचतुर्विधेषु पुरुषेषु पामरविषयिणौ विषयोपभोगजन्यसुखेनैवात्मानं तृप्तं कृतार्थं च मन्यमानौवर्तेते। केषाञ्चिद्विषयिणां पारलौकिकपरमसुखेच्छायां सत्यामप्याप्तिसाधनमेव तत्प्राप्तिसाधनत्वेनान्यथा गृहीत्वा तत्रैव ते प्रवर्तन्ते, साधुसङ्गसच्छास्त्रश्रवणादिरूपपरमानन्दप्राप्तिसाधनज्ञानाभावात्तेषाम्। ततश्च पामरविषयिणोः परमानन्दावाप्यर्थं नास्मिन् ग्रन्थे प्रवृत्तिर्जायते। दुःखहत्यै च न तेषामत्र ग्रन्थे प्रवृत्तिः उपयान्तरे प्रवृत्तत्वात्। तस्मानिरतिषयसुखावाप्तये आत्यन्तिकदुःखहानाय च

पामरविषयिणोरस्मिन्ग्रन्थे न संभवति प्रवृत्तिः। मुक्तस्यापि नास्त्यधिकारोऽस्मिन् ग्रन्थे।
ज्ञानी हि कृतकृत्यो मुक्त इत्युच्यते।

ND takes Groups 1, 2 and 4 and rules out that VS is not useful. For a jignyasu, the 3rd group of humanity, in this VS pursuit is possible. In this manner, among the 4 groups of humanity, the first 2 groups, paamara and vishyee (uses religion for worldly achievements) groups , are busy with and satisfied with merely getting pleasures of the sensory world (family relatives, achievements). Never talk about vedanta with them. They are contented by fulfilling the needs of everybody. Many are like this. Vedanta is only for those who discover the problem of samsaara. There are some vishayees who are very religious and talk of moksha, freedom from punar janmam, but assume they can attain moksha through other options. They are offered advice not to attend Vedanta because it can fatten the ego. VS is not for them also. For some vishayee mumukshus, even though they have the desire for moksha ananda, they have paaralaukika sukham interest, but problem is, they resort to various other moksha saadhanams but not the real moksha saadhanam (like naama sankeertana, kundalini group etc). We should ultimately come to Vedanta. But these people remain there only. This is because they do not have a satsangha (saadhu-one who knows the importance of vedanta). Such a saadhu would remind them to listen to Gita. (Quote : Bhaja govindam- gita kincita gita...ganga jalanam).

भगवद्गीता किञ्चित्धीता

गङ्गा जललव कणिकापीता

सकृदपि येन मुरारी समर्चा

क्रियते तस्य यमेन न चर्चा

“Let a man read but a little from giitaa, drink just a drop of water from the ganges, worship but once muraari. He then will have no altercation with Yama.”

They don't listen to Vedanta shastram or Gita (no exposure). They do Gita paarayanam. They don't know the value of spiritual education program. Therefore, they do not come to Vedanta, although they may be mumukshu.

Therefore, for these 2 groups including mumukshu group, for moksha praapti, this VS grantha is of no relevance. They will attend VS class. They prefer the word discourse. Class means systematic study for a length of time. Similarly, for the removal of dukham also, they will not come to VS. They are engaged in non-educational spiritual program. (one week jeevanmukti program-certificate given at end of week: JM. Jeevanmuktaha). । तस्मान्निरतिषयसुखावाप्तये आत्यन्तिकदुःखहानाय च पामरविषयिणोरस्मिन्ग्रन्थे न संभवति प्रवृत्तिः। Tasmat niratishaya: First 2 will not come to VS grantha; for fourth group also, मुक्तस्यापि नास्त्यधिकारोऽस्मिन् ग्रन्थे mukthas are also not candidates for VS. (see Chap6 Gita). They have already gone through these in this janma or earlier. ज्ञानी हि कृतकृत्यो मुक्त इत्युच्यते This jnani is totally fulfilled because he knows he is fulfilled and liberated.

नैवास्ति तस्य कर्तव्यान्तरं दृढतराद्वितीयात्मापरोक्षज्ञानवत्वात्। लीलायाऽत्र कालयावनार्थं प्रवृत्तोऽपि नास्त्यस्य ग्रन्थतः प्रयोजनम्। तस्मान्न मुक्तोद्देशेनाप्ययं ग्रन्थः प्रवृत्तः । किन्तु मुमुक्षुरूपजिज्ञासुमुद्दिश्य प्रवृत्तोऽयं ग्रन्थः । न तस्यास्ति विशयसुखेच्छा। निरतिशयभूमानन्दलिप्सया तस्य संसारदुःखजिहासावत्वात्। नित्यनिरतिशयपरमानन्दप्राप्तिः आत्यन्तिकदुःखनिवृत्तिश्चापरोक्षात्मज्ञानं विना कर्मयोगसांख्ययोगोपासनादिभिर्न सिद्ध्यतीति विवेको यस्य सत्सङ्गाज्जायते तस्य जिज्ञासोरद्वैतवेदान्तग्रन्थे प्रवृत्तिर्जायेतैव।

For that muktha purushaha, VS is not required. He does not require any of these or any other saadhanaas. He has got Atma Aparoksha jnanam which is very firm (drudhatara-दृढतर). If not firm, nidhidhyaasanam becomes a relevant saadhanam. Jnani need not do Vedanta sharavanam but if he enjoys this, there is nothing wrong. For such a person, it is leela not saadhana. You can still enjoy as jnani. Like some of you who are attending class. Therefore, 4th group is also not involved. मुमुक्षुरूपजिज्ञासुमुद्दिश्य प्रवृत्तोऽयं ग्रन्थः This book is targeted towards mumukshus and he also knows moksha comes only through jnanam. (Group 3). For that group, they are not committed to sense pleasures (not obsessed). निरतिशयभूमानन्दलिप्सया They have desire for (labh –to attain-lipsanti-lipsayaa) only bhoomaaananda- refer Chapter 7 (yo vai bhooma tat sukham, yatra nanyat pashyati).

यो वै भूमा तत्सुखं नाल्पे सुखमपि भूमैव सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति॥७.२३.१॥

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ
यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यं (गुम्)
स भगवः कस्मिन्प्रतिष्ठित इति स्वे महिम्नि यदि वा न महिम्नीति॥ ७.२४.१॥

Which is infinite and संसारदुःखजिहासा have desire to eliminate (jihaasati- desires to give up) the samsaara dukham totally. Vedantic study is the only method for this. नित्यनिरतिशयपरमानन्दप्राप्तिः आत्यन्तिकदुःखनिवृत्तिश्चापरोक्षात्मज्ञानं विना Attainment of this infinite ananda and total removal of all forms of sorrow, both are impossible without Atma aparoksha jnanam. (no other method is possible). Karma yoga, saankhya yoga (meaning used here is different from chapter 2 of Gita) will not produce this benefit.

Karma yoga is extremely important for chitashuddhi.

26th January 2013

Class 50

Even after becoming a mumukshu, there are several hurdles. They do not know that brahma jnanam is the only path to moksha. (eka saadhana saadhyam). All this is because of lack of satsangha. Mahapurusha will clear this doubt and state that Moksha has only one margha. Then Mumukshu will get converted into jgnyasu, a big conversion. Only a jignyasu will value vedanta classes. VS will become relevant for such people.

M contd: Without atma jnana, by various other saadhanas. We stopped at what does ND mean by saankhya yoga? Krishna talked about this in Gita. So what does ND mean now? Meaning 1: Saankhya philosophy proposed by Kapila muni. (Chapter 1 of Brahmasutra, purvapakshi; Vyasacharya refutes this. It is dvaita philosophy) Meaning 2: Vedanta: Clean advaita. Vedanta darshanam; Meaning 3: In this context, the application is. In Vedanta darsanam there are 2 stages, atma anatma viveka using anvaya vyatirekha as seen in chap 3 naishkarmyasiddhi. This is referred as saankhya yogaha. ND refers to this saankhya yoga as not giving liberation. In atma anatma viveka, we divide

entire creation into 2, drukdrushya etc. We are still in dvaitam, therefore after atmaanatma viveka, mahavaakyam must be employed. Anatma will become mitya only after mahavaakyam. Therefore, by itself atmaanatma viveka is not complete. Chap 3 Naishkarmyasiddhi... verses 57, 58.

Purvapakshi argues , we don't need anything more than atmaanatma viveka. Sureshwaracharya refutes this and talks of importance of applying mahavakyam. Meaning 3 is referred in Chap 13 of Gita (Bhaashyam) dhyaneatmani pashyanti... anye saankheyana yogena. Sankaracharya comments in the bhaashyam about this point. ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना। अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे॥ १३-२५॥

(आ. ५५-६०) विषये आक्षेपाः-

(५५) जीवब्रह्मणोरैक्यरूपविषये आक्षेपः- यतूक्तं जीवब्रह्मणोरैक्यमेवास्य ग्रन्थस्य विषय इति तन्नोपपद्यते; तयोः स्वभावभेदात्। तथा हि, ब्रह्म तु अविध्याऽस्मितारागद्वेषोर्भिनिवेशात्मकपञ्चक्लेशशून्यं व्यापकमेकं सजातीयभेदरहितं च, ब्रह्मणः सजातीयब्रह्मान्तराभावात्। जीवस्तु निखिलक्लेशभाक् पैरिच्छिन्नोऽनेकश्च। यावन्ति शरीराणि तावन्तो जीवाः। सर्वशरीरेषु जीवस्यैकत्वाभ्युपगमेत्वेकशरीरे जायमानसुखदुःखादयः सर्वशरीरेषु जायेरन्। न तु तथाऽस्ति।

Aim of ND is to establish anubhanda chatushtayam. First 2 chapters are paving way for vedantic study. Untill topic 54, ND established that **Adikari** is there. Jignyasu mumukshu is there. Here after, ND is taking up objections regarding the subject matter (2nd anubhanda ---vishayaha). Jivabrahmaaikyam. Topics 55 to 60... Objections regarding subject matter.

Topic 55 जीवब्रह्मणोरैक्यरूपविषये आक्षेपः

Advaita vedantins have declared “जीवब्रह्मणोरैक्यरूपविषयेः” is the subject matter of all Vedanta grantas including VS. Purvapakshi elaborates svabhava beda. Brahman is free from 5 fold problem. Klesha. Mentioned in yoga sutra. Paramatma is free from all these 5 problems. Avidya, asmita, raga , dvesha, abhiniveshaha. Foot note: All 5 are defined. First footnote describes Avidya elaborately. I'm not going to read and explain, only gist. First one is avidya. There is a popular meaning in Vedanta. Here a new different meaning is given.

Popular meaning is that which is opposed to knowledge and is eliminated by knowledge (ignorance is not absence of knowledge, but opposed to knowledge). Here meaning is, vidya is taken from root vidh : to exist (there it was to know). Vidhya means existent thing, avidhya means that that does not really exist at all, which is mithya. Moola vidhya and toola vidhya. This should be applied for self-ignorance. Atma avidhya is moolavidhya, every other anatma avidhya is toola avidhya. Kaarana avidhya and kaarya avidhyaa. Any misconception (adhyasaha), adhyaropaha, superimposition born out of ignorance is kaarya avidhyaa; mistaking myself as the body. This mistake is born out of an ignorance, the cause of this ignorance is called kaarana avidhya. If mirage water is kaarya avidhya, ignorance of the dry land is kaarana avidhyaa. If swapna is kaarya avidhya, ignorance of the waker is kaarana avidhya (nidra). Kaarana avidhya can be moola avidhya or toola avidhya according to context. If you can distinguish, it is great, otherwise OK. In the adyaasa bhaashyam, Sankaracharya speaks about mistaking the body as atma, I. This mistake is referred as avidhya. Kaarya avidhyaa is called avidhyaa here.

Further hair splitting; Kaarya avidhya is of 4 types, I'm skipping this.

In yoga shastra, we have 5 klesha. This avidhyaa comes under kaarya avidhyaa only. Mistaking the body as atma. Footnote 1 last 2 lines. Taking the body mind complex as myself is called kaarya avidhyaa. (klesha 1)

Footnote 2: asmita: asmita is nothing but a ahamkara, a fake I born out of avidhyaa. 3rd chapter of Gita: Prakrute...ahamkaara vimoodaatma

प्रकृतेः क्रियमाणानि गुणैः कर्मणि सर्वशः। अहङ्कारविमूढात्मा कर्ताहमिति मन्यते॥ ३-२७॥

Footnote 3: raga: attachment towards anything which we consider favourable.

Footnote 4: Dweshaha: pratikoola.... Dislike, whatever we want to get rid of

Footnote 5: abhiniveshaha; Instinctive desire for survival. Instinctively fighting anything that threatens my life. For protection of body. We push a lizard that falls onto our neighbours... saamanyadeha abhimaana is another word for this.

These are the pancaklesha. Purvapakshi says; Jivatma is associated with all these 5, paramatma is opposite. Therefore how can you speak of aikyam.

Class 51

2nd feb 2013

From topic 55 onwards, ND is dealing with the next objection coming from purvapakshi on the subject matter. jivatma paramatma aikyam. vyapakam...Paramatma is all pervading, Paramatma is eka:, paramatma has no sajaateeya beda, no second paramatma. There is a second jivatma other than self. Page 37 top line. Nikhila klesha: jivatma has all 5 kinds of deficiencies. Jivatmas are limited in nature and are plural, many in nature. As many bodies are there, so many jivatmas are there (all living forms, human beings, devas, mosquitoes, etc..) Each body has got separate jivatma. Sarvashareereshu...If not, in all the bodies, comfort and discomfort belonging to one body, will be experienced. This doesn't happen, each body experiences differently. Therefore, no aikyam is possible, therefore no subject matter, therefore no anubhanda chatushtayam.

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(आ ५६-६०) साक्षिब्रह्मैक्यविषये आक्षेप:-

Topic 56

(५६) जीवातिरिक्तसाक्षी नास्ति; सत्वेऽपि साक्षी नानेति शङ्का – यदुक्तं सुखदुःखादयोऽन्तःकरणधर्माः। तच्चान्तःकरणमनेकम्। तस्मादेकोपाधिस्यसुखदुःखादयो धर्माः उपाध्यान्तरसंबन्धिनो न भवन्ति। साक्षी तु सर्वसुखदुःखादिसाक्ष्यधर्मासंबद्ध एक एव। तस्य च ब्रह्मणैक्यं वक्तुं शक्यत एवेति। तन्न। कर्तृत्वभोक्तृत्वादिधर्मविशिष्टजीवातिरिक्तसाक्षिसत्वे प्रमाणाभावात्।

Purvapakshi uses the regular answer we use. In Tatvabodha, we discussed, whether we should take vachyaartha (jahati or ajahati)or lakshyaartha for aikyam. When we take superficial meaning, vachyarth is ahamkara has inferior attributes. Here Aikyam cannot be talked about. We need to take jivatma as saakshee. Sakshee is not associated with mind or antahkarana. Inferior attributes do not belong to saakshee. That one saakshee does not have different experiences. That eka saakshee (pancaklesharahita, ahamkaara vilakshana eka saakshee) can have aikyam with brahman. This is our answer.

(advaitin's answer). Purvapakshee quotes this and says I will not be satisfied with this answer. Now advaitin's answer being quoted here, यदुक्तं "सुखदुःखादयोऽन्तःकरणधर्माः " Sukha dukha belongs to antahkaranam or minds. "तस्मादेकोपाधिस्यसुखदुःखादयो धर्माः उपाध्यान्तरसंबन्धिनो न भवन्ति "Therefore, various emotional attributes belonging to one mind will not be there in other mind. Whereas saakshee is not associated with various emotional disturbances of minds (referred as saakshyam here...witnessed mind). Saakshee is pure. Brahman is also one. Therefore, aikyam is possible between saakshee and brahman. **Purvapakshee now says**, I cannot accept because of 2 objections. Title : जीवातिरिक्तसाक्षी नास्ति; सत्वेऽपि साक्षी नानेति शङ्का Objection 1: There is no saakshee at all other than the ahamkara roopa saakshee. Objection 2: There is no pramaanam to prove the saakshee. Assume there is a saakshee other than ahamkaara, that saakshee cannot be one, because even in mundaka upanisad, every tree has 2 birds. Saakshee must be many. If there are many saakshees, then how can the pluralistic saakshee be equal to non plural brahman. Therefore, mahavaakyam is in trouble (सत्वेऽपि साक्षी नानेति शङ्का) Therefore, the topic is objection " साक्षिब्रह्मैक्यविषये आक्षेपः- "

Therefore, other than the jiva the ahamkara (experiencer, doer etc) is there, no separate saakshee. Objection 2: Even if you have accepted the existence of saakshee, you can never say saakshee is ekaha. Therefore only my saakshee witnesses my jagruta avastha.

कर्तृत्वभोक्तृत्वादिधर्मविशिष्टजीवातिरिक्तसाक्षिसत्वे प्रमाणाभावात्। साक्ष्यङ्गीकारपक्षेऽपि स एक इत्यभ्युपगन्तुं न शक्यते। किन्त्वनेके साक्षिण इत्येव युक्तम्। तथा हि, अन्तःकरणं तद्धर्मसुखदुःखादयश्च नान्तःकरणेन न वेन्द्रियेण विषयीक्रियन्ते, किन्तु साक्षिणैवेति वेदान्तसिद्धान्तः। साक्षिणश्चैकत्वे यदा एकान्तःकरणस्यसुखदुःखादयः साक्षिणा विषयीक्रियन्ते तदा सर्वान्तःकरणगतसुखदुःखादयोऽपि विषयीक्रियेरन्। तथाऽनुभवाभावादेवानेके साक्षिणः इत्यभ्युपगन्तव्यम्। नचास्त्यस्मिन् पक्षे कोऽपि दोषः। यस्य हि साक्षेणो यदन्तःकरणमुपाधिः तदन्तःकरणगता एव धर्मास्तेन साक्षिणा विषयीक्रियेरन्, नान्योपाधिगताः। एवं च साक्षिणोऽनेकत्वात् न तेशामेकेन ब्रह्मणैक्यं युज्येत।

Purvapakshee defines the saakshee chaitanyam. Vedantic definition of saakshee. He logically proves saakshees are many (ND will also accept finally).

This is a very grand structure. To analyse, saakshee are many has to be accepted. Mind and its attributes are objectified by us. Mind cannot objectify itself and mind cannot objectify attributes also because it is jadam. The sense organs also cannot objectify the mind. Saakshee is the one which objectifies the mind, this is the conclusion of vedanta. Whenever I say I know the mind, I is the saakshee.

Class 52

9th Feb 2013

Saakshee is being defined by the sakshee exactly as a vedantin defines. So there is nothing wrong with definition. Since saakshi chaitanyam has to be enclosed, therefore there will be many. Therefore, jiva saakshee is plural and Brahman is non-pluralistic. Whenever I am aware of the mind, I the awaring principle cannot be the mind. (mind is now an onject). Awaring principle is saakshee. **Whenever I say I know my mind, the meaning of I is saakshee.** “I the knower of mind” am sakshee. Purvapakshi accepts this. He adds, I can only know my mind, I cannot know any body else’s mind. Your mind has to be known by You the saakshee. Since there are many minds, you must admit there are many sakshees. I can never experience all the minds. साक्षिणश्चैकत्वे यदा एकान्तःकरणस्यसुखदुःखादयः साक्षिणा विषयीक्रियन्ते तदा सर्वान्तःकरणगतसुखदुःखादयोऽपि विषयीक्रियेरन्। We don’t have experience of knowing all minds. Therefore, you need to admit many saakshees. In this stand (sakshees plurality stand), there is no dosha. Whichever saakshi chaitanyam is enclosed within whichever mind, that saakshi chaitanyam can witness only that mind. The enclosed saakshi chaitanyam can never know other mind. For those pluralistic saakshi chaitanyams, oneness with one non-dual consciousness cannot be declared (purvapakshee’s summary in brief). Advaitin will accept purvapakshi’s view point.

Topic 57 अन्तःकरणस्येन्द्रियाविषयत्वम्

(५७) अन्तःकरणस्येन्द्रियाविषयत्वम्-

इन्द्रियाणि पञ्चीकृतभूततत्कार्याण्येव विषयीकुर्युः। अत्राप्यस्ति वक्ष्यमाणरीत्या भेदः। चक्षुरिन्द्रियं नीलपीतादिवर्णयुक्ताघटादिनिष्ठनैत्यादिरूपं तदाधारभूतघटादि च

विषयीकरोति। त्वगिन्द्रियमपि स्पर्शं तदाश्रयं चोभयं विषयीकरोति। जिह्वाघ्राणश्रवणानि तु त्रीणीन्द्रियाणि वस्त्वाश्रितरसगन्धशब्दानेव क्रमाद्विषयीकुर्वन्ति, न तु तदाश्रयद्रव्यम्।

You should not say reflected medium is illumined by reflected light. You should say original light. ***Like Earth is illumined by moon light or sunlight, we should say moonlight illumines the earth. But you should never say moon is illumined by moonlight, sunlight illumines the moon forming the moonlight. Moonlight illumines the earth. Similarly saakshee chaitanyam is like sunlight, mind is like the moon, world is like the earth. Saakshee chaitanyam illumines the mind forming the chidaabhaasa and chidaabhaasa illumines the external world through the sense organs.*** Who objectifies the mind? Saakshi alone objectifies or is aware of the mind. Purvapakshi wants to establish this. He says mind cannot be illumined by anything else other than saakshee.

Step 1: sense organs cannot reveal the mind.

Step 2: mind itself cannot objectify the mind.

Step 3: Thoughts also cannot objectify or illumine or reveal the mind

Only Saakshee can illumine the mind.

अन्तःकरणस्येन्द्रियाविषयत्वम्- sense organ cannot know or reveal the mind. They can only know or objectify the sthoola bhoota and their products. In this also, there is a subtle difference amongst the sense organs. The sense organ of eye, can objectify various colours like blue, yellow etc which are located in pot etc. Simultaneously, eyes perceive the substance besides colors. When the organs of touch, not only experiences the touch attribute, but experiences the substance. Other 3 objectify only the attribute without experiencing the substance. You can hear the sound without objectifying the producer. Similarly smell. Like a corporation lorry smell. Rasa, gandha and shabdaan all 3, only attributes are recognized not substance. Similarly, for tongue also. (Rasa rarely can get objectified without substance). You can see foot note. Swamiji gave example of Rose. With the help of all these 3 as well as other 2 sense organs, the mind cannot be objectified.

अत एवैतत्त्रयेणापीन्द्रियेणान्तरमन्तःकरणं न विषयीक्रियते। तथैव न चक्षुषा त्वचा चान्तःकरणं विषयीक्रियते। यतो बाह्यपञ्चीकृतभूतानि, तत्कार्यं रूपाश्रयं स्पर्शाश्रयं वा वस्तु, चक्षुषा त्वचा च विषयीक्रियन्ते। अन्तःकरणं त्वपञ्चीकृतभूतकार्यत्वात् नेत्रत्वचोर्न विषयीभवति। अत एवापञ्चीकृतभूतकार्यं नेत्रेन्द्रियमपि नेत्रेन्द्रियेण न विषयीक्रियते। बाह्यवस्तून्त्येव सर्वेन्द्रियाणां विषयीभवन्ति। इन्द्रियापेक्षया आन्तरत्वादन्तःकरणं नेन्द्रियाणां विषयीभवति।

Like the 3 sense organs of tvak, jihva and ghrana, by the other 2 sense organs mind cannot be objectified. Eye and skin can objectify only those objects which are external gross objects and their products (like physical body etc) as well as those objects which are the locus of color, which are the locus of touch. Whereas, mind is not sthola bhoota kaaryam, it is sookshma bhoota karyam. Therefore, cannot be objectified by sense organs. He adds an additional note. Sense organs cannot objectify the sense organs themselves. Eyes cannot perceive the other 4 sense organs. They cannot know the other sense organs, not even their own sense organ, then where can they know the mind. Eyes cannot perceive the eyes themselves. Even a doctor examines eye indriya golakam, he can never examine the indriyam itself. Only we can tell the Doctor if the indriyam is functioning. Mind can be known only by saakshee. From the standpoint of sense organs, mind is still interior to sense organs. If they cannot objectify the sense organs, where can mind be objectified by sense organs.

Next: Mind cannot be known by mind also.

Topic 58 अन्तःकरणस्य स्ववृत्त्यविषयत्वम्

(५८) अन्तःकरणस्य स्ववृत्त्यविषयत्वम्- किञ्चान्तःकरणं न स्ववृत्तेरपि गोचरीभवति। अन्तःकरणस्य वृत्त्याश्रयत्वान्न तत् स्वाश्रितवृत्तेर्विषयीभवितुमर्हति। यथा अग्न्याश्रिता दाहशक्तिः स्वाश्रयातिरिक्तेन्धनाध्येव विषयीकरोति। तथाऽन्तःकरणवृत्तिरपि स्वाश्रयान्तःकरणव्यतिरिक्तमेव वस्तु विषयीकुर्यात्। तस्मादन्तःकरणं नैव स्ववृत्तेर्विषयीभवति।

Mind cannot be known by its own thought. Because antakaranam is the locus of thoughts, therefore thoughts cannot objectify itself. Example: The burning power of agni will burn everything except Agni itself. Along with fire, fire faculty also is gone. (close to the law: kartru karma virodhaha). Indhana is

types of fuels. Fire can burn many fuels but not itself. Similarly thoughts also cannot illumine the mind which is its locus.

16th February 2013

Class 53

Purvapakshee wants to establish saakshi is anekam. Mind can be known by the sakshee only. Mind can never be known by sense organs or by the mind (was being discussed). Among the sense organs, eyes and skin reveal the attribute colour and touch, along with the substance. There are 2 other sense organs ear and nose, sound and smell without knowing the substance. Tongue grasps the attribute taste along with substance. We can feel the hardness or softness, hot or cold along with taste. ND says tongue cannot grasp the substance. He points a fine difference, hotness and coldness, hardness and softness is not grasped by the tongue at all. In the tongue there are 2 indriyams, touch and taste. It is the tvak indriyam which is identifying the hard and soft, hot and cold. Therefore, sense organs cannot grasp the mind (topic 57). In topic 58, we concluded mind cannot grasp the mind.

Topic 59 ५९) अन्तःकरणधर्माः नान्तःकरणवृत्तेर्विषयाः-

Purvapakshee says mind cannot grasp substance mind also, emotions of the mind also (attributes). My emotions, pain pleasure etc are known by saakshee alone.

Title: Emotions of the mind can never be known by the function of the mind.

एवमेवान्तःकरणवृत्तिः स्वाश्रयान्तःकरणश्चित्तरागद्वेषसुखदुःखाधर्मानपि न विषयीकर्तुं शक्नोती।
यध्यन्तःकरणवृत्तिः स्वाश्रयभूतमन्तःकरणं विषयीकुर्यात्तर्हि तदाश्रिततद्धर्मभूतान्
सुखदुःखादीनपि विषयीकुर्यात्। यतोन्तःकरणं विषयीकुर्वाणा वृत्तिर्नान्तःकरणाभिमुखा
भवति, तस्मादन्तःकरणवत् तद्धर्माश्च नान्तःकरणवृत्तेर्विषयीभवन्ति।

The functions of the mind cannot grasp the various emotions like raga, dwesha, sukha, dukha etc. Because mind and emotions are not separable. If emotions are to be objectified, mind also will have to be objectified. If mind can objectify the mind, then it would have objectified the emotions also. Since all the thoughts that rise in the mind are capable of only objectifying the

external world. Beam emerging from torchlight can illumine others but cannot illumine the torch itself. Therefore, no thought that rises in the mind can reveal the emotions. Both the mind and the emotion cannot be known by the mind. Therefore, it must be known by someone else , that is Saakshee.

अस्ति चायमत्र नियमः - वृत्तिर्हि स्वाश्रयात् किञ्चिद्विप्रकृष्टमेव वस्तु विषयीकुर्यात्, नातीव विप्रकृष्टं नाप्यत्यन्तं सन्निकृष्टं वेति। यथा नयनवृत्तिः स्वाश्रयसमीपस्थमज्जनादिकं न विषयीकरोत्यत्यन्तं सन्निकृष्टत्वात्, तथाऽन्तःकरणवृत्तिरपि स्वाश्रयान्तःकरणगतान् सुखदुःखादीनत्यन्तसन्निहितान्, धर्मान् न विषयीकुर्यात्। इत्थमन्तःकरणं तद्धर्माश्च नेन्द्रियाणामन्तःकरणवृत्तेश्च विषयीभवन्ति, किन्तु केवलसाक्षिणा ते विषयीक्रियन्ते; इति हि वेदान्तसिद्धान्तः।

Emotions are very very close to the mind, therefore mind cannot objectify. Eg: Eyes can see colours and forms. For this, colours should not be close or far away. Suppose you apply eye(mi)tex, you cannot see yourself. For an instrument to know its attribute, it must not be very close to the instrument. M: Mind can reveal attributes that are far away. (reasonably far, not very far). The objectifying power of the eye cannot see objects which is very close to itself. In the same way, mind can also never reveal the emotions of the mind. The meaning of "I" is sakshee. I know the emotions means, I is the sakshee. Only Sakshee reveals the attributes of the mind. This is your system. Vedanta sidhanta...

Topic 60 अनेकसाक्षिणामेकेन ब्रह्मणैक्यासंभवः

६०) अनेकसाक्षिणामेकेन ब्रह्मणैक्यासंभवः - एवं चान्तःकरणद्वर्माणां केवलसाक्षिवेध्यत्वमते साक्षिण एकत्वाङ्गीकारो न युज्यत एव। पूर्वमेव प्रदर्शितरीत्या एकेन साक्षिणा यदा एकान्तःकरणस्यसुखदुःखादयो विषयीक्रियन्ते तदा सर्वान्तःकरणगतसुखदुःखादेरपि विषयीकरणापत्तेरनिवार्यत्वात्। लोके तथाऽननुभवादनेके साक्षिण इत्येवाभ्युपगन्तव्यम्। साक्षिण अनेकत्वपक्षे यथा न दोषस्तथोक्तमेव प्राक्। तथा चानेकसाक्षिणामेकेन ब्रह्मणैक्यं न युज्यत एव।

In this manner, we know that I refers to saakshee not mind or emotions. The consequence or corollary we should note, I am the saakshee who knows the mind, I the sakshee am able to know only my mind not your mind or your

emotions. They are known by your sakshee. If I am the only sakshee, I should know all the minds. The non-plurality of sakshee is illogical means plurality of sakshee is logical. One sakshee can know only one mind and its emotions. If you talk about only one saakshee, it is not logical to know all minds (experientially also we haven't see this). For many minds, we require many sakshees. Once you accept many saakshees will be validating our experience, therefore no dosha in accepting many saakshees. This, I have pointed out before. Page 39 topic 56 last 6 lines. .

Topic 61 साक्षिस्वरूपम्

(आ. ६१-६५) विषयविषयाकाक्षेपाणां समाधानानि—

(६१) साक्षिस्वरूपम्—यदुक्तं जीवो रागद्वेषादिक्लेशविशिष्टः, तद्रहितश्च ब्रह्म; तस्मात् तयोर्जीवब्रह्मणोरैक्यरूपो विषयो ग्रन्थस्य न सिद्धयेदिति-यध्यपि तत्सत्यमेव, तथापि रागादिवियुक्तसाक्षिणो ब्रह्मणैक्यं युज्यत एव। न च कर्तृत्वभोक्तृत्वादिधर्मविशिष्टजीवादन्यः साक्षी बन्ध्यासूनुसमत्वान्नास्तीति वाच्यम्, उपहितस्य साक्षित्वात्।

Objections dealing with the subject matter (jivabrahmaaikyam) and their answers (topic 61 to 65). Purvapakshi first stated that Ahamkaara roopa jivaha is associated with raga, dwesha etc (panca kleshaha : avidhya, asmita, raga, dwesha, atiniveshaha... ideal student must remember these). Therefore, jivabrahma aikyam, as a subject matter is not possible, if Jiva is understood as ahamkara jiva. No doubt, this is perfectly right. Instead of taking Jiva as ahamkaara, let us consider the sakshee, the knower of the mind and emotions, who is free from raga and dwesha, that sakshee and Brahman can be identical. Purvapakshee raised 2 objections, first simple one: No such thing called sakshee other than Jiva. I want to answer first one.

23rd Feb 2013

Class 54

Ahankara and sakshi brahmaaikyam both are not possible. First one is very evident because both have opposite attributes. For sakshibrahmaaikyam not possible, one purvapakshi says this is not possible as saakshi is not separate from ahamkara. Second: Plural sakshee and one Brahman cannot have aikyam.

First one in progress now. Vandhyasoonaha Like a son of a barren woman who cannot give birth to a child. Sakshee is like this, cannot be other than the ahamkaara jivaha. An ahamkara endowed with kartrutva, bhoktrutva characteristics.

“कर्तृत्वभोक्तृत्वादिधर्मविशिष्टजीवादित्यः साक्षी वन्ध्यासूनुसमत्वान्नास्तीति” . This is a blunder (not true), because there is a sakshee called upahitaha. Aham I is a mixture, because mere ahamkara cannot exist or do a transaction, mere atma cannot do any transaction, akarta, abhokta. Therefore only a mixture of ahamkara and atma can do transactions. Ignorant person understands Jiva in one way and wise person understands in another way. Ignorant person includes the ahamkara part in Jiva. Wise person understands that the ahamkara is not an intrinsic part of I. There are 2 types of understanding. When Jiva word excludes ahamkara in understanding, the Jiva word means sakshee (that Atma), when Jiva includes Ahamkara it is referred as Jiva. Jiva and sakshee are 2 words referring to the same, but there is a difference in intellectually including or not (the ahamkara part). We use the word **visheshanam**, when ahamkara is intellectually included in the word I. When ahamkara becomes visheshanam, I’m called Jivaha. When ahamkara is excluded from Jiva (intellectually or cognitively), the excluded ahamkara is called **upaadhi**. Ahamkara visheshanavaan atma jivaha (ahamkaravishishta atma). Ahamkara upaadhinaam atma saakshe (ahamkara upahita atma). Example: Purnami moon. Both ignorant and wise person, experience moon on a purnami night, which is a mixture of moon and moonlight. Because of the moonlight alone, I’m able to experience the moon. Difference between informed and informed person is, informed person identifies the moon as not inclusive of moonlight(no such thing called moonlight---it belongs to Sun). Therefore, moonlight becomes upaathi, moon is called upahita chandraha. Vishishta chandraha for the uninformed. Similarly sakshee is very much there, it is the name of Jiva itself when ahamkara is excluded. उपहितस्य साक्षित्वात्। sutra vaakyam explained

कर्तृत्वभोक्तृत्वादिरूपसंसारिविशेषणानां यो विशेष्यांशः स एव साक्षीत्युच्यते। तादृशसाक्षिनिषेधे, संसारिणो विशेष्यांशापलाये कर्तृभोक्तृस्वरूपसंसारिनिषेध एव पर्यवस्येत्। एकस्यैव चैतन्यस्य साक्षित्वे विवक्षितेऽन्तःकरणमुपाधिर्भवति। तस्यैव

कर्तृत्वभोक्तृत्वविशिष्टजीवत्वे विवक्षितेऽन्तःकरणं विशेषणञ्च भवति। विशेषणेन युक्तं विशिष्टमुपाधिना युक्तमुपहितमिति चोच्यते।

Ahamkaara is the attribute of the Jiva. When the ahamkaara is used as visheshanam, ahamkara is used along with Atma component. This atma component is called saakshee when ahamkaara is intellectually excluded. Suppose purvapakshi negates the saakshi itself, retaining the ahamkara, very Jiva himself will not be there. (like negating the gold in the ornament). For a wise person, ahamkara is upaadhihi. One and the same Atma, when you want to look at Saakshi, antahkaranam or ahamkara is upaadhihi used but not included. When it is looked upon as Jiva by the ignorant person, ahamkara becomes visheshanam or inclusive. We have seen this in naishkarmya siddhi also. (I'm aware of the disturbed mind, therefore I'm disturbed, then mind is visheshanam, if I say I'm not disturbed, mind is upaadhihi उपाधिः.). Atma is called vishishta, when treated as visheshanam otherwise upahita.

कार्यानन्वयित्वे सति विध्यमानत्वे सति व्यावर्तकः उपाधिः। यथा न्यायमते कर्णगोलकान्तर्गत आकाशः श्रोत्रेन्द्रियमित्युच्यते। तत्र कर्णगोलकं श्रोत्रस्योपाधिः, यतः कर्णगोलकं स्वावच्छिन्नमाकाशं श्रोत्रेन्द्रियत्वेन बोधयित्वा स्वयं तेनासंबद्धं भवति। तस्मात्कर्णगोलकं श्रोत्रस्योपाधिः। एवमन्तःकरणमपि स्वोपहितं चैतन्यं साक्षित्वेन बोधयित्वा स्वयं तेनासंबद्धं वर्तते। तस्मादन्तःकरणं साक्षिण उपाधिरिति, अन्तःकरणस्थचैतन्यमात्रं साक्षीति च सिद्ध्यति।

A technical definition for Upadhihi उपाधिः. “कार्यानन्वयित्वे सति विध्यमानत्वे सति व्यावर्तकः” Very important definition, worth getting by heart. For informed person, moonlight is upaadhihi. Moonlight is associated with the moon. Moonlight is excluded from the revealed moon. **A revealing factor which is associated with the revealed entity but rightly excluded from the revealed entity is called Upaadhihi.** Apply to moonlight. The very same revealing factor (moonlight) but wrongly included in the revealed entity, that moonlight for the ignorant person is called the visheshanam. Two statuses of the same principle, one wrong and one right. For wise person, mind is always upaadhihi.

“न मे द्वेषरागौ न मे लोभमोहौ मदौ नैव मे नैव मात्सर्यभावः।

न धर्मो न चार्थो न कामो न मोक्षः चिदानन्दरूपः शिवोऽहं शिवोऽहम्॥ ३॥”

Niscala Dasa is giving an example. But example is from tarka sastra. Example instead of simplifying , it is going to complicate. I will try and explain. In Tarka sastra, srotra Indriyam, organ of hearing, ears, is the name of akasa (does not exist), Akasa functions under certain circumstance, when it is enclosed within the karna golakam, physical ear. Since Akaasa cannot be associated with any object, karna golakam can never become an intrinsic part of akasa. Karna golakam is an upadhihi to function as shrotendriyam. For Atma to function as Jiva or jivanmuktaha, mind serves as upaadhihi, for the ignorant jiva, the very same is mistaken as visheshanam. Therefore, Jiva says, I am depressed.

2nd March 2013

Class 55

Between Jiva and Saakshi, only difference is in perspective. This is caused by understanding certain facts. In the case of jnani and agnyani, both are mixture of conscious being and mind. Both have to claim, I'm the conscious being by using mind as a means. If mind is not available, both cannot claim. When agnyani claims, he includes the mind in the word "I" as an integral part. Samsaara belongs to the mind, I continue to be a conscious being without any problems. Samsaaree is a wrong perspective of myself. Jnani claims "I" am a conscious being with the mind. He however excludes the mind and the mental condition from Me. The perspective change is communicated using an appropriate word, saakshee when mind is excluded intellectually, Jiva when mind is excluded. Therefore, in both these cases, mind enjoys two different statuses. In both cases, mind serves as revealer. व्यावर्तकः Vyavartakaha: Revealer. In the case of both, mind is vidhyaamaanaha. विध्यमानः Association--- vidhyamaanaha. In the case of jnani, mind is excluded. (only intellectually). This is अनन्वयित्वम् ananvaitvam. In this context, karyam is the revealed entity..conscious being (in both cases). Mind is karya ananvayi for jnani, intellectually excluded. Sunch a mind is called upaadhi. Karyaananvayi (included) mind is called visheshanam. A tarkashastra example:- In the nyaya system of philosophy, space itself is called the organ of hearing. The space that is enclosed within the ear. Karnagolakam. In this context, karnagolakam is upaadhi for srotra indriya. (akaasa which is asanghaha:). This reveals the akasa

as srotra indriyam, by itself the karna golakam is not linked to akasa. Therefore, karna golakam is strotasya upaadhihi. Similarly, the very same atma is called sakshee when it is enclosed in the mind; mind does not get connected, that is raga, dwesha etc cannot pollute the sakshee. Enclosed consciousness only is referred as sakshee because of my perspective. Only Mind has raga dwesha. Improve the mind, but never connect the mind with you and wait eternally for liberation. Best hobby is to refine the mind as a Jivan Muktaa.

Topic 62 जीवस्वरूपम्

(६२) जीवस्वरूपम्- कार्यान्वयित्वे सति विध्यामानत्वे सति व्यावर्तकं विशेषणम्। यथा 'कुण्डली आगतः ' इत्यत्र कुण्डलं विशेषणं, स्वविशिष्टस्यैव पुरुषस्वागमनक्रियाकर्तृत्वेन बोधकत्वात्। यथा वा 'नीलं घटमपश्यम्' इत्यत्र नीलवर्णो विशेषणं, घटस्यैव नीलवर्णस्वापि दर्शनक्रियायां कर्मत्वेनान्वयात्। तथाऽन्तःकरणमपि कर्तृत्वभोक्तृत्वविशिष्टजीवचैतन्यस्य विशेषणं, स्वावच्छिन्नचैतन्ये कर्तृत्वभोक्तृत्वव्यवहारास्यदत्वस्य बोधनात्। तस्मात्संसारिणो जीवस्यान्तःकरणं विशेषणम्। तथा चान्तःकरणं तदविच्छिन्नचैतन्यं चैकीकृत्य संसारीति व्यपदेशः। अयञ्चोत्तरत्रस्पष्टीक्रियते।

Mind is included in the case of Jiva. Therefore कार्यान्वयित्वे kaaryaanvayitvam, vidhyamana and vyaavartakam same as before. Therefore, mind is called visheshanam. For agnyani, mind is visheshanam. Another example, kundalee purushaha. When there are many people walking, I want to differentiate. One person is wearing earring, therefore I say Kundalee aagacchati. One who is wearing kundalee is coming. Kundalee is vyavartakam and vudhyamaanam, revealing and associated. Is kundalam included in the person, when he is walking, his earring also travels. Therefore, kundalee serves as visheshanam not upaadhi. When you say the earringed person comes, kundalam is visheshanam (inclusive identifier). (Upaddhihi is exclusive revealer) Kundalam travels along with the person. Blue Pot, blue color is visheshanam. I see pot along with the blueness. If blue is only upaadhi, then I will only see pot (without including blueness in the perception). Blue color is also included as an object of perception in the process perception. Similarly, when an agnyani claims "I" am a conscious being, he includes the mind like these examples.

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भुवोः। प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ॥५-२७॥

Gita 5.27. When you practice meditation, keep your family outside . Kartrutvam and bhotrutvam are both associated with the Jiva (sakshee enclosed), therefore Karta and bhoktaa jivaha. **Even veteran jnanis use the statement” When I have to exhaust my prarabhdam”, which is incorrect, because mind is a visheshanam here. Jnanis should never say this, only agnyanis can say that.**

नैव किञ्चित्करोमीति युक्तो मन्यत तत्त्ववित्।

पश्यञ्श्रुञ्चन्स्पृशञ्जिघ्रञ्छन्गच्छन्स्वपञ्चसन्॥५-८॥

प्रलपन्विसृजन्गृह्णन्निषन्निमिषन्नपि। इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन्॥५-९॥

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी। नवद्वारे पुरे देही नैव कुर्वन्न कारयन्। ५-१३॥

Chapter 5 Gita...Therefore, samsaarinaaha jivasya. Antakaranam visheshanam bhavati... Once you include mind and consciousness together, it is referred as samsaari in the case of agnyani.. This idea I’m making more clear in the following section.

Topic 63 ऐक्योपपत्तिः

(६३) ऐक्योपपत्तिः- रागद्वेषादयः क्लेषाः संसारिण्येव वर्तन्ते, न तु साक्षिणि, तत्रापि संसारिणो विशेषणीभूतान्तःकरणमेवाश्रितास्ते, न तु विशेष्यभूतचैतन्यम्। संसारिणो विशेष्यभूतचैतन्यमेव साक्षीति व्यवहियते। एकमेव चैतन्यमन्तःकरणविशिष्टञ्चेत् संसारीत्युच्यते, तद्विरहितं चेत साक्षीति च।

The pancaklesha, avidhya, asmita, raga, dwesha and abhinivesha, is there in a samsaari Jiva. It is not there in the sakshee. ND wants to present in a fine language. When you say raga dwesha is there in samsaari, what does he mean? I refers to the mixture; consciousness plus mind. This mixture has raga dwesha, that’s what it means. ND asks do you mean raga dwesha belongs to one or both of the components. When I say mixture is kaaram, which one is kaaram? Cashew, omapudi or raisins. We say Raisin is not kaaram. Similarly

consciousness component does not have raga dwesha. When you exclude this, the name remaining is Sakshee.

Class 56

9th March 2013

While claiming “I”, we have to use mind as the instrument to claim. 6 names are going to be introduced. From agnyani’s standpoint when he claims I using mind as instrument, he includes mind as an integral part of himself. The status of the mind is visheshanam. विशेषणम् From the agnyani’s stand point, consciousness is named as visheshyam (in the same context. विशेष्यम् The mixture is called vishishtam or vishishtachaitanyam विशिष्टम् विशिष्टचैतन्यम्. Like husband, wife, couple. Now from standpoint of jnani, jnani is also a mixture, he also claims I using mind as instrument. Difference is he does not included the mind in the consciousness. Therefore, mind is used but excludes from the definition. This mind is called upadhi उपाधिः. The very same consciousness from jnani’s standpoint is called sakshee साक्षी. The name of the mixture is called upahita chaitanyam उपहितचैतन्यम् It is experience of moonlight and moon. For uninformed person, moonlight becomes visheshanam, for an informed person, it becomes upadhi. Vishishtachaitanya roopa jivatma is samsari. Upahitachaitanya roopa jivatma is asamsaari.

M: it is not there in the sakshee (mind is not there). Even in that mixture also, even when you say problems are for vishishtachaitanyam mixture, there also, problem belongs to visheshanam portion only not visheshyam portion. The visheshyachaitanyam itself (of a samsaari), the wise person looks at as saakshee. The difference is in perception. Like a crystal in front of red flower, crystal appears Red, informed person calls it colorless crystal, the uninformed calls this red crystal. One and the same consciousness, if it is inclusive of antahkaranam in understanding, the person is a samsaari. If it is excluded in understanding the person is asamsaari. Even in meditation, people make mistake of trying to remove thoughts and minds. **Vedantic mediation does not require elimination of thoughts, only requires understanding perspective. In yogic meditation, elimination of thoughts is required.**

तस्मात्साक्षिस्वरूपस्य, संसारिणो विशेष्यस्वरूपस्य च शब्द भेदं विना न कोप्यर्थतो भेदः। यद् विशेष्यस्वरूपेऽपि क्लेशा अङ्गीक्रियेरन् तर्हि साक्षिणोऽपि तेऽङ्गीकृताः स्युः। न चैतदिष्टम्।

Therefore, saakshee chaitanyam (asamsaarina) and visheshyachaitanyam (samsaari) both are different only in expression, no difference in the nature of consciousness. When there is a sad news in the paper, keeping the disturbed mind, one person says, I am disturbed, the other says I am the witness of the disturbed mind. Different names only reveal different perspectives, the consciousness is never transformed, Vedanta only transforms our perspective. This is format change from triangular to binary format. Consciousness is always calm, regardless of the state of mind. Many examples from shruti given. If the problems are there for visheshyachaitanyam also, then it will mean saakshee chaitanyam also has problems. But the above is not true and not acceptable, the chaitanyam is always free, claim that chaitanyam.

“साक्षी चेता केवलो निर्गुणश्च,” (श्वे ६-११) “न लिप्यते लोकदुःखेन बाह्यः,” (क २-२-११) “असङ्गो ह्ययं पुरुषः,” (४.३.१५ १६) “स न साधुना कर्मणा भूयान्नो एवासाधुना कनीयान्,” (बृ ४.४.२२) “न वर्धते कर्मणा नो कनीयान्” (बृ ४.४.२३) इत्यादिश्रुतिभ्यः साक्षिणो न क्लेशगन्धोप्यस्तीति वेदान्तसिद्धान्तात्। अतः संसारिणो विशेष्यस्वरूपे न क्लेशाः सन्ति, किन्तु विशेषणीभूतान्तःकरणमात्रे। “कामः सङ्कल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृतिर्हीर्षीर्भीरित्येतत्सर्वं मन एव,” (बृ १.५.३) “कामा येऽस्य हृदि श्रिताः,” (बृ ४.४.७) (क २.३.१४) “अकामं रूपं शोकान्तरम्.” (बृ ४.३.२१) “तीर्णो हि तदा सर्वाङ्गोऽहोऽहो हृदयस्य भवति” (बृ ४.३.२२) इत्यादिश्रुतिभ्यः,

“रागेच्छासुखदुःखादि बुद्धौ सत्यां प्रवर्तते।

सुषुप्तौ नास्ति तन्नाशे तस्माद्बुद्धेस्तु नात्मनः”॥ (अ. बो. २३)

इति वृद्धवचनाच्च रागादयो बुद्धिर्धर्मो एव, न तु जीवात्मधर्माः इत्युक्तम्।

तथा	चान्तःकरणविशिष्टस्य	जीवस्य	ब्रह्मणा
सहैक्यासंभवेऽप्यन्तःकरणोऽवहितसाक्षिणस्तत्संभवस्त्वेव।			

I can never be polluted by my mind. Very important quotations. Svetas: chap 6. 11.

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा। कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च॥६.११॥

Nirgunaha to be highlighted. I am always nirgunaha, no aasuri sampat. “Na lipyate”--- to be highlighted, I am never tainted by the conditions of the mind. You can purify the mind for better quality of transactions, not required for moksha. (K2.2.11). Next asangha: from Bri Upa. (chap4). Bri-4.4.22 na bhooyan na kaneeyaan, cannot be decreased or increased. Mind cannot do value addition or deletion to me. Mind cannot cause any dent in my pure nature. Na vartate... repeated in 4.4.23, same idea. From all these shruti vaakhyams, for me the sakshee, there is not even a wee bit of faint smell of problems (vaadai kooda kidayaadu). Here I refers to the visheshya or saskshi chaitanyam. I’m intensely aware of the fact that my mind continues to be refined. Refinement is for lokasangraha saadhanam . A life-long process. You need a little bit mind refinement to understand this concept. You don’t require a perfect mind. This is the message of Vedanta. Therefore, there are no problems in the visheshya chaitanyam even when samsaari jiva claims I have problems. Only Anatma has problems and it is never free from problems. Total elimination of problems from anatma is not possible, total elimination of problems from atma is not required. We only need to understand this. That is moksha. You can remove all the vaasanas to get moksha. A shruti pramaanam now to show mind is never free from problems. Mind always has these situations. Kaamaha...desires. Even Bhagawan has desires. In Tai Upa.. Sokamayaha.. Bhagwan will have another desire...Paritranaaya saadhoonam.. Even jnani has lokasangraha iccha. Vichkitsa... In Kato...1.1.20, samshayaha.. shraddha...faith (rough translation), lack of faith, dhrutihi, will power or absence of will power. Hrihi...joy, dheehi...fear. Iti etat sarvam... there in the mind. Avoid anujwaraha...Bri chap 1.5.3 and 7.. pancadasi...anujwara nivruti. Mind will always have emotions. Vedanta never wants to make the mind a rock. Kato:

Next one is related to chaitanyam...akaamam ...Atma is akaamam..4.3.21 Bri, teerno... 4.3.22 Bri. I the Atma is ever free from the problems of the mind. Atmakosa shloka.. anvaya vyatirekha logic, in the waking state, mind is

emotionally active and there are problems, in sleep, mind is resolved, problems and emotions are absent. Both are present or absent together, therefore you know problems or emotions are only with mind. Therefore, emotions belong to mind, never belong to Atma. Conclusion: Jivatma paramatma aikyam is possible or not. If Jivaatma is vishstachaitanyam, aikyam is not possible, if upahitachaitanyam, aikyam is possible. One is called vaachyartha other is lakshyartha respectively. Therefore vishaya is there, anubhanda chatushtayam is there, therefore you can start vicarasaagara from chapter 3.

16th March 2013

Class 57

Mind is emotional in the case of both jnani and agnyani. One says "I am emotional", other says "I am not emotional", he excludes the mind (Jnani). Saguna visheshyam with brahmaaikyam is not acceptable, nirgunasaakshee with brahmaaikyam is acceptable. Crucial step in mahavakyam sravanam is perspective of the mind. We concluded with Atmabodha vaakyam. Quote: Emotions belong to the mind not to you. In sleep state, when mind is unavailable, there are no emotions. These are the words of the senior acharyas of the tradition. (here Sankaracharya).

Topic 64 (६४) साक्षिणो नानात्वेऽप्येकेन ब्रह्मणैक्यं संभवति-

Original objection: sakshee brahmaaikyam is not possible, sakshee may be without emotions, may be witness of the mind, but we have to accept the plurality of the sakshee. I am able to witness only my mind, "I" am the enclosed consciousness am able to witness only my mind...avasthasthaya saakshee. Otherwise, one sakshee will have to know all the minds, but experientially we are not able to experience this. ekatvam and aparicchinnatvam. How can there be an equation between aneka paricchinnasakshee and eka aparicchina brahmaaikyam.

page 39 topic 56 end portion, page 41 topic 60 ND has not yet given the answer. ND will answer in topic 64.

Well-known answer. We say normally, anekaparchinna padartha..sakshee and ekaaparicchinna padartha.. brahman cannot be equated. There are exceptions to this rule. This exception is accepted by all systems of philosophy including tarkasastra. Akasa is the exception to this. In the case of akasa, akasa is one total space (ekaha vibhuhu nityaha-as per tarka sastra). When you create any enclosures in the form of cup, pot, room, hall, in every enclosure, akasa gets enclosed. Many enclosed spaces, anekham and of varying capacities and names, forms (roopa), function(karya). How many spaces do you accept in your sastram? All philosophers say only one akasa. If you count enclosed space and total space as 2 different entities, then question on relationship between the 2. Chapter 3, verse 3 to 9...Mandukya kaarika. Can you say, enclosed space is a product of total space? You cannot say potter first creates pot and then creates potter space? Can you say enclosed space is a part of total space? Space cannot have parts. Akasa is not an assembly of spaces. This is accepted by all systems of philosophy. Amsa Amsee sambanda not there. Karya kaarana sambandha also not there. Enclosed space and total space must not be counted as 2 spaces, even though enclosed space seems to be the division of space. No actual division or plurality, both are apparent not factual. This is accepted by other systems of philosophy. Aupaadika bhedaha in tarkasastra. Division and plurality of space is only apparent. Enclosed space and total space are one and the same. Although enclosed spaces are anekam, parchinnam (of different sizes) and total space is ekam and aparicchinam, all systems of philosophy accept this equation of enclosed space and total space. Chap 3 6 and 7 of M. Kaarika

माण्डूक्यकारिका... अद्वैतप्रकरणम्

रूपकार्यसमाख्याश्च, भिद्यन्ते तत्र तत्र वै। आकाशस्य न भेदोस्ति, तद्वज्जीवेषु निर्णयः॥ ३.६॥

All the spaces are one with the total space, similarly saakshee and brahman are one and the same.

नाकाशस्य घटाकाशः, विकारावयवौ यथा। नैवात्मनः सदा जीवः, विकारावयवौ तथा॥ ३.७॥

Ghataakasa is neither a product or part of mahaakasa, but the same (Is). Similarly saakshee and Brahman. If you don't accept this answer, your definition of akasa will get into trouble.

M"Even though sakshees are many, sakshee can be identical with brahman"

(६४) साक्षिणो नानात्वेऽप्येकेन ब्रह्मणैक्यं संभवति- यदुक्तं साक्षिणोऽनेकत्वादेकत्वाच्च ब्रह्मणः, अनेकसाक्षिणामेकेन ब्रह्मणैक्यं न युज्यते, यदि युज्यते तर्हि ब्रह्मण इव साक्षिणोऽपि सर्वशरीरवर्तित्वव्यापकत्वैकत्वसिद्ध्या युगपत्सर्वशरीरेषु सुखदुःखसाक्षात्कारप्रसङ्ग इति, तन्न।

It has been quoted twice already. It is being reminded again. Sakshees are many, each being enclosed consciousness. All the enclosed consciousness, with non pluralistic brahmana, aikyam is not possible. Enclosed consciousness also should be able to experience all the minds. Such an enclosed sakshee has to be accepted as pervading all the bodies. If the sakshee will be able to know the emotions of all the minds simultaneously.

यतः साक्षी द्विविधः, ईश्वरसाक्षी जीवसाक्षी चेति। तत्राध्य एक एव। द्वितीयोऽनेकः परिच्छिन्नश्च, तथापि व्यापकब्रह्मणो न भिन्नः। यथा घटाकाशो नाना परिच्छिन्नोऽपि महाकाशादनन्यतया महाकाशस्वरूप एव भवति, तथा जीवसाक्षी नाना परिच्छिन्नोऽपि तत्त्वतो ब्रह्माभिन्नतया ब्रह्मैव भवति।

Sakshee has to be broadly classified into Iswara sakshee and Jiva sakshee. Maya upahita chaitanyam is Iswara or total sakshee. Jiva sakshee is antahkarana upahita saakshee. These are many. Pluralistic jiva sakshee and one Iswara sakshee. Therefore, Iswara is witness of all the minds. Iswara sakshee the first one is only one. The second one, jiva sakshee, many I, are many (seemingly enclosed consciousness). Pot space unlike room space cannot hold a class. Seemingly limited consciousness is essentially and factually the same as Iswara sakshee. tatpada lakshyarthaha. Example, pot enclosed space is pluralistic and limited (paricchinna), pot space is non-different from mahakasa is accepted by tarka sastra. (in tarkasastra akasa's attributes are ekaha, vibhuhu, nityascha). Extend this to consciousness too. (In tarka sastra, space is one. They say consciousness is all pervading and part less, but they say there are many consciousness. Contradiction...akasa ekaha, chaitanyam

anekaha.) In the same way, even though it is limited, factually, it is non different from brahman. Aham sakshee brahman asmi is possible. Therefore, aikyam is possible, vedanta is possible, vishya is there. Anubhandacatushtayam is there, therefore we can start VS.

Class 58

23rd March 2013

Topic 64 contd

Topic 65 सुखदुःखादयो वृत्त्यारूढसाक्षिविषयाः

(६५) सुखदुःखादयो वृत्त्यारूढसाक्षिविषयाः- सुखदुःखादयोऽन्तःकरणवृत्तेर्न विषयीभवन्तीति यदुक्तं, नैतदस्ति। यद्यपि सुखदुःखादयः साक्षिभास्याः, ते च साक्षिणो नानाः; तथापि न केवलः साक्षी सुखदुःखादीन् भासयति, किन्तु वृत्तिद्वारैव।

Very subtle and never before touched topic. ND has however not elaborated. Therefore, I have to. When we do atma anatma viveka, drukdrishya viveka is used for this purpose. Subject-Object of experience analysis. We make a list of anatma and atma. I'm the sakshee, whatever I experience is anatma. Jagat anatma drushyatvaat. Body is more intimate, but this is also anatma. What about the mind? Mind is also anatma, because I intimately and clearly experience the emotions of the mind. Chap 13 of Gita, all these were included in kshetram...

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः। एतत्क्षेत्रं समासेन सविकारमुदाहृतम्॥ १३-७॥

I am kshetragnyaha. I the ultimate observer, experience am experiencing the object. To experience the world Anatma, I use the mind anatma as an instrument. Without the mind, I the sakshee cannot experience the world. World the anatma becomes an object of experience, because mind serves as an instrument of experience. Now you say mind is an object of experience, that will also be like any anatma, it will require an instrument. In objectifying the mind what is the instrument Sakshee has? Special rule. In handling the ultimate instrument, the ultimate instrument serves as both object and instrument. Example: Suppose you are consuming a dish with the help of a spoon, badam halwa. Instrument is the spoon. To use the spoon, you need an

instrument (hand). What is the instrument you use to use the hand. Hand is object of lifting and the instrument. I lift the hand with the hand.

Another example: Vedanta paribhaasha written by Dharmaraja.. 1st chapter pratyaksha pariccheda... all 6 pramaanas, prameyas and prayojana vicara discussed. Very deep book.

[http://www.estudentavedanta.net/Vedanta%20Paribhasa%20of%20Dharmaraja%20Adhvarindra%20-%20Swami%20Madhavananda%20\[Sanskrit-English\].pdf](http://www.estudentavedanta.net/Vedanta%20Paribhasa%20of%20Dharmaraja%20Adhvarindra%20-%20Swami%20Madhavananda%20[Sanskrit-English].pdf)

In a room, you see various things with the help of the lamp. Lamp is instrument for objectifying things in the rooms. Lamp is objectified with lamp itself. In the objectification of lamp, lamp serves as object and instrument. I the sakshee objectifies the mind with the help of the mind. Peculiar Triputi. Therefore, we can say in all our internal experiences, mind in itself becomes instrument. If mind plays double role, how does the mind do this? ND says, mind plays double role by entertaining double vrutti simultaneously. In the case of Raga, it involves 2 fold thought. One corresponds to the objective mind, another to the instrumental part of mind. 2 vruttis are simultaneously taking place without any separate effort. What are these 2 vruttis? Raga vrutti and Raga anubhava vrutti. First one corresponds to mind as an object (emotion), second one instrument (experience). Raga anubhava vrutti alone becomes the memory. **With the mind, I the sakshee know/experience the mind. With the mind, I the sakshee experience with the world.** This is the fact with regard to both jnani and agnyani. Even though both experience the mind with the instrumental mind, the perspective of the instrumental mind is different for both. Difference being visheshanam status and Upaadhi status. Using the mind, agnyaani gives the mind visheshanam status (mind and sakshee mixed). Using the mind, Jnani gives Upaadhi status. When agnyani experiences emotions with the help of the mind, agnyani says I am emotional. He has used mind to experience the emotions and made the mind visheshanam. For a jnani, I don't undergo any change, both raga and anubhava vrutti belongs to the mind. I am providing the consciousness medium only.

Quote>> In Kenopanishad, kenehitam...kena prana...kenehitam...chakshu kshetra... 1st mantra..Question. Answer,

श्रोत्रस्य श्रोत्रं मनसो मनो यद् वाचो ह वाचं स उ प्राणस्य प्राणः।
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति॥२॥

manaso manoyat (shrotrasya shrotram...). I am the sakshee chaitanyam behind the objective and instrument mind. I do require the mind to claim I am experiencing.

M: Emotions like sukha dukha etc are objects of sakshee which is associated with another vrutti. Sukha anubhava vrutti. (Title)

ND is quoting a statement of purvapakshi that occurs in page 40, topic 59

“अन्तःकरणधर्माः नान्तःकरणवृत्तेर्विषयाः”

Emotions cannot be objectified by the mind. ND says: emotions can be objectified by the instrument mind. Instrumental mind will be helpful in objectifying the emotional mind. Therefore, your statement is wrong.

तथा हि, यदान्तःकरणस्य सुखदुःखाध्याकारः परिणामो भवति, तदैवान्तःकरणस्यान्यपि वृत्तिः सुखदुःखादिविषयकज्ञानाकारा भवति। तादृशज्ञानरूपवृत्त्यारूढः साक्षी सुखदुःखादीन् प्रकाशयति।

ND is quoting purvapaksha here. Yaduktam, it was mentioned by Purvapakshi in topic 59, “सुखदुःखादयोऽन्तःकरणवृत्तेर्न विषयीभवन्तीति यदुक्तं “ emotions cannot be objectified by the mind. No, it is not true, even though sakshee illumines the emotional thoughts (sukha dukhaadayaha) and the sakshees are many in number. Still, sakshee cannot experience emotional thoughts directly, because an instrument is required. “kintu vrutti dvara eva” Another parallel vrutti is required, the anubhava vrutti is required. Raga and raga anubhava vrutti. Without anubhava vrutti, no memory. To elaborate, when the emotional thoughts are rising in the mind, simultaneously in parallel, another thought also rises. Antahkaranasya anyapi vrutti. Another thought different from emotion vrutti, emotion anubhava vrutti arises. Vishaya and karana vrutti. Only with the help of the second vrutti, anubhava or karana vrutti, I remember the

emotions. Jnani treats it as upaadhi (I as jnani will be called upahitaha) whereas agnyani treats as visheshanam(I as agnyani will be called vishishtaha).

Class 59

30th March 2013

अनया रीत्या सुखदुःखादयः साक्षिणो विषयीभवन्ति; वृत्तिमन्तरा तु न केवलसाक्षिणो विषयी भवन्ति; इति हि प्राचीनग्रन्थकारा आहुः।

In all internal perceptions, I the sakshee am the subject, mind is the instrument and object (triputi). One factor alone does not undergo modification (I the sakshee). Therefore, sakshee is called nirvikaara drashttaa. Even when mind goes through vishaya and vishaya jnana vrutti, I the sakshee is changeless.

M: When the mind has got emotional thought, simultaneously there is another emotional experience vrutti, sakshee with the help of the instrumental mind then alone sakshee can illumine the emotions. In this manner, emotions like pleasure, pain etc, becomes an object of experience. Without the second vrutti, sakshee can never directly experience the emotion. These topics have been discussed in Vedanta paribhaasha. [http://www.estudentavedanta.net/Vedanta%20Paribhasa%20of%20Dharma raja%20Adhvarindra%20-%20Swami%20Madhavananda%20\[Sanskrit-English\].pdf](http://www.estudentavedanta.net/Vedanta%20Paribhasa%20of%20Dharma raja%20Adhvarindra%20-%20Swami%20Madhavananda%20[Sanskrit-English].pdf)

Chap 1 pratyaksha praiccheda. (praacheena granta). Dharmaraja advareendhraha: (great ritualist...advaree means yagakarthaa) He is an expert in vedapurva and vedaanta part.

अत्रैतदाकूतम्- केवलेप्याकाशे 'घटाकाश' इति नाम जलाहरणादिकं कार्यं च घटरूपोपाधिदृष्टिमनु प्रतीयते, न तु तामुपाधिदृष्टिं विना। उपाधिदृष्ट्यभावे त्वाकाश एव केवलः प्रतीयते। अतो घटाकाशोऽपि महाकाश एव, विकारस्य वाचारम्भणमात्रत्वेन मिथ्यात्वात्। एवमेव साक्षाच्छुद्धचैतन्यमात्रे 'साक्षी', इति नाम सुखदुःखादिधर्मश्रयान्तःकरणप्रकाशकत्वरूपकार्यश्चान्तःकरणरूपोपाधिदृष्टिमनुसृत्यैव प्रतीयते, न तु तां विना। उपाधिदृष्ट्यभावे तु चिन्मात्रब्रह्मैव केवलं भासते। अतेः साक्ष्यपि ब्रह्मैव। इदृगभिप्रायेणवोक्तं 'साक्षी एक' एवेति, यत उपाधिमयुक्तभेददृष्टिमन्तरा साक्षिणोऽनेकत्वपरिच्छिन्नत्वादिकं न स्वतोऽवभासते।

This is the intention of the discussion. Main discussion is saaksheebrahma aikyam is possible. In this context, the following is my intention. Even though in the akasa example, space happens to be only one, and space is not capable of doing transactions, we introduce various names like ghataakaasaa and various functions like carrying water etc. If you don't look at the space from the standpoint of container and look at it from space angle, space does not do anything. When you change the perspective, name and function are non relevant. There is only one akarthaa abhokthaa akaasa only. Ghatakasa is mahakasa when the perspective is changed (without breaking the pot). Because ghataakaasa is a product of mahaakaasaa, it is only a verbal expression. Therefore, it is not factual. I have to look at myself as enclosed consciousness who is like ghattaakaasa. Im pure consciousness who has not undergone any change, shudha chaitanyam, no naamaroopa karmaani, name saakshee is attributed from the standpoint of the mind. I'm the experience of the mind. This function, sakshitvam, as the changeless experiencer of the mind, is only a vyavahaarika status. If the mind is there(both instrumental as well as object mind) I'm the experiencer sakshee. When I'm non experiencer of the mind, I will be called chaitanyam. For compound statements start from right side. Kaaryam: experiencer function; experience of the mind is the meaning of sakshee, a mind which is the locus of pleasure, pain etc. This status is also only from the standpoint of the mind, not in the absence of the mind. When I change the perspective from mind to consciousness, I'm none other than pure Brahman. Therefore, sakshee is none other than Brahman (with or without thoughts?) even when thoughts there, if I change the perception, I'm Brahman only. I do not have to eliminate thoughts. Even when mind has raga dwesha, I can boldly say I'm without raga Dwesha. After claiming moksha, you can keep on refining the mind. From this standpoint of change of perspective, it has been said that sakshee is only one Brahman. Because without these mental perspective (without plurality of the mind), plurality of the sakshee cannot be introduced.

अयमेव साक्षी जीववाचकत्वं पदलक्ष्यार्थः। उपरिष्ठादेतस्स्पष्टीक्रियते। इत्थं जीवब्रह्मैक्यमस्य ग्रन्थस्य विषय इति युक्तमेवोक्तम्।

This sakshee alone is (tvampada refers to sakshee appearing in Mahavakyam, it excludes sakshee status intellectually) sakhee status rahita sakshee is tvam. If it is not clear even now, again I will explain this later. (Chapter 4 of VS) In this manner the oneness of sakshee and Brahman is the subject matter of VS. It is perfectly logical to say so.

He is going to enter into another deeper topic.

(आ. ६६-८२) प्रयोजनविषयकाक्षेपाः-

(आ. ६६-७२) न ज्ञानेन बन्धनिवृत्तिरित्याक्षेपः-

He is going to enter into another deeper topic.

4 conditions, anubhandachatushtayam must be there. ND is still here. ND discussed adhikaari, subject matter (vishayaha-jeevabrahmaaikyam) already. Prayojanam or benefit is next topic. Benefit was mentioned before, through jivabrahma aikya jnanam, you will arrive at the conclusion that advaita atma alone is. Through jnanam, anatma will be negated. We said samsara is because of duality. Quote>> Dvitiyatvai bhayam bhavati---bri upa.

सोऽबिभेत्तस्मादेकाकी बिभेति स हायमीक्षां चक्रे यन्मदन्यन्नास्ति कस्मान्नु बिभेमीति तत एवास्य भयं वीयाय कस्माद्ध्यभेष्यदिद्वितीयाद्वै भयं भवति ॥

Therefore, bhayam goes away. No fear from anything, because there is no source for a second thing. Jnanena anatma nivrutih is benefit. Quote>> adrushye anatme ...abhayam prathistamYato vaacho nivarthante... anandam brahmano vidwan Abhaya praapti.

यदाहोवैष एतस्मिन्दृश्येऽनात्म्येऽनिरुक्तेऽनिमयनेऽभयं प्रतिष्ठां विन्दते। अथ सोऽभयं गतो भवति॥२-७॥

यतो वाचो निवर्तन्ते। अप्राप्य मनसा सह। आनन्दं ब्रह्मणो विद्वान्। न बिभेति कुतश्चनेति।२.९॥

This is challenged by purvapakshi. He says through jnanam, you can never remove anatma. Therefore, ND has to establish this too elaborate discussion. Purvapakshi will give his own reasoning. He says jnanam can eliminate only 2

things, one is agnyanam and any erroneous perception caused by agnyaanam referred as adhyaasaha (very important technical word). Like rope snake example, rope ignorance and snake superimposition are both eliminated. Purvapakshi says jnanam can eliminate anatma only if anatma is adhyaasa. (entire universe). Since you cannot prove anatma is adhyaasaha, anatma must be taken as satyam. Why can't we prove anatma is adyasaa? This can be proven if you can prove 5 conditions. Rope snake satisfies all these 5 conditions. I will never accept anatma prapanca as adhyasa because these 5 conditions are not fulfilled (saamagree). One condition is called kaaranam, karana group is called saamagree.

Class

6th April 2013

Topic 66 बन्धः सत्य इत्याक्षेपः

(६६) बन्धः सत्य इत्याक्षेपः- अहङ्कारादिदेहान्तानात्मभूतदृश्यवस्तुजातं सर्वमपि बन्ध इत्युच्यते। स बन्धो यध्यस्तः स्यात्तर्हि ज्ञानेन निवर्त्येत। अनध्यस्तश्चेन्नैव ज्ञानेन निवर्त्येत। ज्ञानस्य ह्येषः स्वभावः - यत् स्वविषयीभूतवस्तुनिष्ठाज्ञानतत्कार्याध्यासनिवर्तकत्वमिति। यथा रज्जुसाक्षात्कारः स्वविषयीभूतरज्ज्वध्यस्तसर्पादीन् रज्ज्वज्ञानञ्च निवर्तयति। भ्रमज्ञानविषयीभूतमिथ्यावस्तु तद्विषयकभ्रान्तिज्ञानं चौध्यास इत्युच्यते। यत्र यद्वस्तु मिथ्यात्वमन्तरा परमार्थतो वर्तते, नास्ति तस्य ज्ञानान्निवृत्तिः। एवमात्मन्यप्यहङ्कारादिबन्धो यध्यस्तः स्यात् तर्हि ज्ञानेन निवर्त्येत। आत्मनि मिथ्याभूतबन्धाध्याससामग्री नास्ति, तथाप्यात्मनि प्रतीयते च बन्धः। तस्माद्वन्धः सत्य एव भवितुमर्हति। सत्यत्वादेव ज्ञानेन बन्धनिवृत्त्याशा निरर्थिकैव।

ND is raising an objection on the benefit, therefore the heading. Benefit: jnanam itself is capable of removing of bondage. Bondage is defined as duality in the form of Atma and anatma. Therefore, anatma is itself referred to as bondage. Therefore, removal of bondage is removal of dvaita, banda is equal to moksha. Therefore, our aim is anatma nivrutih which is possible by sheer jnanam. Jnanam can remove anatma only if anatma is an erroneous perception caused by agnyayanam. jnanam can remove rope snake is possible because it is erroneous perception caused by rope ignorance. Purvapakshi says you can never prove that anatma is erroneous perception caused by atma

agnyayanam. "Therefore, anatma is satyam only." Therefore, it cannot be merely removed by knowledge. Like trying to remove the snake park snake. Debate is : Is anatma satyam or adhyaasaha:. ND has to elaborately establish anatma is adhyaasaha. (Adyaasaha is erroneous perception). Purvapakshi says erroneous perception requires 5 conditions. These 5 are available for rope snake but not for anatma. Therefore ND has to observe these 5 conditions. Topic 66 to 82 (17).. 66 to 72..7 topics are purvapaksha's, from 73 to 82... NDs answer.

&&&&&

Purvapakshi says: Bandhaha, family, problems are real. Merely knowing that I'm Brahman will not solve these problems. Many students also feel this way. Ahamkaaraadi sarvamapi bandhaha uchyate. Bandha is defined as drushya vastu---anatma prapanca beginning from Ahamkara (mind plus cidaabhaasaa). Family centric worries that bother extending upto the body and the world. If this anatma beginning from mind is adhyaasaha, then jnanam will remove the erroneous perception. If it is not erroneous perception, it would have been eliminated by knowledge. Because any knowledge has the following power, can remove 2 things, ignorance or erroneous perceptions caused by ignorance. Purvapakshee quotes rope snake example and says this is correct. Only I have objection once you compare world to rope snake. Rajju sakshatkaaraha: The knowledge of the rope (saakshata karaha means understanding) , removes ignorance of the rope as well as erroneous perceptions like snake. Right perception is only one, erroneous perceptions are many. One can see snake, another maala, another crack on earth etc. Adyaasaha consists of 2 components...in the case of rope snake, there is an erroneous perception in my mind. Therefore, I see a snake upon the rope. Therefore, perception is one error, perceived snake is one more error. Inside component is erroneous perception (jnanaadhyasaha) and outside component : erroneously perceived snake (arthaadhyasaha). One is false knowledge another is false object respectively. Because of the false snake perceived on the rope, this person is running away. If the false snake is only in the head, why would he run away. He sees it externally. Therefore, error has 2 components and because of the external component, he is running away. brahmajjna....mitya vastu. he false

object perceived during erroneous perception arthaadhyasaha and the false perception, both components together is called error. False perception plus false object = Error. In the case of rope, both will be eliminated through rope knowledge. As in the case of rope, adhyasaha can take place. In the case of samsara, the bondage anatma prapancha, consisting of false anatma perception and false anatma, if both were there, knowledge would have solved. For anatma, the saamaagri is not there. Footnote 2: definition of samagree is there...a group of causes (multiple kaaranams). Even though the conditions are not there, I'm experiencing bondage, but bondage cannot be adhyasaha, because conditions are not there. Therefore, it cannot be removed by mere knowledge. I am therefore, going to challenge your contention. Problems are real, through knowledge it cannot be solved. I have the courage to question this. This is what purvapakshi states.

(६७) अध्याससामग्र्यः- (१) सत्यवस्तुभवावन्यसंस्कारः, (२) प्रमातृदोषः, (३) प्रमाणदोषः, (४) प्रमेयदोषः, (५) अधिष्ठानविशेषाज्ञानं तत्सामान्यज्ञानं चेत्येता अध्याससामग्र्यः । विना त्वाभिरध्यास एव न सिद्धयेत् । शुक्तिकायां रजताध्यासः, रज्ज्वां सर्पाध्यासश्च जायते । स च यस्य परमार्थसत्यरजतसर्पाध्यनुभवाहितसंस्कारो वर्तते तस्यैव जायते, तद्रहितस्य तु न; इत्यतः सत्यवस्तुप्रमाहितसंस्कारोऽध्यासहेतुः।

Purvapakshi does not want to accept samsara as adhyasaha. He is accepting rope snake. He will introduce 5 conditions, then fulfilled in the case of rope snake, then 5 not fulfilled in the case of samsara. In Brahmasutra we discussed in the introduction.adhyasabhaashyam. S charya was brief there.

5 conditions.

1. If I have to see a false snake, I have to have experience of real snake before. Without this, I cannot experience the false snake. This memory or impression is called samskaara. If this world is a dream, I should have had a super real state where I've experienced the real world. Like dream elephant based on real elephant.
2. Pramaatrudoshaha: Certain defects in the observer pramaataa.
3. Pramaanadoshaha;; defects in the instrument of perception.

4. Prameyadoshaha: deficiencies in prameya
5. adhishttaana vishesha agnyaanam (and saamanya agnyaanam)
: There should be a general knowledge of the object and there must be ignorance regarding the specific nature of the object. Will be explained later. A simple word I'm going to use is partial knowledge.

Pinatu aabhihi: Without these 5 conditions, adhyaasa is not at all possible. 2 examples: shuktikaayam rajata adhyaasaha: Silver coin perception upon a shell on the beach (an upside down shell, triangular top, bottom round). Reflected sunlight and round shape appears as silver coin. The person is poor, therefore he imagines. (pramaatru doshaha). Second one is rope snake superimposition. Why 2 examples? Vedanta takes 2 because, in the case of silver coin, attachment or raga towards the coin. raaga and pravrutti, in the case of snake, the error causes dveshaha or bhayam, and runs away nivrutti. According to vedanta, entire anatma causes both.

Class 61

13th April 2013

Page 44

Topic 67 (६७) अध्याससामग्र्यः- (१) सत्यवस्त्वनुभवजन्यसंस्कारः

Purvapakshi is challenging anatmaayaasaha and through knowledge this must be eliminated. Purvapakshi is now discussing. Anatma can never be proved to be adhyaasa because of 5 conditions. Two examples rajju and shukti. He proves 5 conditions in both these but absent in anatma.

4th line. These 2 are adhyasa I do accept.

1st.. False snake is possible because he has experienced real snake earlier. The experience has created in the mind an impression earlier. Real silver coin also. Only for such a person adhyaasaha is possible. Satyavastupramahita samskaaraha.

2nd Author does not follow order. Now 4th one Prameyadoshaha

शुक्तिकायां सर्पाध्यासस्य रज्जौ रजताध्यासस्य
चानुदयात्प्रमेयगतसादृश्यदोषोप्यध्यासहेतुर्भवति।

Upon the rope we have the false perception of snake(and coin), we do not find the other way. We dont mistake rope as silver coin, shell as snake. Rope and snake have similarity, shell and silver have similarity. Therefore, adhishttanam and adhyasaha must have similarity. Saadhrushyadoshaha. Anatma can be superimposed on Atma only if anatma and atma are similar.

3rd and 4th condition...

एवं प्रमातृगतलोभभयादिदोषाः, चक्षुरादिप्रमाणगतकाचकामलादिदोषाश्च
अध्यासहेतवः।

2 condiions, 2nd and 3rd pramatru and pramaana doshaha discussed. Like aperson looking for a groom all boys look like a prospect. A person who is poor is looking for money. When bhayam is there everywhere you see the source of fear. Lobha dosha is reason for silver coin adhyaasa,bhaya dosha for snake adhyaasa.

Prameya doshaha Chashuradi...heravaha..pramana doshaha. 3rd dosha Deficiency in the eye or ear..immortal sounding immoral. Kamaaha...jaundice of eye

5th condition.. Partial knowledge of the object which is mistaken

शुक्तिकायां रजताध्याससमये 'इयम्' इत्यधिष्ठानसामान्यज्ञाने सति 'इयं शुक्तिः' इति विशेषज्ञानेऽसति चाध्यासो भवति। 'शुक्तिः' इति विशेषज्ञाने सति वा 'इयम्' इति सामान्यज्ञानेऽसति वा अध्यासो नैव जायते। तस्मादधिष्ठानसामान्यज्ञानं तद्विशेषज्ञानं चाध्यासहेतुः।

Imagine the rope lying in front of you, partial darkness and a little light, so you perceive partially, and say this is, referred as saamanya jnanam. We do not know specifically what it is, we don't perceive the "ropeness" Thisness is called saamanyajnanam, ropeness is visheshajnanam.

Snakeness is imposed in place of ropeness. Wrong visheshaamsha is imposed. This is joined with saamanya amsha. "This is". Saamanya amsha is common to right and wrong perception. See footnote... Saamanya amshaha is called aadhara amshaha. Unknown ropeness vishesha amsha is adhishtana amsha. Right visheshaamsha is displaced by wrong visheshaamsha. Ropeness is right vishesha amsha. Snakeness is wrong visheshaamsha. At the time of superimposition of the silverness on the shell, we start with "this is", saamanyajnanam. Visheshajnanam is not there. shellness, I should have said shell is, I say silver coin is. Superimposition takes place. 5th composes of 2 conditions, saamanya and vishesha jnanam. If saamanya jnanam is itself absent, adhyaasa will not take place. If partial light is not there, I don't see anything at all, even if it is there. If there is total ignorance, there is no adyaasaha. In gaudapada karia, gaudapada says this also. Therefore, partial knowledge is the 5th condition for adhyaasa.

पूर्वोक्तासामग्रीणां पञ्चानामन्यतमाभावे नाध्यासः सिध्यति। घटोत्पत्तौ कुलालदण्डचक्रमृत्सलिलादयः सामग्र्यः। यथैतेषामन्यतमाभावे नैवोत्पद्यते घटस्तथाऽध्याससामग्रीणामन्यतमाभावेऽप्यध्यासो नोत्पद्येत। तस्मात्पूर्वोक्तानां पञ्चानां सामग्रीणामवश्यकत्वात्तासां सर्वासां सत्य एवाध्यासो जायेत, नान्यथा।

From the study of these 2 examples, conclusion is purvoktha.... All 5 conditions are required for any adhyaasa and all 5 are equally important. Any one of the 5 is not enough. Example potter making a pot. He requires material, potter, a stick for rotation, wheel, clay, water in right quantity (pliable clay) to make a pot. Without the material, no pot is possible. Therefore, since all 5 conditions are compulsarily required, only in their existence, adhyaasa is possible. In Sreebhashyam of Brahmasutra by Ramanujacharya, this is discussed exactly this way, adhyaasa is disproved in vishishtadvaita. saranagati eva mokshaa. Adhyaasanisheda Bhashyam. Introduction. 7 logical fallacies of adhyaasa. On the contrary, Sankaracharya gives an introduction called adhyaasa bhashyam. Jnanena mokshaha.

Following topics are establishing all 5 are absent in the case of anatma adhyaasa. Therefore, Jagat mitya, you can never say. Purvapakshi continues.

Topic 68 बन्धाध्यासे प्रथमसामग्र्यभावः

(६८) बन्धाध्यासे प्रथमसामग्र्यभावः- बन्धस्याध्यस्तत्वसाधको नैकोऽपि हेतुः संभवति। तथा हि, यद्यन्यत्र कदाचित्सत्यबन्धोऽनुभूतः स्यात्तदा तत्प्रमानुभवजन्यसंस्कारवशादात्मनि बन्धाध्यासो जायेत, न तु तदस्ति। वेदान्तसिद्धान्ते आत्मनोऽन्यस्य सर्वस्यापि मिथ्यात्वेन सत्यस्य वस्तुनोऽणुमात्रस्याप्यभावनिश्चयात्। तस्मात् सत्यबन्धानुभवजनितसंस्काराभावात् आत्मनि बन्धाध्यासो न युज्यते।

Even one condition to establish anatma adhyaasaha (anatma means bandha or bondage or samaaaraa, bandha is used in the meaning anatma) is not possible. Title...false snake is possible because I have experienced satya sarpaha earlier. Mitya anatma requires satya anatma. Yadi anyatra... Suppose at some other occasion, other time, if one has experienced satya anatma, then that anubhava would have created samskaaraha impression, because in Vedanta sastra, anything other than atma is mitya. A satya anatma, a wee bit is not there, according to your own vedanta sidhanta.

Class 62

20th dec 2013

Topic 68 4th line Vedanta sidhanta From page 44 a big purvapaksha is introduced. It will go upto 51. Topic wise also, topic 66 to 82 is the poorvapaksha. Topic 66 to 72.. First part of purapaksha pointing out that anatma is not superimposition, therefore anatma is satyam and samsara is satyam and cannot be eliminated by knowlegde. Second part of purvapaksha.. Topic 73 to 82 Continues since jnanam cannot give moksha we've to revert to karma. And how can karma be applied in a judicious part to get moksha. Karmana mokshaha. We are seeing first part of purvapaksha, anatma cannot be superimposition, because 5 conditions are required. Purvapakshi concedes that rope snake and

shell silver im willing to accept as adhyasa or superimposition. All 5 are satisfied.

Topic 68.. Bandhaadhyase prathama saamagri. First condition is being negated. Samskara or memory of real snake or silver coin is required for superimposition. Real anatma also must have been experienced for us to prove superimposition. In reality, no real anatma not there, therefore experience not possible, no superimposition possible.

Topic 69 द्वितीयतृतीयसामग्र्यभावः

(६८) द्वितीयतृतीयसामग्र्यभावः- प्रमातृप्रमाणदोषावपि बन्धाध्यासकारणभावं न भवतः। प्रमात्रादिनिखिलप्रपञ्चोऽध्यासरूप इति, स चाध्यास एव बन्ध इति च वेदान्तसिद्धान्तः। तथा च बन्धाध्यासात्पूर्वं प्रमातृप्रमाणस्वरूपस्यैवासिद्धेस्तदूतोषाणां सुतरानसिद्धिः। तस्मात्प्रमातृप्रमाणदोषासिद्धेर्बन्धाध्यासो न सिद्ध्यति।

Second and third conditions are also not there, pramatru and pramana dosha, . We saw pramatru dosha is bhayam or lobha dosha. Pramana... Jaundiced eye etc is dosha. In this case, both these cannot be reasons. Pramata and pramaanam (including prameyam) all fall under anatma and hence products of adhyasa. How can products of adhyasa become the cause of adhyasa? (Mistake in printing. Not daushow). It should be doshau. Dwitiya Entire anatma prapanca including pramata and pramanam fall under products of adhyasa and they are bandha., this is conclusion of vedanta, therefore, before the arrival of bandha adhyasa equal to anatmaadhyasa equal to pramatru pramaana adhyasa, pramata and pramaanam were not there before anatma adhyasa. Pramatru and pramana dosha cannot be there in the absence of pramata and pramana. Like you cannot discuss jatakam before child is born. This is totally impossible. Since both these are absent, anatma adhyasa is not possible. (In every class, no of sanskrit words are increasing. Thats why transcribing becomes difficult.)

Topic 70 चतुर्थसामग्र्यभावः

(७०) चतुर्थसामग्र्यभावः- बन्धात्मनोरन्योन्यं सादृश्यरूपप्रमेयदोषोऽपि नास्ति, तमःप्रकाशवद्विरुद्धस्वरूपत्वात्तयोः। आत्मा=प्रत्यक् आन्तरश्च; बन्धः= अनात्मा पराक् बाह्यश्च। आत्मा विषयी=प्रकाशकः ; बन्धस्तु विषयः=प्रकाश्यो जडश्च। प्रतीचि पराचः, पराचि प्रतीचश्चाध्यासो न संभवति। पुत्राध्यपेक्षया स्वदेहः प्रत्यक्, स्वदेहे पुत्रादीनां पुत्रादौ स्वदेहस्य चाध्यासो न भवति। तथा विषये विषयिणः विषयिणि विषयस्य चाध्यासो न भवति। विषयात्मकघटादिषु दीपादि विषयिणां , दीपादौ वा घटादीनां नाध्यासः। एवमेव सादृश्याभावात्प्रतीचि विषयिण्यात्मनि पराचो विषयस्यानात्मनो बन्धस्य नैवाध्यासः संभवति। प्रत्यक्पराचोर्यथा परस्परं विरोधः, एवं विषयविषयिणोरपि। तस्मादीदृश्योरात्मानात्मनोः सादृश्याभावादात्मनि बन्धाध्यासो न शक्यते वर्णयितुम्।

4th condition of topic 67 .. Prameya doshaha is absent. Mistaken object and mistake committed. Rope snake is possible on rope because they are similar. Saadrushya doshaha. Atma and anatma are opposite like light and darkness. Adyaasa bhaashyam of brahma sutra bs starts with this topic only. Viruddha svabhaavaha. Bandha atmano... Between anatma and atma, prameya dosha is absent because they are opposite in nature like darkness and light. Atma is pratyak antaarasya... Inner essence. Anatma is turned outward and external. Opposite nature. Atma is vishayee subject experiencer and illuminator or revealer, anatma is visayaha experienced object, that which is revealed and therefore inert matter. Atma is consciousness. Anatma has 5 feature drushyatvam....savikaratvam.etc

Prateechi... The superimposition of the inside one upon the outside one and vice versa is never possible. Rope and snake are both external. In all adyaasa, both are external only. Internal one is never involved with external or vice versa. Some more examples... Son is standing in front of you, you are also there. When you take both these, you can never have superimposition of putra shareeram on your shareeram or vice versa. Closer one is not superimposed on farther one and vice versa. In comparison to putra, ones own body is closer, therefore, superimposition of remote putra shareeram and vice versa not possible.

Next example is or revealer revealed . Revealer cannot be superimposed on revealed and vice versa. Snake and rope are revealed, both being revealed adhyasa is possible. There cannot be adhyasa between one revealer and revealed. Superimposition of the revealer subject not possible on revealed object and vice versa. Imagine there is a light (revealer) and pot (revealed object), nobody mistakes light to be pot or vice versa. Upon the object like pot, which is a revealed entity, superimposition of revealer light etc not possible and vice versa. In this manner, because of absence of similarity (4th condition) upon the atma which is closer, superimposition of remote object called anatma is not possible, because just as there is contraction between closer and farther one, in the same manner between revealer and revealed there is mutual contradiction. Therefore, because of the absence of 4th condition, you cannot talk about anatma adhyasa.

Topic 71 पञ्चमसामग्र्यभावः

(७१)पञ्चमसामग्र्यभावः- बन्धाध्यासे अधिष्ठानविशेषांशाज्ञानमपि न संभवति, बन्धाधिष्ठानब्रह्मणः स्वयंप्रकाशज्ञानस्वरूपत्वात्। “यत्साक्षादपरोक्षात् ब्रह्म” (बृ ३.४.१, ३.५.१) इति श्रुतेः। एतादृशे ब्रह्मणि, आदित्ये अन्धकारवदज्ञानं न कथञ्चन युज्येत। यथा प्रकाशात्मकसवितुरन्धकारस्य च विरोधोऽपरिहार्यः एवं स्वप्रकाशचैतन्यात्मकब्रह्मणस्तमोरूपाज्ञानस्य च परस्पर विरोधोऽस्ति। तस्मात्स्वयंप्रकाशरूपत्वादधिष्ठानस्य तद्विशेषांशाज्ञानासंभव एव।

5th one 5th condition is not possible for 2 reasons. 71 and topic 72 5th..partial knowledge is a precondition. Rope is partially known in partial light and darkness. There is something (saamanya agnyaanam) , but i do not know it is rope(vishesha agnyaanam) Vishesha Agnyaanam and agnyaanam focussed here. Agnyaanam is required for adhyaasa, for adhyaasa agnyaanam is precondition. Purvapakshi argues, agnyaanam is never possible in the case of atma. Atma is of the nature of jnanam, how can there ever be agnyaanam. Bandha adyaase, the partial ignorance is also not possible, because brahman is svayam prakasa (koti sura praasa). Yat saakshat bri upa..kahola brahman 3.4.1and 3.5.1. Like darkness can never surround sun, agnyaanam is never possible. Just like sun and

darkness, no exception possible. Similarly, brahman which is all svayam prakasa, and agnyaana which is called moola avidhya naishkarmyasiddhi chap 3, they are diagonally opposite. Your entire advaitam is built on moola avidhya. Therefore, atma which is self effulgent, ignorance with respect to this atma is not tenable, therefore, 5th condition is not possible, therefore, anatma is not adhyaasaha therefore jnanena naiva mokshaha. (In sree bhashyam all these arguments are presented). S charyas adhyaasabhaashyam is untenable, therefore vishitaadvaitam alone is correct. Araadhana, upasana, bhakti, sharanagati all are important. This is all purvapakshi's view. Don't change sides. After vacation, please come back and remember this. 8th june. Revise the conditions and come.

8th June 2013

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Topic 71

Now Purvapakshi is objecting a fundamental principle of Vedanta “ jnanam by itself can remove samsara without the assistance of any karma, upasana”. Upasana and Karma will be used to refine the mind. Beyond this, no role. Advaita atma jnanam by itself removes samsara which is in the form of anatma dvaita prapanca. Advaitins use the most popular example of rope snake. Rope ignorance, snake imposition and fear generation are 3 levels. If fear has to be eliminated, rope ignorance must be removed. No karma, upasana is required, only rope knowledge removes this agnyanam. Once rope knowledge is there, superimposition or snake is negated, fear generated by snake is also negated. Extending it to Vedanta, rope is extended to advaita atma. Snake is equated to dvaita anatma prapanca. Fear generation is equated to samsara experience. Advaita atma jnanam we get, dvaita prapanca negation, we do. Samsara nivrtti takes place. Therefore, we need advaita atma jnanam. Now, purva pakshi is attacking this fundamental concept. Rope snake example is wonderful. Never extend the theory for dvaita prapanca and samsara. Rope snake example worked because all

conditions required are there. (saamagree) In the case of Dvaita anatma prapanca and samsaara, none of these are present. Therefore, it is a wrong example. You are building up entire advaitam based on a wrong example. Thereafter, he quoted 5 conditions.

Condition 1: For false anatma adyasa, you require the experience of real anatma (like you require experience of real snake). You say satya anatma is not there, you cannot impose.

Condition 2: Pramatra dosha: Observer of the rope sees the rope, because he is afraid of snake. Fear causes many projections.

Condition 3: 3rd one is called Pramaana Doshaha: when light is dim, eyes cannot function in dim light. In anatma superimposition both are not there.

Condition 4: Prameya dosha: Snake can be superimposed on rope because they have got similarities. In the case of anatma, what is the similarity between atma and anatma. In fact, they are diagonally opposite.

Condition 5: In the case of rope snake, we have partial knowledge of the rope. Saamanya amsha jnanam.. We know general features. We do not know specific details of the snake. Therefore, rope has got two types of features.

5th condition is not possible because of 2 reasons. In the case of Atma or Brahman, ignorance is not possible, because Brahman is jnana swaroopam. Agnyaanam cannot coexist with jnanam. Soorya andhakaaravat. (reason 1) upto this we have completed before vacation.

Topic 66 onwards, purvapaksha started. In topic 71, purvapakshi gave the first reason to negate condition no 5.

Topic 72 (७२) ब्रह्मणो निर्विशेषत्वादप्यध्याससामग्र्यभावः-

इतोऽपि ब्रह्मणि बन्ध्यासो न संभवति। यतोऽत्यन्तमविज्ञाते वा विशेषतो ज्ञाते वाधिष्ठानेऽध्यासो न संभवति। किन्तु विशेषतोऽज्ञाते सामान्यतो ज्ञात एवाधिष्ठानेऽध्यासो

जायेत। ब्रह्म हि सामान्यविशेषादिधर्मशून्यं निर्विशेषमिति च वेदान्तसिद्धान्तः। तत्कथं ब्रह्म विशेषतोऽज्ञातं सामान्यतो ज्ञातमिति च वक्तुं शक्यते। अपि चाध्यासलोभेन सामान्यविशेषधर्मकमेव ब्रह्मेति यध्यभ्युपगम्येत, तर्हि निर्विशेषं परं ब्रह्मेत्यभ्युपगमहानिः स्यात्। एवं च निर्विशेषस्वप्रकाशस्वरूपे ब्रह्मणि विशेषाज्ञानस्य सामान्यज्ञानस्य चासंभवाध्यासो नैव युज्यते। तस्माद्ब्रह्मणि बन्धोऽध्यस्त इति न शक्यत एव वक्तुम्। प्रत्युत बन्धः सत्य इत्येव वक्तव्यम्। सत्यश्चेद्वन्धो न ज्ञानान्निवर्तेत। तस्मादस्य ग्रन्थस्य ज्ञानाद्वन्धनिवृत्त्यात्मकमोक्षरूपप्रयोजनकथनमसङ्गतं स्यात्।

Second reason is given to negate the 5th condition: Partial knowledge of Atma. Atma does not have any part at all. In all upanisads, you state this that there are no parts (nishkalam). That is why Akasa example is given.

Since Brahman does not have any vishesham or part, 5th condition is not there. (this is heading) now elaboration. Because of the following reason, superimposition of anatma on atma is not possible. Superimposition not possible when there is total ignorance or total knowledge. There must be partial ignorance and knowledge for this. This is a necessary condition. Brahman must be free from saamanya amsa and vishesha amsam. How can you talk of partial knowledge or ignorance of a partless Brahman? Also, because of your over enthusiasm, suppose you say, Brahman has got parts, tarhi nirvishesha Brahman..., then fundamental principle of Vedanta will get uprooted. Therefore, in Brahman which is partless and jnana swaroopam, the partial ignorance and partial knowledge, both are not at all possible. Therefore, world is not a superimposition. World is not mitya. Most vedantic students will be sympathetic with purvapakshi. “Upon Brahman, dvaita anatma prapanca is superimposed” we can never say. We should actually say, “samsaara is real, problems are real, body and bodily pains are intimately real. Purvapakshi has support from Sankhya, nyaya, purva mimamsaka, vishista dvaitins (all other than utara mimamsa) philosophers. We have support of Buddhistic philosophy alone (yogachara buddhisim... jagat mitya). However, we cannot take this support loudly and proudly because in vedic tradition, Buddhism is

looked down because Buddha was a naastika (he did not believe in God or veda pramaanam). Therefore, advaitin is a lonely person challenged by purvapakshi. Once you conclude bondage is not a superimposition, it cannot be negated by knowledge. Real jnanam cannot solve the real problem of samsara. "Therefore, by the study of this vicara sagara text book, bondage will be eliminated, which is in the form of moksha, which is the benefit of attending the classes", such a statement is logically fallacious. Therefore, you have to go for some other alternative method. Purvapakshi is going to offer an alternative for samsara roga. One part of purvapakshi's topic is over. From topic 73, purvapakshi enters into next part. Karma alone will solve the problem Karma sahita upasana and vice versa alone will solve the problem. This is prescribed by the scriptures (karma and upasana). We have to enter Topic 73 upto topic 82...karmanaa mokshaha. This philosophy is given a special title. Aika bhavika vaadaha. We have seen this in the Upanisad bhashyams.

page 46 topic 72 last 4 lines at the bottom

15th June 2013

Purvapakshi says samsara will go not through agnyaanam but through karma alone. Bandha will go only through Karma.

Topic 73 onwards is this topic.

Page 47 topic 73

(आ.७३ ८१) कर्मणैव मोक्षः सिद्ध्यतीत्यैकभक्तिकवादमवलम्ब्याक्षेपः-

heading : Karma alone can give moksha.

This view is held by several groups. One group is taken up...aika bhavika vaadinaha. philosophy is called vaadaha:

aika bhavika is derived from eka bhavaha... one janma. that which is connected to one janma. They say, you need not attain jnanam. Repeated janmas are happening because of karmas. You should manage your life such that at the end no karmas are left. I'm going to teach you a method. No fresh punyam or

paapam. This theory is of course wrong. Purvapakshi is going to claim this. Because in one janma, you make Karma balance zero, aikabhavika vaadaha.

Now types of karmas are going to be discussed. 4 types of Karma; vihita, nishiddha, kamya, praayaschita karmaani.

Topic 73 (७३) कर्मणोऽवश्यकर्तव्यत्वम्-

पूर्वं ज्ञानमात्रान्न सत्यबन्धनिवृत्तिरित्युक्तम्। अधुना त्वैकभक्तिवादरीत्या कर्मणैव मोक्षसिद्धिरित्यभिप्रायः प्रपञ्च्यते। सत्यबन्धो न ज्ञानमात्रान्निवर्तेति पूर्वं साधितत्वान्मुमुक्षुणा नित्यं नैमित्तिकं च कर्मैव यावज्जीवं कर्तव्यम्।

Vaideeka karmas are extremely important, they should never be dropped. Title. upto 72 from 66, we have established that bondage cannot go through knowledge, because bondage is real not a superimposition. (adhyasaha) . Whereas hereafter, by resorting to the new theory aikabhavika vaadaha, only by the performance of karma, moksha can be obtained. This teaching is going to be elaborated. Since a real bondage cannot be eliminated by knowledge, you need not spend time on classes. you spend that time on karma alone untill death (religious karmas), nitya and naimittika karma. Sureshwaracharya says in briha vaartikam,

oh purvapakshi you are establishing that samsara is satyaha. lets accept this temporarily as true. vedanta jnanam is useless then, because reality cannot be eliminated by knowledge. All the other saadhanas are also useful, because whatever is real cannot be eliminated by any karma. Therefore, jnanam, bhakti, karma, upasana all become useless. therefore, if bondage is real, let us not waste our time on spiritual seekers. Atma kartradi roopaschet....nahi svabhavo bhaavaanam... from briha vaartikam. If bondage is real, let us not waste our time on spiritual saadhana.

Quote>> Insert

Topic 74 (७४) कर्मविवरणम्-

कर्म हि विहितं प्रतिषिद्धञ्चेति द्विविधम्। तत्र पुरुषप्रवृत्तिमधिकृत्य यद्वेदेन विधीयते तद्विहितम्। वेदेनैव यत्प्रतिबिध्यते तत्प्रतिषिद्धम्। स्वभावसिद्धरागद्वेषादिवषादनुष्ठीयमानस्तु

चेष्टारूपाः क्रिय न कर्मणीत्युच्यन्ते। प्रवृत्तिनिवृत्यत्यर्थं विदोक्ता एव क्रियाः कर्मणीत्युच्यन्ते, न तुदासीनक्रियाः सर्वा अपि। तस्माद्विप्रकाराण्येव कर्माणि। न ततोऽधिकानि।

Before giving his scheme, he is broadly classifying karma. Explanation of the word Karmaa. All karma can be classified into 2. vihitam- prescribed, pratishiddham-prohibited. From the standpoint of human pursuit whatever is prescribed by the veda as something to be performed is vihita karma. whatever is prohibited by veda as something not to be performed is pratishiddham. There are some not categorised, tv watching, coffee drinking, tv seeing. Veda is neutral...udaaseenaha...donation of eyes: veda is udaaseenaha, does not prescribe or prohibit also. You cannot discuss these as part of punyam or paapa... eye donation is neither...all such karma is called cheshta not karma. All udaaseena areas come under this. In bhagavatham, going to foreign country is discussed. Due to our raga dwesha whatever we perform, known by the name cheshta, they are not karma, neither produce punyam or paapam. Karma : only activities prescribed by veda (sastram) they alone will be called karma. Suppose I play radio or Tv that is cheshta, suppose I disturb neighbours with TV sound, hurt is paapam (himsam na kuryam). Only vedic activity is called karma. Karmani eva... in Gita. Karma is not all action, S charya says it is vedotta karma. neutral definition give in footnote,,, vedena anihitten... what veda is neutral, does not comment upon, but performed because of our raaga or dweshaa. cleaning, bathing etc, common to all living beings such activities are udaaseenam. Badrinath is a devotee of Kanchi Paramaarchya. He asked him for his views. Paramaarcharya did not say anything. Acharya being representative of veda, he remained neutral. Go by your conscience. It is cheshtaa. Therefore, karmas are of 2 types only, no more karmas

Topic 75 (७५) विहितकर्मविवरणम्-

विहितं कर्म चतुर्विधम्। (१) नित्यं (२) नैमित्तिकं (३) काम्यं (४) प्रायश्चित्तं चेति। तत्र पापपरिहारार्थं विहितं कर्म प्रायश्चित्तमित्युच्यते। यथा प्रमादात्कश्चन सन्यासी द्रव्यार्जनेन पापं करोति यदि, स तत्पापक्षयार्थमर्जितं धनं सर्वं दूरतस्त्यक्त्वा त्रिरात्रं यदुपवसति, तत्तस्य पापस्य प्रायश्चित्तं भवति। फलार्थं विहितं कर्म काम्यम्। यथा वृष्टिकामेन क्रियमाणकारीर्यादियागः, स्वर्गाध्यर्थिना क्रियमाणान्निहोत्रज्योतिष्टोमादिकं च काम्यं कर्म।

यस्याननुष्ठानात्प्रत्यवायः श्रूयते, अनुष्ठानाच्च पुण्यापुण्यफलाभावः, यश्च न नित्यमेव विहितं, किन्तु यत्किञ्चिन्निमित्तमधिकृत्यैव विधीयते तत्कर्म नैमित्तिकं। यथा सूर्योपरागादिनिमित्ते क्रियमाणश्चाद्धस्नानादिकं, वयोवृद्धजातिवृद्ध आश्रमवृद्धविध्यावृद्धधर्मवृद्ध ज्ञानवृद्धादीनामागमनेऽवश्यकर्तव्यप्रत्युत्थानादिकं च कर्म नैमित्तिकम्। अत्र विध्याशब्देन शास्त्रजन्यपरोक्षज्ञानं ज्ञानशब्देनापरोक्षज्ञानञ्च ग्राह्यम्। पूर्वोक्तेषु यथाक्रममुत्तरोत्तरो वरिष्ठः ।

All varieties of information are given. In a clean written form. We are seeing them for the first time in written form. 4 types of vihita karma. (no gap between vihi and ta) nityam, naimittikam, kamyam, prayaschittam.

Prayaschitam: whatever karma is prescribed for neutralising a wrong action is called prayashicitta karma. Example: due to carelessness (in footnote: forgetting his duty especially when he is moving amongst grihasthas) and remembering ones own position and duties and wants to follow the duty of the sanyasi (this is pramaada). He should not own any property in land, gold, cash. He must have limited possessions. Suppose he forgets and adds possessions, he does paapam (especially a vividisha sanyasi), to eliminate this kind of paapam, he has to throw away all these possessions (dravyam). For committing this mistake, he should do 3 nights upavaasa (this is praayaschittam). He should not think of future security (anayashchnitayomam....at the time of taking sanyasa, they chant). He is in the hands of the Lord.

Kaamyam: For the fulfillment of a particular desire, if we have this desire. We can fulfill through cheshtaa or vaidika karma. only vaidika is considered here. Not compulsory. example: vrushtikaamena: For rains, you can pray

Kaareeree yaga:

lhaloka palam...all karmas do not give phalam in next janma, this one gives here.

Some may want heaven in next janma, they do agnihotram regularly, jyotishtoma (a type of soma yoga)

naimittikam karma:

Ananushttaa (second tthaa) ... that karma that is complusory, on omission paapam will come. pratyavaaya paapam. Anushtana ca... by their performance, no punyam or paapam will be generated.

We should know what we agree. Till now we agreed.

For the performance of naimittika karma according to purvapakshi no punyam. but according to vedanta, it does produce punyam. In tai bhashyam, Sankaracharya briefly described this.

Pratyavaya is accepted by both of us. Naimittika karma is not prescribed as a regular karma, naimittika karma is prescribed only under certain conditions. example: karma to be done during grahanam.. tarpanam is prescribed. It should not be done regularly, not monthly paksham etc. If there are 20 grahanams, 20 times you have to do.

22nd june 2013

Class 65

Page 47 topic 75 last 5 lines

यथा सूर्योपरागादिनिमित्ते क्रियमाणश्चाद्धस्नानादिकं, वयोवृद्धजातिवृद्ध आश्रमवृद्धविध्यावृद्धधर्मवृद्ध ज्ञानवृद्धादीनामागमनेऽवश्यकर्तव्यप्रत्युथानादिकं च कर्म नैमित्तिकम्। अत्र विध्याशब्देन शास्त्रजन्यपरोक्षज्ञानं ज्ञानशब्देनापरोक्षज्ञानञ्च ग्राह्यम्। पूर्वोक्तेषु यथाक्रममुत्तरोत्तरो वरिष्ठः ।

Purvapakshi is continuing with his elaborate discussion. Naimitika karma is being explained. This is compulsory like nitya karma. This means their performance wont produce positive result but their non-performance will produce negative results. One example was soorya grahana. Uparaaga: grahanam. One has to do shraddha, tarpaam, snanam etc. Even in the middle of the night the grahanam procedures have to follow. Second example is respecting the elders is considred to be extremely important. List of elders: 1st vayodikaha... remote date of birth, elder by age, 2nd: guna jaati order; brahmana, kshatriya etc 3rd: Ashrama order, brahmacharya, grihasta, vaanaprastaa, sanyasi 4th : Elder in terms of knowledge 5th Karma vrুদ্ধa: Charitable, dharmic activities, 6th jnana vrুদ্ধaha : by knowledge (self).

Respect shown towards them: in the form of arguments etc. When elders come, we should get up from our seats. In this context, word vidhya refers to paroksha jnanam (dharma shastra, Vedanta etc but only paroksha, only brahma asti not aham brahma asmi), jnana vrudha refers to those who have aparoksha jnanam. Among the 6 do we have gradation? Yes, the latter one is superior, jnana vrudha being most superior. (Maneesha pancakam, chandalo....).

Quote>> insert here

ब्रह्मैवाहमिदं जगच्च सकलं चिन्मात्रविस्तारितं
सर्वं चैतदविद्यया त्रिगुणयाऽशेषं मया कल्पितम्।
इत्थं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले
चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा ममा॥२

2. "I am Brahman (pure consciousness). It is pure consciousness that appears as this universe. All this is only something conjured up by me because of avidya (nescience) which is composed of the three gunas (sattva, rajas and tamas)". One who has attained this definite realization about Brahman which is bliss itself, eternal, supreme and pure, is my Guru, whether he is an outcaste or a Brahmana.

Now nitya karma

यस्यानुष्ठानात्प्रत्यवायो भवति, अनुष्ठानाच्च न सुकृतं भवति, यश्च नित्यतयाविहितं, तन्नित्यं कर्म। यथा स्नानसन्ध्याग्निहोत्रादिकम्। इत्वं चतुर्विधानि विहित कर्माणि। निषिद्धेन सह पञ्चविधानि कर्माणि भवन्ति।

Nitya karmaani also cannot be omitted. Pratyavaya paapam will come if you omit. According to Vedanta doing nitya karma will produce chitta shuddhi or punya depending on the sankalpam. Nityam means compulsory not daily.

Example: snanam: it is a vaideeka karma. It is a nitya karma. Sandhya vandanam, agnihotram etc. In this manner, vihita karmaani are prescribed. 4 plus 1 , 5 karmas are the there. Which must be performed and not performed to make karma balance 0.

Topic 76 to 80

(आ.७६-८०) मुमुक्षुणा अनुष्ठेयकर्मणां निरूपणम्-

Topic 76 मुमुक्षुणा नित्यनैमित्तिककर्माणि कर्तव्यानि

(७६) मुमुक्षुणा नित्यनैमित्तिककर्माणि कर्तव्यानि—मुमुक्षुणा काम्यनिषिद्धानि कर्माणि सर्वथा नानुष्ठेयानि; काम्यकर्मणां देवाध्युत्तमजन्महेतुत्वात्, निषिद्धानां कर्मणां कृमिकीटस्थावरादिनीचजन्महेतुत्वाच्च। तस्मान्मुमुक्षुस्तानि काम्यनिषिद्धानि कर्माणि वर्जयित्वा सदा नित्यान्यनुतिष्ठेत्, सति च निमित्ते नैमित्तिकान्यपि। अन्यथा नित्यनैमित्तिकाननुष्ठायी प्रत्यवेयात्, प्रत्यवायेन तिर्यगादिनीचयोनिं च प्राप्नुयात्। तस्मात् पापपरिहाराय नित्यनैमित्तिकानि कर्माण्यवश्यमनुष्ठेयान्येव। नित्यनैमित्तिककर्मणां तदननुष्ठानप्रयुक्तप्रत्यवायपरिहार एव फलम्, न तु फलान्तरमस्ति। तस्मादवश्यं नित्यनैमित्तिककर्माणि कुर्यादेव मुमुक्षुः।

What are the karmas to be performed by mumukshu? (zero karma balance seeker). Perform nitya naimittika karma. He should carefully avoid kaamya and nishiddha karma, one produces punyam higher janma and other paapam and therefore lower janma. Having carefully avoided them always he should be committed to nitya. All these are recommended by Vedanta also. Quote>> insert here

Anashrita karma... chapter 6 gita. Whenever the relevant occasion comes, naimittikam should also be performed. Otherwise, he will slip spiritually, will get pratyavaaya papa. To avoid paapam, perform nitya naimittika karma. When these are done, it will not produce punyam. (therefore, you will not go to higher janma). Omission paapam avoidance is the only objective (vedantins differ here). S. charya discusses this very elaborately in all the bhaashyam. In sikshavalli, we had this discussion.

Topic 77 मुमुक्षुणा प्रायश्चित्तकर्माप्यनुष्ठेयम्

(७७) मुमुक्षुणा प्रायश्चित्तकर्माप्यनुष्ठेयम्- यः प्रमादात्पापं कर्म कदाचित्सकृत्प्रसङ्गात्समाचरेत् तदोषपरिहाराय तदुक्तप्रायश्चित्तं तेनानुष्ठेयम्। इह जन्मनि निषिद्धाचरणासंभवेऽपि जन्मान्तरार्जितपापपरिहाराय साधारण प्रायश्चित्तमवश्यं

सर्वैरनुष्ठेयम्। प्रायश्चित्तं च द्विविधं साधारणमसाधारणञ्चेति। अस्य पापस्येदं प्रायश्चित्तमिति शास्त्रविहितं यत्तदसाधारणं, यथा पूर्वोक्तोपवासादि। सर्वपापक्षयाय शास्त्रविहितं प्रायश्चित्तं साधारणं यथा गङ्गादिपुण्यतीर्थस्नानेश्वरनामोच्चारणपञ्चाक्षरादिजपोपवासादि। एवं शास्त्रेणैव द्विविधमपि प्रायश्चित्तं विहितम्। तत्र चेह जन्मनि बुद्धि पूर्वकृतपापपरिहाराय शास्त्रोक्तासाधारणप्रायश्चित्तं कार्यम्। इह जन्मनि जन्मान्तरे वाऽनुष्ठितस्याज्ञातस्य सर्वस्य पापस्य परिहारार्थं शास्त्रविहितसाधारण प्रायश्चित्तमनुष्ठेयम्। असाधारणप्रायश्चित्तस्य ह्ययं स्वभावः - यत्पापनिवृत्तये यत् प्रायश्चित्तत्वेन विहितं तेन तत्पापमवश्यं निवर्तते, तद्विघ्नपापनिर्हरणे तदसमर्थमिति। इदमित्वमेवेति जन्मान्तरानुष्ठितपापापरिज्ञानातन्निवृत्तये साधारणप्रायश्चित्तमेवानुष्ठेयम्।

He has talked about 4 karmas. 2 to be done, 2 not to be done. Now prayaschita karma. You must do this to neutralize the paapam which is done due to ignorance or negligence. We don't take food from unknown people. Sooktham: during snanam, ati ashanat... eating more dosas than required, ati paanat: drinking water, yacha ugrat... receiving gift from others. Even if you receive gift some paapams will get transferred. Tanno varunaha rajat... snana jalam : when he falls over my body, he should remove these paapams. After eating part of food, you should not keep it in fridge, that is paapam. If you are forced to eat somewhere unknown, do 108 gayatris etc. When we knowingly violate, we have a problem. We must do prayaschitam, saadharana and asaadharanam. General and specific. Kai upa: surapaana... suvarna... : Rudra parayanam , pranayam are all prayaschitam. If you know the paapam, you can do specific prayaschitam. Sometimes, you don't know, so you have to do general prayaschitam, saadhara prayaschitam (for purva janmam, saadharana is OK). Do general prayaschitam regularly and do specific prayaschitam for wrong karma. Purvapakshi says this.

M: If a person does papa karma in some occasions, he can do prayaschittam. Do gayatri if you consume jelly etc. Saamanyam: Even though a person has not done nishiddha karma in this janma, but for all papa karmas in previous janma, you cannot do specific ones, but general prayaschittam must be done by all mumukshus. Hereafter, two types are discussed, Saadharan (saamanya) and asaadharnam (vishesham). Sastra specifies special ones for special paapams. Most antibiotics end with "mycin" "mysin" therefore you have to have specific antibiotics for specific diseases. Similarly prayaschittam. Like upavaasa

mentioned earlier (eg: Page 47, topic 75, line 3.. when sanyasi acquires wealth or property). Sarva ... that prayaschittam that is prescribed generally (broad spectrum antibiotic), is saamanya prayaschittam, ganga water snanam (all sacred rivers), Iswara naama, panca akshara japa, upavaasa etc. Sastra itself prescribes both types of prayaschittam. Among these 2 kinds, mumukshu when he does paapam under pressure (knows it), he must do prayaschittam and not repeat it, If he does not know in this jnama or previous janma, you must do general prayaschittam. That is why, Vishnu sahasranaamam parayanam is important. Morning and evening prayers important. Specific prayaschittam will work only for specific paapams. Other paapams will not be removed. Whereas when they are unknown, saadharanam prayaschittam will remove.

29/06/2013

Class 66

Topic 77 contd

Satya samsarabanda cannot be eliminated by mere knowledge: Purvapakshi wants to establish. Topic 73 onwards upto 81

We are in the midst of Aikabhavika vaadaha. Some of his ideas we agree with. Nitya and naimittikams must be done. Kaamyam and nisshiddham must be avoided. Purvapakshi is talking of prayaschitta karma. 4 or 5 views presented. General and specific prayaschittam are being discussed. If you do sandhyavandanam late, you do an extra argyam as prayaschittam. If you come at 11 PM from office, still do with an extra argyam. We could have done paapam in previous janmas then do general prayaschittam. Saadhaarana and Asaadhaarana prayaschittam.

Topic 78 साधारणप्रायश्चित्तस्य द्विविधं फलम्-

(७८) साधारणप्रायश्चित्तस्य द्विविधं फलम्- साधारणप्रायश्चित्तेन सर्वाण्यपि पापानि निवर्तन्ते। गङ्गास्नानादिसाधारणप्रायश्चित्तानि न केवलं प्रायश्चित्तत्वेन भवन्ति, किन्तु काम्यानि भवन्ति कामिनां, प्रायश्चित्तरूपाणि च भवन्ति पापक्षये।

Saadhaarana prayachittam can serve as prayaschittam or as kaamyam karma depending on the sankalpa. MamoDuritakshyadvaara for general papa nivrutti.

As kaamyam karma : end portion ... vidyarthi labate vidhyaa....prajartham... svargartham etc.

Should we do phalashruti or not? If we do, we know the promises. We need not do also. Employing one karma for 2 results. Saadhaarana prayaschittam will remove papas. We are both in agreement. But he keeps adding an adjective (sarvanyapi paapani). He says all sanchita paapams will go away with Vishnu Sahasraanamam. We never say all will go away. Sanchitapaapa vinashaka lingam: Not to be taken literally. Na kevalam... not only they can act as praayaschittam, but kaamyam also. You can do gangasnanam for papa nivrutti also.

गङ्गास्नानेश्वरनामोच्चारणादीन्युत्तमदेवादिलोकप्राप्तिहेतुत्वेन शास्त्रविहितत्वात् काम्यानि, पापपरिहाराय विहितत्वात्प्रायश्चित्तरूपाण्यपि।

Which are the ones giving two fold results? Gangasnana, Isvaranaamauccharanam etc are a means to attain higher lokas. Sastram itself says ganga snanam gives these type of results. For paapaparihaaram also.

यथाऽश्वमेवक्रतुर्ब्रह्महत्यादिपापं निवर्तयति, स्वर्गादिकाम्यफलं च प्रयच्छंतीत्युभयात्मकः, एवं गङ्गास्नानेश्वरनामोच्चारणादीन्यपि पापपरिहारहेतुत्वात् प्रायश्चित्तात्मकानि, उत्तमलोकप्राप्तिहेतुत्वाच्च काम्यानीत्युभयात्मकान्युच्यन्ते। गङ्गास्नानादिकं कामिनां पापपरिहारद्वारोत्तमलोकश्च प्रयच्छति। उत्तमलोकप्राप्तिमनिच्छतो मुमुक्षोस्तु पापपरिहारमात्रं करोति।

Asvamedha yaaga has two roles: paapam of brahmahatya(killing a braahmana) is removed and swarga phalam also can be got. Similarly gangasnaanam etc can do both. If a person is a mumukshu and does not want to go to swarga loka, then he can do nishkaama ganga snanam. Anicchita: means nishkaamaha. He wants moksha, it will only eliminate paapam.

तस्मात्सकामेन कृतगङ्गास्नानादि प्रायश्चित्तरूपं काम्यं च भवति, मुमुक्षुणा कृतं तु केवलप्रायश्चित्तरूपम्। यथा वेदान्तिनां मते सर्वाण्यपि कर्माणि सकामस्य संसारकारणानि,

निष्कामस्यान्तःकरणशुद्धिद्वारा मोक्षकारणानि च भवन्ति; तथा गङ्गास्नानेश्वरनामोच्चारणादिकं कर्म सकामस्य काम्यं प्रायश्चित्तरूपं च भवति, निष्कामस्य तु मुमुक्षोः केवलप्रायश्चित्तरूपम्। तस्मान्मुमुक्षुणा साधारणप्रायश्चित्तमनुष्ठेयम्। इत्थमेव जन्मान्तरसञ्चितं सर्वमपि पापं ज्ञानं विनैव नश्यति।

For a person not interested in moksha, it becomes kaamya karma. For mumukshu, it will eliminate paapam. In Vedanta sastra also, you have a similar concept also. For vedantins, all the karmas can be done with change in sankalpa. (jnana vairaagya sidhyartham or jnana nishtaa sidhyartham). You can do your prayer in your name, don't do in bhagawan's name, with sankalpa being different. (Loka kshemaartham).

Final statement: In this way, sancita paapam of all the previous janmas can be eliminated by saadharana prayaschittam. Knowledge is not really required. At the time of death, sancita paapam will be zero. What happens to sancita punyam? Answer in topic 79

Topic 79 मुमुक्षोः सञ्चितं काम्यकर्म न फलहेतुः

(७९)मुमुक्षोः सञ्चितं काम्यकर्म न फलहेतुः- किञ्च मुमुक्षोर्जन्मान्तरानुष्ठितानि काम्यकर्माणि बन्ध्यावत् फलं न प्रसुवते। यथा वेदान्तसिद्धान्ते कर्मानुष्ठानकाले सत्यामेव फलेच्चायां तत्कर्म स्वर्गादिलोकप्राप्तिहेतुर्भवति, फलेच्चाभावे तु स्वर्गादिफलप्राप्तिहेतुर्न भवति; तथैकभक्तिकवादेऽपि कर्मणः सिद्ध्यनन्तरमपि पुरुषेच्छैव फलहेतुः।

For a mumukshu, (Kaamya karma used to represent punyam), that sancita punyam will not fructify at all. Like a lady who cannot produce a child, this karma will become infertile. You have got a similar theory in Vedanta also. S charya says in Gita bhaashyam. Agnihotra karma can be used as sakama or nishkaama karma. This depends on sankalpa. Suppose a person starts this sakaama karma. After some time, he wants to make it to nishkaama karma. Kaamikrute.. Even if it was partly done as sakama and later done as nishkaama, it will become nishkaama. **Purvapakshi says I'm adding one more clause. Even after completion of the karma, suppose a person says, I am not interested in kaamya phalam, he cannot receive. Receiver cannot receive means giver cannot give.** Therefore, sanchita punyam cannot reach a mumukshu.

यध्यपि जन्मान्तरे फलेच्छया काम्यं कर्मानुष्ठितं, यथापीदानीं तस्यैव पुरुषस्य मुमुक्षुत्वेन फलेच्छानिवृत्तौ तदीयसञ्चितं काम्यं न फलहेतुर्भवति। यथा कश्चन दरिद्रः कश्चन धनवन्तं धनेच्छया आराधयति, पश्चात्कतिपयकालानन्तरं एन केनचिद्धेतुना भाग्योदये धनेच्छा तस्य व्यपगच्छति, तदानीं न तस्य धनिकाद्धनप्राप्तिरूपमाराधनफलं जायते; तथा जन्मान्तरीयकर्मभ्यः कामेभ्यः फलेच्छाविरहान्मुमुक्षोर्न फलं जायते। तस्मात् केवलकर्मणा मोक्षो जायेतैव।

In the purva janma, he performed with intent of getting higher loka, therefor as sancita punyam. In this janma as a mumukshu, desire for encashing that punyam is gone away. Eg: There was a daridra. He used to go to the house of a rich man and glorified him. He did araadhana for getting money, he was getting money also. After sometime he had huge fortune(bhagyam here means prosperity, you can take it as vairagyam also). After some time, he does not ask for money, this person refuses to take money even when the rich man gives. Similarly he has done Iswara aradhana and God is willing to give him the phalam. But mumukshu does not want to take. Conclusion: Sancita punyam also will not come.

Now Prarabhdham topic will start.

6th July 2013

Topic 79 contd

Summary of the same last para.

Topic 80 मुमुक्षोः प्रारब्धं भोगेन नश्यति

(८०)मुमुक्षोः प्रारब्धं भोगेन नश्यति- वर्तमानजन्मनि काम्यनिषिद्धकर्मानुष्ठानादृध्वाधोलोकप्राप्तिर्न संभवति। जन्मान्तरीयाणां प्रारब्धफलानां निषिद्धकाम्यकर्मणां भोगेनैव क्षयः। नित्यनैमित्तिककर्मानुष्ठानजन्यप्रत्यवारूपपापं तदनुष्ठानेन मुमुक्षोर्न जायते। जन्मान्तरसञ्चितनिषिद्धकर्माणि साधारणप्रायश्चित्तेन निवर्तन्ते। जन्मान्तरसञ्चितकाम्यकर्माणि तु मुमुक्षोरिच्छाभावादेव फलं न प्रयच्छन्ति। तस्मान्मुमुक्षुणा नित्यनैमित्तिकसाधारणप्रायश्चित्तरूपाणि कर्मान्यनुष्ठेयानि। वर्तमानजन्मनि बुद्धिपूर्वमाचरितपापकर्मक्षयार्थमसाधारणप्रायश्चित्तमप्यनुष्ठेयमेव।

Heading: Author consolidates the previous ideas. By avoiding kama punyam and nishidha paapam in current janma, he is avoiding upper and lower loka. All the purva janma karma which are going to come as praarabhdham in the form of paapam or punyam (nishidham and kamyam—idiom used), he exhausts the karma. He avoids pratyavayam by performing nitya naimittika karma. Sancita paapam karmaani gets avoided by general prayaschitam; iswara naamam, ganga snanam etc. Sancita punyam is avoided by mumukshu returning it (he does not desire). In the current jamna, whatever mistakes are done with knowledge, specific or special prayaschittam he should do. Then at the time of death he will get zero balance. This is consolidation of Aika bhavika vaadaha.

In the following sections, certain alternatives are provided. If you are not satisfied with aikabhavika vaada, I shall provide options. 4 different modified options are going to be given.

Topic 81 मुमुक्षोः प्रायश्चित्तमप्यनावश्यकम्

(८१)मुमुक्षोः प्रायश्चित्तमप्यनावश्यकम्-अथवा मुमुक्षुणा नित्यनैमित्तिककर्ममात्रमनुष्ठेयम्, प्रायश्चित्तरूपं कर्म त्वैतुं शक्यते। तथाहि, (१) मुमुक्षोः सञ्चितनिषिद्धकाम्यकर्माणि निष्फलानि भवति। यथा वेदान्तिनां मते ज्ञानिनः सञ्चितकर्माणि नश्यन्तीत्युच्यते, तथैतन्मतेऽपि निषिद्धानि काम्यानि च वर्जयित्वा नित्यनैमित्तिकान्यनुतिष्ठतोऽस्य मुमुक्षोः सञ्चितानि सकलान्यपि कर्माणि क्षीयन्ते।

Nitya naimittika and prayaschita must be performed. Nishiddha and kama must be avoided. Now concession. Prayaschitta karma (both saadhaana and asaadharana) need not be performed. We have a question. In the original aikabhavika vaada we said general prayaschittam is required for sanchita paapam destruction. He says even nitya naimittika karmaani will destroy all sanchita paapam. Just as you say jnanam will destroy sanchitam, I say nitya naimittika will destroy. Avoidance of kama and nisshiddha karmani is required. Therefore at the time of death zero balance.

(२) अथवा सञ्चितानि काम्यनिषिद्धानि कर्माणि सकलान्यपि सम्भूयैकमेवान्यज्जन्म प्रयच्छेयुर्मुमुक्षोः। अतो मुमुक्षुणा वर्तमानजन्मनोऽन्यदेकमेव जन्म प्रतिपत्तव्यं भवेत्।

2nd modified option: At the time of death, he will not have prarabhda and aagaami, he will have sancita karmaani. All sancita karmas put together will give one future janma. (therefore, aika bhavika vaadaha) Only one future janma... All the sancita punyam and paapam will be exhausted. A versatile janma. You cannot imagine the body.

(३) अथवा योगी कायव्योहेनेव, मुमुक्षुरपि भाविजन्मन्येकस्मिन्नेव सकलसञ्चितकर्मभिर्युगपदारब्ध अनन्तशरीरैर्जन्मान्तरसञ्चिताशेषकर्मणां फलमनुभवितुं शक्नुयात्।

How can one shareeram exhaust all kinds of karma? 3rd modified version. A yogic theory. A yogi because of his extraordinary powers can take several bodies simultaneously. A siddhi- Kayavyoohaha. Like the modern cloning. Indrajit could do this. This particular mumukshu will have simultaneous many shareerams (ananta shareeram). Thus exhausting all sancita paapam and punyam.

(४) अथवा नित्यनैमित्तिकानुष्ठानजनितक्लेश एव जन्मान्तरसञ्चितनिषिद्धकर्मणां फलं भवति। अतो न जन्मान्तरसञ्चितनिषिद्धं कर्म पुनर्जन्महेतुर्भवति। सञ्चितकाम्यकर्म निखिलमपि भाव्येकस्मिन्नेव जन्मनि नानाशरीरारम्भद्वारा स्वफलं सर्वं दास्यति। तज्जन्मनि मुमुक्षोः क्लेशनेशोऽपि न भवेत्, तस्य जन्मनः पुण्यफलत्वात्सुखमेव जायेत; यतो जन्मान्तरसञ्चितेन निखिलेन विहितेन कर्मणा तज्जन्म लब्धम्। सञ्चितं सर्वमपि निषिद्धं कर्म नित्यनैमित्तिकानुष्ठानजनितक्लेशेनैव प्रकृते जन्मन्येकस्मिन्नेव नश्यति। इत्थं विनैव प्रायश्चित्तं नित्यनैमित्तिककर्माणि मोक्षं प्रदास्यन्ति।

4th modified option is most attractive version. We may find this very attractive. With nitya naimittika karma all sancita paapam will be destroyed. Very performance of nitya naimittika is itself pain ful, you have to get up early, undergo hardship to perform diligently. You are thus exhausting all the sancita paapam. Remaining is punyam only. Next janma for exhausting punyam. You will have several nice bodies for exhausting punyams. You would have exhausted all the sancita punyam at the end. M: All the strain he undergoes in the performance of all the vedic rituals, all paapam will get exhausted. Therefore paapam will never be carried over in the next final janma. Sancita punyam will be carried forward. In one future wonderful, attractive janma

through many wonderful bodies punyam will be exhausted. In that janma, no pain will be there. It is the result of punyam therefore only happiness. The paapam has got exhausted already. Whenever problems come, elders say, with pain exhaust the prarabhdham. In this manner, without doing any prayaschittam, mere performance of nitya naimmitika karma will give moksha to a person.

तस्मात् सदा नित्यकर्माणि, निमित्ते सति नैमित्तिकानि चावश्यमनुष्ठेयान्येव।
शास्त्रीयप्रसिद्ध्या त्वस्य मतस्यैकभक्तवाद इति व्यपदेशः।

Conclusion of Aikabhavika vaada started in topic 72. Never omit nitya karma. May you diligently do, whenever the occasion arises. (soorya grahanam etc). then you will have only one future janma and you will get moksha. Among the various philosophical systems, this particular philosophy of ours is called aikabhavika vaadaha:

Meaning: footnote: aikabhavikam naama: One janma or one karma. He will have this as last janma or next janma as last janma; second meaning one karma only. Without requiring Vedanta jnanam. Karma alone is the means of moksha, therefore called aikabhavika vaadaha. In the next section, aikabhavika vaadee will say you don't require jnanam and therefore you do not have to study vicarasaagara grantha. Then ND has to refute.

13th July 2013

Class 68

Topic 81 contd

In this 81st section, purvapakshi concludes the aikabhavika vada started from page no 44. He said Anatma cannot be superimposition or adhyasaha, therefore it cannot be negated by jnanam. Adhyasa nishedha. In second part, he says since world cannot be adhyasa, it has to be treated as satyam and therefore has to be eliminated only through karmas. He gives 5 times of karma, their elimination and a way to reach zero balance. Jnanena naiva moksha, Karmana mokshaha. (Opposite of advaitins)Therefore vicara saagara is not relevant. Start nityanaimittika karma. Conclusion in topic 82.

Topic 82 कर्मणैव बन्धनिवृत्तिसिद्धेरयं ग्रन्थो विफलः

(८२) कर्मणैव बन्धनिवृत्तिसिद्धेरयं ग्रन्थो विफलः-यदुक्तं अयं ग्रन्थो ज्ञानद्वारा बन्धनिवृत्तिहेतुरिति, नायं समीचीनः सिद्धान्तः। यध्येन जायते नान्येन, तत्तस्य फलमित्युच्यते। यथा रूपज्ञानं नेत्रं विना नान्येन केनचिदपि जायते; तस्माद्रूपज्ञानं नेत्रस्यैव प्रातिस्विकं फलम्। बन्धनिवृत्तिस्तु एतद्ग्रन्थजनितज्ञानमन्तरा कर्मणैव जायेतेति नास्य ग्रन्थस्य प्रयोजनम्। एवञ्चास्य ग्रन्थस्य प्रयोजनं न सिद्ध्यतीति नास्यारम्भो युक्तः।

Because of the above mentioned reasons, through Karma alone, elimination of bondage will take place, therefore vicarasaagara grantha is futile or benefitless. It was mentioned by the vedantin, “this grantha is the means of eliminating samsaara through producing knowledge”. This contention of vedantin is not correct. When x is said to be the means, y is supposed to be the result or phalam. Example: The knowledge of color is produced by the eye, therefore eyes are the means, color knowledge is phalam. It is not produced by any other thing. Therefore, color knowledge is the only specific result produced by eye. Extending, karma alone produces bandha nivruithi, generates freedom from samsaara (moksha), nothing other than karma produces moksha. Therefore, moksha is the specific and only result of karma. Even without gaining any knowledge (produced by VS grantha) moksha is attained. Therefore, moksha is not the result of vicarasaagara jnanam. In this manner, vicarasaagara has no prayojanam at all inclusive moksha. Prayojanam is one of the anubandachatushtayam. 4 factors required for textual study, adhikara, vishaya, prayojanam and sambandha. Therefore, no anubandhachatushtayam, therefore VS should not be studied. Therefore, don't study VS. Now siddhanti has to answer all objections.

(आ. ८३-१०६) प्रयोजनविषयकाक्षेपाणां समाधानानि।

(आ. ८३-९८) 'बन्धः सत्यः, स च ज्ञानेन न निवर्तेत' इत्याक्षेपस्य समाधानानि।

Topic 83 (८३) बन्धो मिथ्या

(८३) बन्धो मिथ्या- 'बन्धः सत्यः, स च ज्ञानेन निवर्त्यते' इत्याक्षेपोऽसङ्गतः। बन्धस्य मिथ्यात्वेन ज्ञानैकनिवर्त्यत्वात्।

Reply to all the objections raised by purvapakshi regarding moksha prayojan. Whether possible through jnanam or not. We need to recall all objections.

83 to 106- 24 topics are reply to purvapaksha.

Objection first part. Bandhaha satyaha, it is real only. Therefore, what is real cannot be negated by knowledge. For this objection, answers follow. Your objection is inappropriate.

Our conclusion is bondage is only mithya. No difference between jagra and swapna prapanca. Bandha is definitely mithya only, by mere knowledge we can negate the world.

Topic 84 सत्यवस्तुज्ञानमध्यासहेतुरिति न नियमः

(८४) सत्यवस्तुज्ञानमध्यासहेतुरिति न नियमः- यदुक्तं 'परमार्थसत्यवस्तुज्ञानं संस्कारद्वारा अध्यासहेतुः। यथा परमार्थसर्पज्ञानं संस्कारद्वारा प्रातिभासिकसर्पाध्यासहेतुः। यदि बन्धोप्येवं सत्यः स्यात् तदा सत्यबन्धज्ञानं स्यात्, तच्च संस्कारद्वाराऽध्यासहेतुः स्यात्। न तथाऽद्वैतसिद्धान्तः, सिद्धान्ते आत्मनोऽन्यस्यानात्ममात्रस्यासत्यत्वात्। तस्मात्संस्कारद्वाराऽध्याससामग्रीभूतसत्यबन्धज्ञानस्यासिद्धेर्न बन्धोऽध्यस्त इति वक्तुं शक्यते। किन्तु सत्य' इति – तदयुक्तम्।

In page 45, topic 68 (67) first objection. ND is quoting in topic 84. It is repetition of 68, I will not explain line by line. Purvapakshi said advaitins are always quoting the example of rope snake, saying world is mithya superimposition like rope snake. Rope snake can be eliminated by rope knowledge. Similarly, anatma jagrat prapanca is also mithya anatma. Advaitin is wrongly quoting, because rope snake is possible because we had experienced real snake before. Mitya sarpa is possible, only if it is preceded by satya sarpa jnanam or satya sarpa samskara. Mithya anatma is possible only if we have the experience the satya anatma. Satya anatma must produce satya anatma samskaara also. Do you accept satya anatma samskaara (impressions) and jnanam? Purvapakshi says advaitin can never speak of satya anatma because he does not accept satyam anatma. ND says this objection is not correct.

न हि सत्यवस्तुज्ञानमेव संस्कारद्वाराऽध्यासहेतुः, किन्तु वस्तुज्ञानमात्रम्। ज्ञानस्य विषयीभूतं वस्तु सत्यं वा मिथ्या वाऽस्तु, न तत्रादरः। यदि नियमेन संस्कारद्वारा सत्यवस्तुज्ञानमेवाध्यासहेतुरित्यभ्युपगम्येत, तर्हि वक्ष्यमाणोऽध्यासो न घटेत्।

Purvapakshi said we need knowledge of real snake and impression, jnanam and samskaara. Superimposition can happen even with the help of previous experience of mithya snake. Suppose a person experiences a snake first time in a movie. (like a kangaroo that I never see). Movie snake is unreal. I watch for 1 and half hours. I have sarpa samskara due to movie sarpa jnanam (which is mithya only). Similarly mithya anubhava is produced by previous janmas prapanca anubhava (across shristis too).

Quote..insert here Gita...Naroopamasyeva...

Sankaracharya introduces adhyasabhava like this.

M: The cause of adhyasa need not be the experience of a real thing. Samskara also need not be born out of real experience also. We just need vastu jnanam, can be mithya vastu. That object of the previous experience may be satyam or mithya (movie snake). 'If you go on insisting that a real snake is required for superimposition, then in the following example I'm going to give your law will be falsified or negated'.

तथा हि, कश्चित्पुरुषः परमार्थमवृक्षमजानानः ऐन्द्रजालिकप्रदर्शितमिथ्यामवृक्षमेव भृशमनुभूय, 'अयमाम्रवृक्ष' इति तद्वचः श्रुत्वा च मिथ्यामवृक्षज्ञानसंस्कारसंस्कृतो भवति। तस्य कदाचिदपि केनचिदपि प्रमाणेन मधूकवृक्षविषयकदर्शनश्रवणादिरूपज्ञानमपि नास्ति। स पुरुषो यदृच्छया मार्गमध्ये मधूकवृक्षं कञ्चन दृष्ट्वा तस्मिन् 'आम्रवृक्षोज्यम्' इत्याम्रवृक्षाध्यासं करोत्येव।

Eg: Imagine there is a human being who has never experienced a mango tree and there is another tree called madhooka vriksha (leaf resembles mango tree). A magician produces a mango tree and this mango tree produced by the magician is mithya. He has anubhava and samskaara. Then he went out. Upon the madooka vruksha, he superimposed mango tree. This was because of previous experience which is itself unreal. An unreal object has produced unreal superimposition.

20th July 2013

Page 51, last para 4th line

Refuting the purvapakshi, (anatma adhyasa is no possible), ND is taking up the first objection for refuting. "Purvaanubhava of anatma is required, samskara is also required, previous experience must be of a real object". This "real object" requirement is what ND refutes. Anatma satyatvam is not a precondition for anatma adhyaasa. Satya anubhava and satya anubhava janya samskaara are not necessarily required. No TV and movie, therefore, magic example is used. M: There is a human being, he has never experienced a real mango tree. He went to a magic show, magician created a mango tree from nowhere (mithya). That mithya mango tree he experienced intensely that aamra vruksha samskaara was produced. When he experienced the magical tree, he did not know it was mango tree, magician introduced this as "ayam aamravrukshaha". This innocent person was saturated with the samskaara of false mango tree. There is another tree called madhooka vrukshaha, which resembles a mango tree. This person has not experienced madhooka vruksha also. By chance, while he was walking on the road, in the middle, he saw a madhooka vruksha. He had aamravruksha samskaara born of false samskaara. He assumed that the madhooka vruksha is aamra vruksha.

सोऽयमध्यासः पूर्ववादिमतरीत्या न संभाव्येत, तस्य पुरुषस्य सत्याम्रवृक्षविषयकप्रमाहितसंस्काराभावात्। सिद्धान्ते तु, तस्य पुरुषस्यैन्द्रजालिकपदशितमिथ्याम्रवृक्षज्ञानजसंस्कारस्य सत्वान्मधूकवृक्षे आम्रवृक्षाध्यासो भवितुमर्हति। तस्मात्पूर्वपूर्वसजातीयवस्तुज्ञानजन्यसंस्कार एवोत्तरोत्तराध्यासहेतुः। ईदृक्संस्कारजनकं ज्ञानं तद्विषयश्च सत्यो वास्तु मिथ्या वा, नादरस्तत्र। संस्कारद्वारा ज्ञानमेव हेतुः। ज्ञानजन्यसंस्कारो हेतुरिति पक्षेऽपि नार्थतोऽस्ति भेदः। यतो ज्ञानं संस्कारहेतुः, स च संस्कारोऽध्यासहेतुरित्यवसितं। तस्मात्संस्कारद्वारा ज्ञानं हेतुरित्युक्तेऽपि ज्ञानजन्यसंस्कार एवाध्यासहेतुरिति सिद्ध्यति।

We can explain this, but purvapakshi cannot explain this. As per his condition, aamravruksha adhyaasa should not have happened (because it was mithya). We

say it need not be satya vastu anubhava. M: This specific adhyasa I've quoted will not be possible according to condition mentioned by purvapakshi. Our example person did not experience a real mango tree. In advaitam, we can explain that he did have anubhava and samskaara of a mithya vastu. Therefore, every adhyasa requires an experience of a similar thing, it can be mithya also. Previous adhyasa can be mithya and so on. Current mithya shrushti is because of purva mithya shrushti. Therefore, purva purva used indicating every adhyasa precedes another adhyasa. Sajaateeya indicates one sarpa adhyaasa requires a previous sarpa adhyaasa only (some sarpa species only). The experience of the previous thing can be based on satya or mithya vastu. Now ND will be entering into a hair splitting discussion. Should Anubhava or samskaara be given importance for adyaasa? First, he says either way is fine. Later he will analyse deeply. You can say anubhava is the cause of samskaara for adyaasa or samskara is the cause backed by anubhava. In the next topic, he is going to crystallize further. M: Previous experience is the cause of adyaasa through samskaara. You can also say, samskaara generated by previous experience is the cause of adhyaasa. Therefore, either arguments can be presented.

Topic 85: (८५) कारणस्य कार्याव्यवहितपूर्वकालवर्तित्वनियमात्संस्कारएवाध्यासहेतुः -

Title: Even though previous experience as well as samskara is important, importance must be given to samskaara only. Example: An architect built a building, a fantastic one, we say architect is the cause. We know architect exist because of his father. We cannot argue that father is responsible for the architecture of the building. Therefore, cause is architect and not his father. This is a rule proposed by tarka sastra. Between anubhava and samskaara which is recent, samskaara. Therefore, only samskaara should be treated as cause. Sanskrit expression used here throughout. "kaarya avyavahita purvakshana vrutti"; "Product immediately preceding existing" that which exists immediately before the product alone can be admitted as the cause. (like great grandfather of the architect). Anubhava is kaarya vyavahita purvakshana vrutti. Samskaara is kaarya **avyavahita** purvakshana vrutti

वस्तुज्ञानमात्रमध्यासहेतुरिति तु न युक्तमेव, कारणस्य कार्याव्यवहितपूर्वकालवर्तित्वनियमात्। तथाहि, घटकारणदण्डचक्रादयो यथा नियमेन

घटोत्पत्यव्यवहितपूर्वकालवर्तिनो भवन्ति, तथा वस्तुज्ञानमात्रस्याध्यासहेतुत्वे तेनापि नियमेनाध्यासाव्यवहितपूर्वकालवर्तिना भाव्यम्। न तु तथाऽस्ति, सर्पज्ञानात्परं मासानन्तरमपि रज्जौ सर्पाध्यासोत्पत्तिर्दर्शनात्। वस्तुज्ञानजन्यसंस्कारस्य हेतुत्वे तु न दोषः। सर्पज्ञानस्य मासात्पूर्वं नष्टत्वेऽपि तज्ज्ञानजन्यसंस्कारस्य रज्जौ सर्पाध्यासाव्यवहितपूर्वकालवर्तित्वात्। तस्मात् ज्ञानजन्यसंस्कार एवाध्यासहेतुः । न वस्तुज्ञानमात्रम्।

M: if the experience (jnanam or anubhava) is taken as cause of adhyaasa, it is not appropriate based on the tarkasastra rule. Karanam must exist immediately precedent to kaarya utpatti. Tarka sangraha will have all these. Pot example was common in Gaudapadas time. The wheel, rod, potter, clay are all there. Potter's father need not be there. As per the rule, father need not be included. (Swamiji's experience, elephant escaped (mahout unhappy...); samskaara in my mind was so strong, I dream elephant chasing me). Now it is not there. Anubhava cannot be included in causal list. According to sastra, purva janma anubhava can produce dreams. After the experience of mithya or satya sarpa, even after months, we do experience sarpa adhyaasa. On the other hand, if we say samskaara is the cause, it will satisfy naiyayikas's condition. Even though experience has died long before, samskaara can be carried from janma to janma.

Quote:: Insert Bri—4.4 shareeraka brahmanam tam vidya...

सर्वज्ञानमेवान्ववक्रामाति । तं विद्याकमणो समन्वारभते पूर्वप्रज्ञा च २ तद्यथा तृणजलायुका तृणस्यान्तं गत्वान्यमाक्रममाक्रम्यात्मानमुपसँहरत्येवमेवायमात्मेदं शरीरं निहत्याविद्यां गमयित्वान्यमाक्रममाक्रम्यात्मानमुपसँहरति ३ तद्यथा पेशकारी पेशसो मात्रामपादायान्यन्नवतरं कल्याणतरं

Therefore, samskaara or vaasana alone should be included in the causal factors not anubhava.

Class 70 (may require to listen from original)

Topic 85 contd

Satya anatma and anubhava and anubhava janya samskaara are really not required. Purva mityatva anubhava is enough. A cause can be accepted as

cause only if it precedes the effect immediately. Remotely preceeded cannot be taken as cause (as per tarka sastra). Eg: A pot needs a potter. Potter needs his father, but father cannot be cause for pot.

Topic 86 अत्रैवमाक्षेपः

(८६) अत्रैवमाक्षेपः - कारणेन कार्याव्यवहितपूर्वकालवर्तिना भाव्यमिति नियमो मास्तु। किन्तु कार्यनियतपूर्वकालवर्तित्वमात्रं कारण विशेषेणमस्तु। स च पूर्वकालो व्यवहितो वास्त्वव्यवहितो वा। किञ्च, यध्येकान्ततः कार्याव्यवहितपूर्वकालवत्येव कारणमिति नियमोऽभ्युगम्येत, तर्हि विहितं कर्म स्वर्गप्राप्तये, निषिद्धञ्च कर्म नरकप्राप्तये हेतुरिति वदच्छास्त्रमप्रमाणं स्यात्। कायिकवाचिकमानसिकचेष्टारूपक्रियाणामेव कर्मेति नाम। ताश्च क्रियाः अनुष्ठानोत्तरक्षणे नश्यन्ति, स्वर्गनरकादितत्तत्फलं तु कालान्तरे भविष्यति। तस्मात्स्वर्गनरकादिफलप्राप्तेरव्यवहितपूर्वकाले तत्कारणी भूतविहितप्रतिषिद्धकर्माणि न सन्ति। यथैवैतानि व्यवहितपूर्वकालवर्तिन्ययि शुभाशुभकर्माणि स्वर्गनरकादिप्राप्तिकारणानि भवन्त्येवमेव व्यवहितपूर्वकालवर्ति सर्पज्ञानमपि रज्जौ जायमानसर्पाध्यासहेतुर्भवेदेव।

In this 86th topic, an objection is raised by purvapakshi. A cause must be immediately preceeded by the effect. Purvapakshi says don't add the adverb immediately. Cause must precede but not immediately precede. If you insist on this condition, then the following problem will occur. There are several yagams which result in swarga loka. A person may do (soma yaga) karma in the 30th year. Imagine the person lives upto 95 years. He will get swarga only after death. Therefore, it is not immediately preceeding. If you go on insisting on immediate precedence, then this yaga cannot be the cause of swarga. And we all know otherwise. Nature of Karma is talked about. Karma is defined as activity in the form of deliberate function ceshta, at the level of kaayikam (speech), manasika (mental) and all the karmas end once the yaga is over. Therefore, karma precedence to swarga and naraka prapthi is not immediate.

Topic 87 तत्र समाधानम्

(८७) तत्र समाधानम्- नैवायं साधुराक्षेपः। तथा हि, नष्टज्ञानकर्मादिकं यदि क्रमेणाध्यासस्वर्गनरकादिहेतुर्भवेत् तदा मृतकुलालनष्टदण्डचक्रादयोऽपि घटादिकार्यं जनयेयुः। यथा रज्जुसर्पाध्यासस्य व्यवहितपूर्वकालवर्ति सर्पज्ञानं कारणम्, यथा च स्वर्गनरकादिप्राप्तेः व्यवहितपूर्वकालवर्तिशुभाशुभकर्माणि कारणानि, तथा घटस्यापि व्यवहित पूर्वकाले,

इदानीं विनष्टकुलालदण्डचक्रादयोप्यभूवन्नेवेति तैरपि घटाध्युत्पद्येतैव। न तु तथा विनष्टैः कुलालादिभिः घट उत्पद्यमानो दृष्टः। तस्माद्व्यवहितपूर्वकालवर्ति कारणं न कार्यं जनयेत्, किन्त्व्यवहितपूर्वकालवत्येव कारणं कार्योत्पादनक्षममिति युक्तम्।

First stage of answer in topic 87. Purvapakshi says: If you accept remotely precedent one as a cause, you will have several problems. The remote experience of the sarpa or any other karma, suppose they are considered as the cause of adhyasa in spite of their being remotely precedent, then even a spoilt stick or wheel can become the cause of a pot. These factors also existed long before and they also can produce a pot. Purvapakshi will ask how will you ask jothisoma yaga producing swarga loka. ND says purvamimasa has already done this

Topic 88 अपूर्वरूपस्य कारणस्य कार्याव्यवहितपूर्वकालवर्तित्वनियमः
स्वर्गादिविषयेऽप्यस्ति

(८८) अपूर्वरूपस्य कारणस्य कार्याव्यवहितपूर्वकालवर्तित्वनियमः स्वर्गादिविषयेऽप्यस्ति –

Somayaga is said to be the cause of swarga loka. Purvapakshi says: Really speaking, between yaga and swarga there is a long gap. It has ended immediately after its performance. Yaga produces punyam, punyam is the cause of swarga. Invisible favourable factor is called punyam. Punyam can last for a long time (stable existence). Yaga will produce immediate punyam. Punyam will continue to exist until swarga praapti. Punyam is the cause of swarga. It does exist immediately before Swarga (although yaga is not). Therefore, immediate precedent condition is fulfilled through an intermediate factor called punyam.

M: The cause has to exist just before swarga prapti. That condition is fulfilled and therefore there is no violation.

तथा हि शुभाशुभकर्माण्यपि न स्वतः कालान्तरभाविस्वर्गनरकादिप्राप्तिहेतवो भवन्ति, क्षणिकत्वात्। किन्तु तानि कर्माणि स्वनाशोत्तरक्षणे धर्माधर्माख्यापूर्वरूपसंस्कारमुत्पादयन्ति। तौ च धर्माधर्मावन्तःकरणमाश्रित्य तिष्ठतः। तेन धर्माधर्मादिना कार्याव्यवहितपूर्वकालवर्तिना स्वर्गनरकादिफलं कालान्तरे सिद्ध्यति। ततो

धर्माधर्मादि नश्यति। एतदभिप्रायेणैव शास्त्रे शुभाशुभकर्माण्यपूर्वद्वारा फलहेतवो, न साक्षादित्युच्यते। धर्माधर्मयोरेव अपूर्वः अदृष्टम्, पुण्यापुण्ये इत्यादिशब्दा वाचकाः।

Good and bad actions by themselves do not lead to swargam and narakam, because both are much much later events. The moment the killing action is over, before the end of that karma, karma will produce paapam. (samskaara). Locus of punyam and paapam is in our own sookshma sareeram. (antahkaranam). It will last until it is exhausted. We have to pay the price until then it will remain in the sookshma sareeram. Because of the punya paapam, it will be immediately preceding to swarga or naraka. What produces swarga? We say punyam not karma. Karma are only grandparents of sukha dukha. Parents are punyam and paapam only. They are known by different names, adhrushtam extra.

3rd Aug 2013

Class 72

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Topic 88 Line 5

Discussing the 5 conditions required for adhyasa or superimposition, ND is dealing with the first condition, experience. Previous experience can be one adhyasa which leads to another and so on. Experience need not immediately precede to produce samskaara. Anubhava can be even purva janma. If it is remote, then it(anubhava) is not treated as karanam, only samskara is treated as kaaranam. Vaidika karma of one janma produces swarga of another janma. Purvamimasaka produces another theory that karma does not produce swarga, but the punyam generated by karma is the kaaranam. Punyam can stay in sookshma shareeram for several janmas and shrushtis. Even during pralayam, it can resolve into kaarana shareeram in avyakta form. If I experience pains and pleasures in this janma, I should say the present punyam and paapam give us these experiences. Technical names: Apoorvaha(good or bad), adrushtam (good or bad, in tamil we use only for good), punyam and apunyam or paapam, dharma and adharma. (vaidika karma only). If laukika karma is there, we don't know if it gives punyam or paapam. Example: eye donation. Shastra is silent on

these. (Coffee priya: Phalashruti. If you drink coffee and die, you will go to vaikunta.)

केचन धर्माधर्महेतुभूतशुभाशुभकर्माण्यपि धर्माधर्मशब्देन वदन्ति, कार्यकारणयोरभेदात्। लोकोऽपि शुभकर्मकारिणं 'अयं धर्मं चरति महात्मा' इति, अशुभकर्मकारिणं 'अयमधर्मं चरति दुष्टः' इति चाचष्टे। वस्तुतस्तु, शुभाशुभकर्मणोर्न साक्षाद्धर्माधर्मशब्दवाच्यत्वमुचितम्। अपि तु शुभाशुभकर्मणी धर्माधर्मौ जनयतः, तस्माच्छुभाशुभकर्मणोर्धर्माधर्मत्वप्रसिद्धिः। 'आयुर्वै धृतम्' इत्यायुर्वर्धकधृते आयुःशब्दः शास्त्रेण यथा प्रयुज्यते, तद्वत्। तस्मादव्यवहितपूर्वकाले हेतुना भाव्यमेव।

Concluding this purvamimamsaka topic, karma and dharma have cause and effect relationship. We should not use them as synonyms. ND says people use the words interchangeably. Nothing seriously wrong, but we should note that they are kaarya kaarana relationship. Like senior Bush and junior bush. M: good and bad action, even though they are not punyam and paapam, they name the karma as dharmaan. Beggar says, "dharmam podungo". Common people also say when a person does a noble deed, they say the person is doing dharmam. Even when a person does wrong things, we say he is doing paapam or adharmam. ND says, this is not a serious mistake. Even sastram does this. Ayurveda considers ghee as very good for health. Therefore, ghee and long life are treated as synonyms. They are in reality kaarya kaarana sabhandaha. Sastram uses them as though synonyms. "Ghee is long life". One is vaacyarta and other is lakshyarta. With this purvamimamsaka topic is over. Now continuing, samskaara alone is adhyaasa kaaranam. Immediately precedent kaaranam must exist. Now consolidation in

Topic 89 (८९)संस्कारस्यैव सर्वत्राध्यासहेतुत्वम्

(८९)संस्कारस्यैव सर्वत्राध्यासहेतुत्वम्-रज्ज्वादौ जायमानसर्पाध्यध्यासं प्रति नियमेनाव्यवहितपूर्वकाले सर्पादिज्ञानं नास्ति, तस्मात्सर्पादिज्ञानं न रज्जुसर्पाध्यध्यासहेतुः, किन्तु सर्पाध्यनुभवजन्यसंस्कार एव नियमेन सर्पाध्यध्यासहेतुरिति पर्यवस्यति। एवमेव शुक्तिरजताध्यध्यासं प्रत्यपि रजताध्यनुभवजन्यसंस्कार एव हेतुः सर्वत्र हि तत्तदनुभवाहितसंस्कार एवाध्यासत्वावच्छिन्नं प्रति नियमेन कारणं भवति।

In all cases of superimposition, we can restate general 1st condition. Mental impression is the first adhyasa hetuhu. Samskaara alone precedes the adhyasa immediately. M: Purva anubhava does not immediately precede the adhyasa. Therefore, anubhava cannot be said to be the cause. However, the samskara is immediately preceding the adhyasa, therefore it fulfills the condition. In all cases of adyaasa, sanskara born out of relevant experience alone is reason for adhyasa.

Topic 90. (९०)सजातीयवस्तुज्ञानजन्यसंस्कारा एवाध्यासहेतुः -

In this topic, ND is dealing with a point which is evident and we all know this. ND decides to mention as a teacher does not want to take anything for granted. Samskaara must be a relevant samskara. That is sarpa adhyasa requires sarpa samskaara. Like saying knowledge gives liberation, we should say atmajnani is liberated. Poorva sarpa anubhavaha is required. Sajaateeya samskaaraha...relevant samskaara. Requires a sajaateeya anubhava.

(९०)सजातीयवस्तुज्ञानजन्यसंस्कारा एवाध्यासहेतुः - वस्तु ज्ञानं संस्कारहेतुः। शुभाशुभकर्मजन्यधर्माधर्माख्यापूर्वो यथान्तःकरणे सूक्ष्मरूपेण वर्तते, तथा तत्तद्वस्तुज्ञानजन्यसंस्कारोऽप्यन्तःकरणे एव वर्तते। यस्य हि पूर्वानुभवः सर्पविषयो नाभूत्, तस्यान्यवस्तुज्ञानजन्यसंस्कारे सत्यपि रज्जौ सर्पाध्यासो न जायेतैव। यस्य वस्तुनोऽध्यासो भवति तत्सजातीयवस्वनुभवाहितसंस्कारोऽध्यासहेतुः, न तु विजातीयवस्वनुभवाहितसंस्कारः। सर्पस्य सर्प एव सजातीयो नान्यः। यस्य पुनः सर्पविषयकज्ञानमेव नाभूत्स्य सत्यप्यन्यविषयकज्ञाने, सजातीयवस्तुज्ञानजन्यसंस्काराभावान्न रज्जौ सर्पाध्यासो जायेत्। संस्कारो हि नाम सूक्ष्मावस्थैव। एवञ्चाध्यासात्पूर्वभावि सजातीयवस्तुज्ञानजन्यसंस्कार एवाध्यासहेतुः 'सत्यवस्तुज्ञानजन्यसंस्कार एवाध्यासहेतुर्न मिथ्यावस्तुज्ञानजन्यसंस्कारः' इति परोक्तनियमस्यापवादः प्रागैन्द्रजालिकाम्रवृक्षदृष्टान्तेनोक्तः। तस्मान्मिथ्यार्थानुभवजन्यसंस्कारोऽप्यध्यासहेतुः, न प्रमाहित संस्कार एवेति नियमः।

Vastu jnanam samskaara hetuhu: The previous experience is the cause of samskaara. Every experience produces an impression, the impression remains in the subconscious mind (chittam). ND reminds the purvamimamsaka point, just as this punya and paapa will remain in the mind, samskara will also be there in subtle form. Relevant samskaara is required. Even if he has got all the

other samskaaras, he will not experience sarpa adyasa if he did not have sarpa anubhava. Vijaateeya indicates non relevant samskaara is useless. Relevant for sarpa is sarpa only. If the relevant samskaara is not there, relevant adyasa will not take place. Samskaara is experience in dormant condition. Therefore, sajaateeya samskaara is required. ND wants to remind the difference between purvapakshi and siddhanta. Both say samskaara and poorva anubhava are required. Poorva anubhava must be of real sarpa, purvapakshi says. Siddhanta says even movie sarpa is OK. One should have experienced a real snake, purvapakshi says. Siddhanta says even false snake is enough. We are staunchly refuting purvapakshi. ND gave amra vruksha and madhooka vruksha example. (aindrajaalika amravruksha). Adyaasa can be generated by previous mithya anatma also. We don't require a real anatma for the superimposition of false anatma. He wants to continue and conclude some more important points.

I will discuss an important point which I promised earlier. Karma produces the invisible punya paapam. Punya paapam remains as samskaara in sookshma shareeram. This is purva mimasaka reasoning. Vedantin gives another explanation. (I promised in last class or before) In purvamimasa theory, Iswara is non existent. Although he accepts, veda pramaanam, vedic rituals, swarga and naraka but does not accept God. Therefore, he is astika naastika. Therefore, in his theory he cannot say Iswara is karma phala data. Therefore, he has to say Karma has an inbuilt capacity to produce swarga or naraka. Law of Karma will give results, no Iswara required. Vedantin says we don't require this since we accept Iswara. Iswara has a mind (Maya). All karmas we perform are noted in Iswara's maya and samskaara is produced in this maya and therefore God gives results at appropriate time.

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Topic 90, last 4 lines

1st condition: poorva anubhava janya samskaara was discussed.

Topic 91: (९१) स च संस्कारो बन्धाध्यासेऽपि घटते-

अहङ्कारादिनिखिलानात्मवस्तुजातं तज्ज्ञानञ्च बन्ध इत्युच्यते। इदञ्च प्रत्यगात्मविलक्षणं बन्धरूपमनात्मवस्तुजातं, रज्जुसर्पस्वप्नेन्द्रजालादिवत् यदा प्रतीयते तदैवास्ति; अप्रतीतिदशायां तस्य सत्ता नास्त्येवेति वेदान्तसिद्धान्तः।

ND is introducing briefly an aside topic, a very important and profound topic of vedanta sastra, drushti shrusti vaadaha. He will be elaborately analyzing in chapter 4. We have not discussed this topic never before in any class so far, even though BS adyasa bhashyam, we did very briefly. Now I will give you a general introduction. We should remember certain principles. When Adi Sankara established advaita sidhanta by writing bhasyams on prakarana granta etc, he focused on basic principles of advaita sidhanta.

Shloka **quote:** insert here

brahma satyam, jagant mitya, jiva brahmaina na para: anena vedhyam....vedanta dindima.... Brahmajnanavali mala (nidhidyasanam work of S charya). I should be understood as consciousness principle. About God, if God is an experienced object, then it is mithya. There are several other non basic issues discussed in Vedanta. As far as S.charya is concerned, he did not take too much pain and effort to rigorously explain these. With regard to these issues, if you study S.bhashyam, he did not take a rigorous stand. You may find them vague. This is deliberate vagueness. When we study prasthanatrayam, some of these appear controversial, because he does not take tough stands on these issues. Many of the other systems of philosophy started taking advantage of these. They started attacking advaita siddhanta. Especially vishishtadvaitam and dvaitam. Post Sankara advaita acharyas had to pay attention to non-basic issues. Different methodology prakriya used. Several acharyas have used many prakriyas for this purpose. ND is also one of these post Sankara advaita works. Many such topics discussed. One such important issue is drushti shrusti vaadaha.

drushti shrusti vaadaha: S. charya established Prapancaha Mithya. One obtaining in jagrat avastha, one in swapna avastha. 2 prapanças, both are mithya. Are they same mithya or different mithya? Relative mithyatvam. Which is superior mithya? General convention: We go by our experience. Between jagrat and swapna prapanca, jagrat prapanca is real. There is an

internal gradation in mithya. Jagrat prapanca is vyavahaarika satya roopa mithyam and swapna prapanca is prathibhaasika satya roopa mithyam. Swapna prapanca is called drushti shrushti. Swapna prapanca, I see therefore it exists, jagrat prapanca is it exists and therefore I see it. First is dhrushti shrushti, second is shrushta dhrushti. This is the internal difference between mithya itself. This is popular Vedanta. Therefore out of 3 satyam, paaramarthika satyam (satyam), vyavaharika and prathibhaasika satyam are both mithya. Sattatraya vaadaha. In all the classes that we have studied, we have been holding on to sattatraya vaadaha.

Now we are introducing another vaadaha within advaitam only. This group differs from first group in which way? In mithya, you cannot logically establish internal difference. Jagrat and swapna prapanca are equal mithya. Very difficult to swallow therefore rarely discussed. Therefore you cannot talk of vyavaharika and prathibhaasika satyam, both are pratibhaasikam only. Jagrat prapanca is also prathibhaasika satyam. Swapna prapanca and jagrat prapanca are both drushti shrushti only. This is advanced advaitic group's views and say this vaada is for uttama adhikaari. Since there is no vyavahaarika satyam there are only two; paaramarthikam and pratibhaasika satyam, therefore vaadaha called sattadvaya vaadaha. Jagrat also is dhrushti shrushti vaadaha. ND says this is for uttama adikaari.

Point to be noted: We need not take a stand between these 2 vaadahas. In either vaada, moksha is possible. Liberation is guaranteed. In Sankara bhaashyams. Only clues are there, he does not take rigid stands on either of them. Drushti shrushti vaadaha is more like quantum physics. It is a valid scientific theory, but cannot be used for our daily transactions. Modern scientists accept Newtonian physics for explaining empirical transactions. "The grand design" by Stephen hawking talks about the latest theory of cosmology. We then admire ND. They seem to be close friends!!! How do you make this decision within Mithya? Mithya is agnyaana janma adhyasa. Adhyasa is not unique to Vedanta sastra. Adhyasa is the name of any mistake caused by ignorance. Mithya is equal to Adhyasa. All philosophical systems analyse the phenomenon of adhyasa. Different systems after analyzing this adhyasa or error have explained this using several theories. These theories are referred to as

khyati vaadaaha. Different theories of explanation of mistake. S. charya briefly refers in adhyasa bhaasyam discusses various khyati vaadaha. ND discusses these theories (of mistake) whether they are right or wrong. Chap 4: Atma kyati, asat kyatihi, akyatihi, anyata kyati etc. We will be refuting all other kyatihi here. S charya does not bother refuting. Post Sankara acharyas have taken pain to analyse kyati vaadaha. Anirvacaneeya kyati vaadaha: means Advaitins theory of error, a mistake that cannot be categorized as existent or non existent. Seemingly existent category. This will be discussed in the 4th chapter. We need to know one or two important points about anirvacaniya kyati vaadaha. Important for establishing drushti shrushti vaadaha.

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Revise drushti shrishti vaada repeatedly. ND discusses this. Prauda vaada: A theory which is valid, difficult to accept and can be defended only by scholars. Any prauda vaada gives an opportunity to scholars to reveal their scholarship. That's why ND defines this as svavidwatvaprakatanavaadaha:. Being valid, you cannot refute. Quantum theory is a valid theory, but difficult to accept as most of the conclusions go against our day to day empirical experience. Dayananda Swamiji does not encourage this vaada. Main conclusion that is difficult to accept is jagrat prapanca is also praatibhaasika satyam like swapna prapanca. Swapna prapanca is mental projection. In Drushti shrishti vada we say both prapanças including the mind is the projection of moola avidhya. Entire prapanca is adhyaasaha. (mithya to adhyaasa or erroneous perception). Advaitic theory of explaining this theory is anirvacaneeya khyatihi. It will be explained later elaborately. Two important principles have to be noted now. Rope snake adhyasa will be used as example. Kyatihi-means experience perception. Anirvacaneeyam (seemingly existent) means cannot be categorised as sat or asat. You cannot call rope snake as non existent because it cannot be experienced and it cannot generate fear. Rope snake even has a locus which is the rope. Now we are going to hair split this topic. If one is experiencing a rope snake, there must be 2 things, one must be the object of experience and the other which is the rope snake experience which is a perception. Sarpaha and sarpa anubhavaha. In Vedanta called sarpa jnanam.

(to be translated as not knowledge but experience). Both are adhyasa, vishaya and Vishaya jnanam also. Sarpa adyasa is called arthadhyasaha. Superimposition of the experience is called jnana adyaasaha. Both are generated from agnyanam only. **Moolavidhya generates prapanca arthadyasaha and prapancajnana adyasaha.** This is point 1. Page 44 tippani-footnote. Both will be elaborated later.

Point 2: Extremely important for drushti shrishti vaadaha. Arthadhyasa and jnanadhyasa are always generated simultaneously only. They rise simultaneously if they disappear, they do so simultaneously. If we do not have experience, you cannot accept the existence of arthadyasaha. Independent existence of arthadhyasa cannot be accepted in the absence of jnanadhyasaha. Rope snake exists only when rope snake is experienced. You don't speak of rope snake before or after the experience. Swapna prapanca we accept only during swapna kaala. We don't accept svatantra satta of swapna prapanca. Therefore, jagrat prapanca is also arthadhyasaha because it is moolavidhya janmatvaat. Jagrat prapanca is accepted only in jagrat avastha during jnanaadhyasa. We find it difficult to accept this. (chap6 – logical analysis). Here only shruti pramaanams are quoted.

M: Samskaras are available for prapanca arthadyasa and jnanaadhyasa (both jagrat and swapna). The entire anatma prapanca beginning from ahamkaara and the jnanadhyasaha together is called bandhaha and this pair arthadyasa and jnanadhyasa pair is different from Atma the observer. Like the rope snake and swapna and like a magicians projection, exist only at the time of experience. (jnata satta: exists only at the time of experience). When it is not experienced, it does not have existence. (agnyata satta naasti). This is the final conclusion of Vedanta. Drushtishrushti vaadaha. Many examples given.

अत एव “न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम्” , (मा.आ.५) “न तु तद्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत्” (बृ. ४-३-२३) ‘स यदा तेजसाऽभिभूतो भवति अत्रैव देवः स्वप्नान्न पश्यति” (प्र.४-६.) “एवं ह वै तत्सर्वं पर आत्मनि संप्रतिष्ठते” (प्र. ४-७) “पृथिवीच पृथिवीमात्रा च” (प्र ४-८.) इत्यादि वेदान्तेषु सुषुप्तौ निखिलद्वैतदृश्यप्रपञ्चस्य निश्शेषाभावः प्रतिपादितः।

In the above mentioned vedantic statements, during sushupti the total absence of both jagrat prapanca and swapna prapanca. It does not say jagrat prapanca continues.

Insert here>>

Mandukya upa Agama prakrama mantra 5: Swapna and jagrat prapanca are negated in sushupti.

Bri-4-3-23 Na tu tat: There is no second thing other than saakshi chaitanyam. No swapna or jagrat prapanca

Pras. Upa –chap 4-6 Atraisha... The pragnyaha does not experience any swapnam.

Pras 4-6 Evam ahai...During sushupti everything resolves into Atma

Pras 4-7 : Sthoola prithvi and Sukshma prithvi, sthoola and sukshma jalam, agni etc all these resolve into Atma.

यस्मान्न किञ्चिदपि द्वैतं सुषुप्तावुपलभ्यते तस्मात्सुषुप्तौ निखिलद्वैतप्रपञ्चः प्रविलीयते, प्रबोधे च पुनरेवोत्पद्यते। “यदा सुप्तः स्वप्नं न कञ्चन पश्यथास्मिन् प्राण एवैकधा भवति, तथैनं वाक् सर्वैर्नामभिः सहाप्येति, चक्षुः सर्वै रूपैः सहाप्येति, श्रोत्रं सर्वैः शब्दैः सहाप्येति, मनः सर्वैर्ध्यानैः सहाप्येति। स यदा प्रतिबुध्यते यथाऽग्नेर्ज्वलतो विस्फुलिङ्गा विप्रतिष्ठेरन्नेवमेवैतस्मादात्मनः प्राणा यथायतनं विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकाः।” “ सुषुप्तिकाले सकले विलीने तमोऽभिभूतः सुखरूपमेति”(कै १३) “ पुरत्रयेक्रीडति यश्च जीवस्ततस्तु जातं सकलं विचित्रम्।” (कै १४) “अथ यदा सुषुप्तो भवति यदा न कस्यचन वेद।” (बृ. २-१-१९) “स यथोर्णनाभिस्तन्तुनोञ्चरेध्यथाग्नेः क्षुद्रा विस्फुलिङ्गा व्युश्चरन्त्येवमेवास्मादात्मनः सर्वे प्राणाः सर्वे लोका सर्वे देवाः सर्वाणि भूतानि व्युचरन्ति।” (बृ. २-१-२०) इत्येवमादिश्रुतिभिरयमर्थः प्रतिपादितः। अयमेव दृष्टिसृष्टिवाद इति वेदान्तशास्त्रे प्रसिद्धः। उत्तरत्र चैषः प्रपञ्च्यते।

ND makes an observation. During deep sleep state, we don't experience duality of swapna or jagrat because both jnanadhyasas are not there. Therefore in sushupti, both prapanças are resolved into the praagnya who is identical with Iswara. (In mandukya, they are equated). When I wake up depending on the type of avasta, if it is jagrat avastha, I generate both jagrat

prapancaarthadhyasa and jagratprapancajnanaatdhyasa projected through my moolavidhya. Similarly in swapna avastha. Prabodeca: At the time of waking to the respective state, both adhyasa are created by me. Maieva sakalam jaatam.

Classs

24th August 2013

“अथ यदा सुषुप्तो भवति यदा न कस्यचन वेदा” (बृ. २-१-१९) “स यथोर्णनाभिस्तन्तुनोञ्चरेध्यथाग्नेः क्षुद्रा विस्फुलिङ्गा व्युश्चरन्त्येवमेवास्मादात्मनः सर्वे प्राणाः सर्वे लोका सर्वे देवाः सर्वाणि भूतानि व्युश्चरन्ति।” (बृ. २-१-२०) इत्येवमादिश्रुतिभिरयमर्थः प्रतिपादितः। अयमेव दृष्टिसृष्टिवाद इति वेदान्तशास्त्रे प्रसिद्धः। उत्तरत्र चैषः प्रपञ्च्यते।

In this 91st topic, ND is briefly introducing drishti shrishti vaadaha. This looks at swapna and jagrat prapaca both as praathibhaasika satyam only. We say dream world is projected by the world, other is perceived by the mind. This vaadaha says both are projected. They don't say both are projected by mind, but they say moolaavidhaya kaarana sareeram projects it. Therefore, in susupti, jagrat prapanca is also dissolved the same way.

In this portion, shruti support is given. Chap6 will give yukti pradhaana discussion.

Now let's see the quotations. Page 54 . Everyday we are projecting a jagrat praanca with a mind.

Prabodeca.... We saw till then Next quotation

Kausheetaki upanisad... (Very important upanisad, brahmasutra also has referred). Last 6 lines.yada suktaha....

Insert here

He does not see any swapna in sushupti. According to ND, swapna includes jagrat also. In this atma, pragnya who is non different from Iswara, entire praanaha resolves. The vaak indriyam and therefore, shabda prapancam resolves. Eyes resolve along with roopa prapanca resolves. Mind along with all the experiences. From this pragnyaha, entire universe raises also. In mundaka

we saw, yadetat satyam....from blazing fire, sparks emerge. Same way from pragnya I emerges the panca prana along with their golakams. Pranaha refers to adyatmam, pranebho deivam... all sense organs emerge later along with the devatas. adhidaivam, devebhyo adhibhootam. I have projected desa, kaala and the 14 lokas.

Kausheetaki upanisad 4.19.

स्वप्ने स जीवः सुखदुःखभोक्ता स्वमायया कल्पितजीवलोके ।
सुषुप्तिकाले सकले विलीने तमोऽभिभूतः सुखरूपमेति ॥ १३ ॥

Insert here

>>Kaivalyam.. Sushupti kaale... At the time of deep sleep, sakale vileene, both jagrat and swapna prapanca, suppressed by tamaa or moolavidhya or maya, I remain in my ananda swaroopam.

Next also Insert here>>

kaivalya.upa Puratraye...this quotation is for shrhishti, previous was for pralayam

From me the sleeper alone, entire jagrat prapanca is created. To show everything is resolved.

Next quotation...sa yathaha oornanaabhihi.. When you do not know which upanisad, say brihadaranyaka upanisad. Spider example ajatashatru brahmanam.(other than mundaka)

2nd agneh... Spark example. Sarvaani bhootani... From the sleeping jiva alone creation comes

Ayameva..this prakriya is called dhrushti shrishti vaadaha. Definition given in the footnote.

1 drushtirnaama avidhya vruti roopa vaadam.. Drusthi means avidhya vruttihi. Projection of moola avidhyaaha. Taadrusha...Only at the time of projection of kaarana shareerm, vishayaanam utpatihi all vishyas jagrat and swapna prapanca are produced. Avidhyavrutthihi is jnanadadhyaasaha. Visayaanam utpatihi is arthadhyasaha. Such an approach

is called druhtashrushti vaadaha (ND is staunch). (Note drushtaa not drshti) Post Sankara acharyas took this rigid stand. Sankaracharya himself did not do this.

Eshaha,... This will be elaborated later logically in Chap 6. We discussed khyati vaadaha.

इत्थमेवाहङ्कारादिदेहान्ता विषयास्तज्ञानानि चासङ्ख्येतया प्रतिक्षणमुत्पद्य विनश्यन्ति।
ज्ञातैकसत्ताकत्वेनाज्ञातसत्ताभावादेव स्वप्नहस्तिशुक्तिरजतादिवत् जाग्रत्वहङ्कारादयोऽपि
यदा प्रतीयन्ते तदानीमेवोत्पद्यन्ते, अप्रतीतिदशायां प्रलीयन्ते च। अहङ्कारादीनां
तज्ज्ञानानाञ्चाध्यासस्वमनिर्वचनीयख्यातिप्रस्तावे निरूपयिष्यते। अहङ्कारः
केवलसाक्षिभास्य इति विषयप्रस्तावे निरूपितत्वादहङ्कारप्रतीतिः केवलसाक्षिरूपैव।
साक्षिणश्चोत्पत्तिलयादयो न सन्ति। तथापि साक्षी अहङ्कारादीन् स्वविषयान् वृत्तिद्वारैव
प्रकाशयति, न तु साक्षात्।
साक्ष्यविषयकवृत्तेरुत्पत्तिलयसत्त्वादेवाहङ्कारप्रतीतेरुप्युत्पत्तिलयादयोभ्युपगम्यन्ते।
इत्थमेवोत्तरोत्तराहङ्कारादीनां तद्विषयकज्ञानां चोत्पत्तिं प्रति
पूर्वपूर्वमिथ्याहङ्काराध्यनुभवजन्यसंस्कार एव कारणम्।

All projections mind onwards, aamara, sense organs, breadth and body. All the objects as well as their experiences. They are projected and rescued every moment. Creation is a continuously moving phenomena. The body I see today and tomorrow are very different. Quantum physics and drushti shrushti vada are very similar. Jnata sata.existent dependence depends on me the sattha. Jnat satta...dependent existence. In drushti shrushti vaada there is agnyata satta abhava, not. Experienced. So the external worldi jagrat avasti is also created due to ahamkaara. Only with gnana adhyasa we know they are simultaneously produced and perceived. Jagrat praanca the arthadhaasa, both of them are instantaneous projection but mela vishya kaaranam Khyati vaadaha...

Ahamkaaraha is revealed by the saakshi directly. This idea Ive discssed earlier at the time of vishaya analysis. Page 43 topic 65. We said saakshi reveals the mind as well as the emotions with the help of a parallel vrutti.

Correction. kevala sakshi roopa to be corrected to saakshinaiva.

The saakshi does not have utpati and pralayam. Even though, both are not there, all objects including the world and mind, jnanadhyasa and arthadhyasa, with the help of a parallel vrutti, sakshi illumines the mind, emotions etc. saakshi cannot directly reveal anything. Vruttis to reveal the world have rise and fall. Ahamkara and ahamkara experience have rise and fall. No experience of the individuality in sushupti and swapna avastha. No experience of location in sushupti. For location, you need ahamkaaram. Itham eva...in this manner, everyday a new ahamaara is generated based on the samskaaras and that s produced of the previous ahamkaara. Similarly purva janma ahamkaara also.

1st September 13

After briefly presenting drushti shrushti vaadaha, ND concludes the topic 91 pointing out that 1st condition for anatma adyasa is (5 conditions were enumerated in topic 67). Present adyaasa is based on samsaara generated by the past adyaasa and so on. Jnana dhyasa and arthadyaasa will continue.

Topic 92 (९२) प्राथमिकाध्यासे संस्कारस्य हेतुत्वासंभव इत्याक्षेपः-

स्यादेतत्- यध्यप्युत्तरोत्तराहङ्काराध्यध्यासं प्रति पूर्वपूर्वाध्यासानुभवजन्यसंस्कारः कारणमिति युक्तं, तथापि प्राथमिकाहङ्कारस्य तज्ज्ञानस्य चोत्पत्तौ संस्कारो हेतुरिति न युज्यते, ततः पूर्वं संस्काराभावात्। यदि प्राथमिकाहङ्कारोत्पत्तेः पूर्वमहङ्कारान्तरं स्यात्तदा तद्विषयकज्ञानेन संस्करो जायेत। न तु प्राथमिकाहङ्कारात्पूर्वमहङ्कारान्तरमस्तीत्यभ्युगम्यते। एवमेव सकलवस्तुनां प्राथमिकाध्यासस्य हेतुःसंस्कार इति वक्तुं न शक्यते।

Linear thinking makes us look for a beginning and end. Body also has a beginning and end. When creation as a whole is involved, linear thinking will not work. Why are we born? Sastra says because of Karma of purva janma and so on. Every ahankara adyaasa has the cause in samsara generated by previous ahamkara. M: Praathamika ahamkara: means the very first ahamkara adhyasa, how did it start? No possibility of purva samskara for the first ahamkaara adyaasa. Purvapakshi objects. With regard to 2nd 3rd ahamkara adyaasa, samskara caused by 1st, 2nd janma will be involved. You cannot talk

about samskara with respect to first adyaasa. Therefore, first creation and first karma is not explained.

Topic 93 (९३) तत्र समाधि:-

सिद्धान्तानभिज्ञतयायमाक्षेपः। वेदान्तसिद्धान्तस्त्वयम्- “जीव ईशां विशुद्धा चित् तथा जीवेशयोर्भिदा।

अविद्या तश्चित्तोर्योगः षडस्माकमनादयः”॥इति॥

With respect to the fundamental question, the answer is as follows (samaadhi here means answer). You cannot apply any law anywhere. Linear thinking must be replaced by scientific thinking. A circle does not have a beginning or end. M: This objection is because of ignorance related to vedantic teaching. “shrishti is anaadi”. If purvapakshi is ignorant of this, then educate him. Following is the Vedanta siddhanta...final message. A shloka. Very very important. Gita bhaashyam also I quoted also. Learn this by heart. Several intellectual problems regarding Vedanta will be solved. M: For the advaitin, 6 principles are anaadi. So don't talk about the first one in these cases.

1) Jiva-consciousness plus kaarana sareeram mixture. Both are anaadi. Refer definitions in tatvabodha. Population explosion can be explained through counting all plant and animal species.

2) Iswara- anadi maya plus anaadi consciousness

3) vishuddhaa cit- pure consciousness

4) difference between saguna jiva and saguna Iswara is beginningless

5)avidhya...individual and total (avidhya and maya)

6) sat cit yogaha: togetherness or connection between consciousness and Maya. Time is also therefore anaadi. Brahma maya sambanda kaala

Jnani negates maya, brahma maya sambanda is also negated, kaala is also therefore negated. Therefore, Jnani is kaalateetaha.

Now one can ask, “If 6 anaadis are there, how can we have advaitam. You are actually admitting 6 things (plurality in advaita darsanam)”. Advaitam means

there is only one paaramaarthikam satyam, no second paaramaarthika satyam. We admit many vyavahaarika satyam. Which one of these 6 is paaramarthika satyam? Next class answer.

Class 76

8th Sep 2013

Fundamental principles of Vedanta are given here. Eg: How did the first being come into existence? In Vedanta, there are 6 principles which are accepted as anaadi. Just like matter cannot be created or destroyed.

ND speaks about this shloka. We don't know the author of this shloka neither do we know the source.

जीवः, (२) ईशः, (३) ब्रह्म, (४) अनादिवस्तूनां परस्परं भेदः, जीवेशयोश्च भेदः, (५) अविध्या, (६) अविध्याचैतन्योः संबन्धः (स एव काल इत्युच्यते) षडेतानि स्वरूपतोऽनादिवस्तूनि। उत्पत्तिशून्यत्वं स्वरूपतोऽनादित्वम्। षडप्येतान्यनादीनि भवन्ति, उत्पत्तिशून्यत्वात्, सम्भवत्। अथवा, अहङ्कारादीनां श्रुतावुत्पत्तेः श्रूयमाणत्वात्तेषां स्वरूपतोऽनादित्वाभावेऽपि प्रवाहतोऽनादित्वमेष्टव्यम्।

Isha is Iswaraha God. 4th : the difference between jeeva and Iswara. ND says you can include all the differences existing between any 2 things in the creation. 4th: Madhvacharya speaks of 5 basic differences, jiva jagat bhedha, jagat isara bhedaha, jiva iswara bhedaha, jiva jiva bhedaha, jagat jagat bhedaha. This is referred as prapancha. ND says all of these can be taken as anaadi. 5th: Avidhya or maya.. Matter 6th difference between maya and chaitanyam referred as kaala tatvam.

Of the 6, 5 are vyavaharika satyam or mithya. 6th is paaramarthika satyam. Only vishuddhan chit is satyam. Iswara is also vyavahaarika satyam. Anaadi: beginningless; that does not have origin or end. Two types of anaadi.1.. swaroopathahaa anaadi 2... all the above 6 come under swaroopathahaa anaadi.

The current universe came into being because of samashti karma. Prapancha, sthoola sukshma sareeram, ahamkara are pravahathaha.

Second one is series anadi. Brahman anadi has no series. All the other items mentioned above are covered in the series anadi. Moreover, when we are discussing ahamkaara of the Universe. Individually, they don't have beginninglessness, but ahamkara series is anaadi.

एवमेव सकलवस्तुनामपि सिद्धमेवानादित्वम्, 'घटादिकं वस्तु नास्ति' इति व्यवहारयोग्यकालस्यैवाभावात्। तस्मात् घटादीनां प्रवहोऽनादिरेव। एवमात्मातिरिक्तसर्ववस्तुप्रवाहोऽप्यनादिः। प्रलयकालेऽपि सुषुप्ताविव सर्वं जगत् संस्काररूपेण स्वकारणे वर्तते। तस्मात्प्रपञ्चप्रवाहस्यानादिकालसिद्धत्वात्प्रपञ्चोऽनादिः।

In this manner, everything in the creation belongs to one of these characters. Pravahatha or swaroopathaha anaadi. If you ask if Pot is anadi or sadi, even pot is anadi only in one form or other. Clay or prithvi or jala form or agni form, in modern science could have been in energy form. In this manner, every object in the creation other than Atma in the form of series is beginningless. At the time of pralayam, all of these (matter gets converted into energy) get converted into samskaaraa form. The flow of this universe (modern science has no answer regarding before big bang or after folding up-big crunch) is beginningless and endless.

ईदृग्ज्ञानशून्यस्यैव 'प्रथमाध्यासहेतुभूत संस्कारो न युज्यते' इति शङ्का जायेत। वेदान्तसिद्धान्ते न कोऽप्यध्यासः 'अयमेव प्रथमाध्यासः' इति वक्तुं शक्यते, किन्तु सर्वोत्तरोत्तराध्यासः स्वपूर्वपूर्वाध्यासकार्यमेव। तस्मादियं शङ्कैव न युक्ता। तथा पूर्वोक्तरीत्यैव सजातीयवस्तुनः पूर्वानुभवजन्यसंस्कारमात्रेणाहङ्कारादिबन्धाध्यासः संभवति।

Only a poorvapakshi who does not understand this principle (everything is anaadi either individually or as a series) is a jnanashoonyam. Page 55 topic 92: Q: how did the first adyasa come. Only he can ask such a question, "a samskara which is the cause for the first adyaasa is not there in advaitam, a charge such as this will not arise at all". There is nothing known as first adhyasa. Everything is a later imposition caused by the former superimposition. Every particular adyasa will be caused by a previous relevant experience. ND thus concludes

this topic. What is the topic now? Poorvapakshi said Adyasa requires 5 conditions. First one was samskaara. First condition is very much there. That is completed now. List given in Page 44 topic 67. 1 samskaraha 2 partial knowledge or ignorance (agnyanam) 3 45 are doshaha trayam 3 Pramatra 4 pramena 5 prameya doshaha.

Topic 94 (९४) सादृश्यदोषो नावश्यमध्यासहेतुः -

यदुक्तं अध्यासहेतुभूता दोषास्त्रयः, तेषु बन्धाध्यासे हेतुतयाऽन्यामस्याप्युपलम्भाभावात् बन्धः सत्य इति, तन्न। यथा तुरीतन्तुवेमाध्यभावे पटो नोत्पद्यते, तथा दोषाभावेऽध्यासो यदि नोत्पद्येत तदा दोषोऽध्यासहेतुः स्यात्। न तु तथा भवति, सादृष्यदोषं विनैवात्मनि जाल्पध्यासस्य जायमानत्वात्।

First Dosatrayam. First one is prameya doshaha. Saadrushya dosaha. Heading saadrushya doshaha na avashyam... Prameya doshaha is not the cause of adyasa. It (all 3 doshas) may be required in certain adyasa. Based on this, you cannot make a general rule, there are many exceptions. There are many adhyaasas which are taking place without these 3 doshas. Since they are not compulsory, you should not include them in the list. M: The following condition was mentioned by poorva pakshi in page 44, topic 67. There are 5 conditions and 3 doshas are included. Pramatra, pramana, prameya dosha. Among these 3 doshas, purvapakshi said, even one dosha is not there in the case of anatma adyasa. Therefore, anatma is satyam is what was mentioned by Purvapakshi. These 3 doshas cannot be included as compulsory conditions. Compulsory condition is required for all adyaasaas. These are not. An example of compulsory condition. If a cloth has to be woven, certain ingredients are compulsory. The loom, thread, shuttle for segregating the threads are required for cloth. These are compulsory. You cannot enumerate these 3 doshas like this. They are not compulsory. M: Unlike this, in the absence of loom, shuttle and thread cloth is impossible, similarly in the absence of these 3 doasas (ppp), adyaasa will not come, you cannot say. If in their absence adyaasa does not come, then you can tell they are compulsory conditions. I will show you that in their absence also, adyaasa can take place.

Vs 14th september 2013

Saadrushya dosho...

Purvapakshi had mentioned 5 conditions for adhyaasa and he said all 5 are not present for anatma adyaasas. First condition of samskaara was dealt with. ND has proven that samskaara is very much there for anatma adyaasa. Three conditions doshatrayam is going to be discussed. In the case of snake rope, fear is the pramatru dosha, in the case of shell silver it is greed. Similarly, pramana dosha in the form of defective eyes etc like cataract etc. 3rd one is prameya dosha what is really there and what is projected. Also called saadrushya dosham. All 3 doshas contribute to adyaasa. General answer: Doshatrayam cannot be said to be compulsorily required for adyaasa. I can show you examples for the non necessity. (Like cakes can be made without egg). Nd says for a weaving a cloth, loom, shaft, thread etc are mandatory requirments for cloth. You cannot say doshatrayam are to be treated as loom, shaft and thread. From na tu saha bhvati, one by one taken up. Third one.. Prameya or saadrushya doshaha. You cannot say similarity is required for adhishtaanam and adyaasa. Na tu tathaa na asti. Ex.. All vedic philosophers accept one thing. I the atma is different from sthoola shareeram. ND here says that all philosophers are accepting adhyaasa here. All of them say I am not the body.

Jaati is an attribute of stoola shareeram. Entire humanity mistakes themselves to be I am a human being. I'm purushaha or stree. Manushyatma, purushatvam, brahmanatvam are superimposed on the body. All purvapakshis accept adyaasa. Drushya doshaha is not compusolry for adyaasa (eggless cake), ND asks in this adyaasa tell me the similarity between atma and manushyatvam, brahmanatvam.

Now jaati adyaasa for negating prameya dosha. Saadrushya dosham vina eva.. Jaati was prevaalent for everybody. He explains.

ब्राह्मण्यादिजातिः स्थूलदेहधर्मो, नात्मनो नापि सूक्ष्मशरीरस्य। यतः पूर्वशरीरस्थित एवात्मा, सूक्ष्मशरीरं च शरीरान्तरप्राप्तावप्यनुवर्तेते, न तु पूर्वशरीरस्थिता जातिः; सा तु भिध्यते।

पूर्वशरीरस्थितजातिरेव शरीरान्तरेऽप्यनुवर्तनीयेति न नियमः। आत्मनो वा सूक्ष्म शरीरस्य वा यदि जातिधर्मः स्यात्तर्हि जन्मान्तरीयशरीरे विलक्षणा जातिर्न स्यात्। अतो जन्मान्तर जात्यन्तरविशिष्टशरीरस्याप्युपलब्धेर्न जातिरात्मनो वा सूक्ष्मशरीरस्य वा धर्मो भवति, किन्तु स्थूलशरीरस्यैव; तथापि 'अहं द्विजः' इत्यदृमर्थे ब्राह्मणत्वक्षत्रियत्वैश्वर्यादिजातिप्रतीत्यन्यथानुपपत्त्या आत्मनि ब्राह्मणत्वादिजात्यध्यासोऽभ्युपेयः । यथा रज्जौ परमार्थतः कालत्रयेऽप्यविध्यमानोऽपि सर्पः प्रतीत्यन्यथानुपपत्त्याऽध्यस्त इत्यभ्युपगम्यते, तथैवात्मनि परमार्थः कालत्रयेऽप्यविध्यमानोऽपि ब्राह्मणात्वादिजातिः प्रतीयमानत्वादध्यस्यते इत्यङ्गीकार्यम्।

ND is persuading all the porvapakshis to accept that there is adyaasa. The caste like brahmana etc belongs to the physical body only, does not belong to atma. Does not belong to sookshma shareeram too. Because, when rebirth is taking place, assume I was a buffalo, at the time of death, buffalo goes, sookshma sareeram and I leave the body, I wont carry buffalo species with me. "Buffalotvam" is dropped indicating it is not intrinsic nature of sookshma shareeram. Atma which was in previous janmas, after death, only atma and sookshma sareeram continues. No parent can take total responsibility of children's future, because they bring purvajanma samskaara. This does not mean, jaati must change, depending on karmas, a person may be born as manushya, purusha and brahman. All vedantic students are considered uttama adhikaari. The punya karma got from attending classes will result in another human being and be interested in vedanta. If jaati is the attribute of Atma, then in all janmas, manushya will always be manushya. However, jaati changes from janma to janma. Therefore, since from janma to janma jaati is changing, jaati is not the attribute of atma. In I the atma, all jaatis experience seem to be there. This experience cannot be explained without adyaasa. A jati which is not there in Atma we are superimposing, this is the adyaasa.

Since the experience cannot be explained in any other way, you all have to necessarily accept adyasas on the atma. Yathaa rajjau... Even when I am looking forward to moksha, My claiming I am now samsaari is foolishness. I say I do not have saadhana catushtayam. In all the 3 periods of time, I do not have samsaaraa. We have to accept that I am Brahman. Jaati is not there in me, in

all 3 kaalaas. We do proudly claim I am a brahmana and should learn from a guru who is a brahmana only.

Now what is the similarity between jaati and atma.

Class 78

21/09/2013

From the 2 examples, we see a similarity between adyaasa and adhishsttanam. Since adyaasa is erroneous, it is called saadrushya dosha. This is also called prameya dosha. Therefore, saadrushya dosha is a pre-requisite. The notion that I'm brahmana, I'm manushyaha, I'm purushaha all 3 are adyaasa. They all belong to sthoola shareeram. All uniformly agree that Atma and sthoola shareeram are different (dvaitins, vishishtadvaitins). ND says all others have superimposed brahmanatvam, manushyatvam, purushatvam, adyaasa on the adhistaanam. ND asks poorvapakshi do you agree there is adhyaasa? Atma does not have all these attributes. Once purvapakshi agrees on this point, ND asks what is the similarity between adyaasa and adhishsttanam? No similarity is the answer. Saadrushyam may be there, but it is not a compulsory condition. Therefore, Atma and Anatma do not require any similarity for adyaasa to take place. Just as sarpa is superimposed on rope, brahmanatvam is superimposed on Atma although Atma does not have any brahmanatvam.

परं तु जात्यात्मनोर्न किञ्चिदपि सादृश्यमस्ति। आत्माव्यापकः प्रत्यक् विषयी चिद्रूपः। जातिस्तु परिच्छिन्ना पराचीना विषयात्मिका जडा च। तथाप्यात्मनि तद्विलक्षणजात्यध्यासो जायते। यथा सादृश्यमन्तराऽऽत्मनि जात्यध्यासः संभवति तथा विनैव सादृश्यमहङ्कारादिबन्धाध्यासोप्यात्मनि संभवत्येव। तस्मात्सादृश्यदोषो नाध्यासहेतुः।

However, between the brahmanatvam and atma there is no similarity. Because their natures are different. Atma is all-pervading, internal, it is the subject and is sentient entity (cidroopaha). Jati is opposite of all this. It is finite, limited, object of experience, jada roopaha. In spite of this dissimilarity, upon the atma, still jati is superimposed. In the same way, without any similarity, superimposition of ahamkara on atma is definitely possible. Similarity is therefore not required.

किञ्च, सादृश्यस्याध्यासहेतुत्वाभ्युपगमे शङ्के पीतिमाध्यासः, गुडे तिक्तताध्यासश्च न स्यात्; सादृश्याभावात्। प्रत्युत श्वैत्यपीतिस्रोः माधुर्यतिक्तत्वयोश्च विरुद्धयोरप्यध्यासोऽनुभूयते। तस्मादधिष्ठाने मिथ्यावस्तुनः सादृश्यरूपदोषो नाध्यासहेतुः।

Shankaha: conch (white color) can appear yellow if a person has jaundiced eyes. Adhyaasa takes place here too. Another example, normally jaggery is sweet. When we have certain diseases, it will taste bitter. Bitterness superimposed on jaggery. Yellow and white, sweetness and bitterness both are totally different. We experience adyaasa in both these totally opposite cases. 1st condition is samsaara. 2nd condition; prameya dosha or saadhrushyaa dosha. 3rd condition now.

Topic 95 (९५) प्रमातृदोषोऽपि नावश्यमध्यासहेतुः-

प्रमातृलोभभयादिदोषाः नाध्यासहेतवः, लोभादिशून्यविरक्तानामपि शुक्तिकादौ रजताध्यध्यासदर्शनात्। परपक्षरीत्या दोषरूपहेत्वभावान्नाध्यासो जायेत। तस्मान्न प्रमातृदोषोऽध्यासहेतुः।

Rajju sarpa adyaasa is because the observer has got fear of snake. Everything therefore appears as snake. Fear is the condition. Shell example, greed is the reason. Even people who do not have greed or fear, they have this experience of rope appearing as snake or shell appearing as coin. Both fear or greed are not really necessary for this adyaasa. Pramaatru dosha cannot be a necessary condition.

Topic 96 Pramaana dosha (९६) प्रमाणदोषोऽपि नावश्यमध्यासहेतुः -

प्रमाणदोषोऽपि नाध्यासहेतुः। तथाहि, सर्वेषामेव नीरूपेऽऽकाशे नैल्यमिन्द्रनीलकटाहाकारश्च भाति। ततः सर्वेषामाकाशे समतया नैल्याध्यध्यासस्य जायमानत्वात्सर्वेषां नेत्रेन्द्रियप्रमाणे पित्तादिदोषसद्भावकल्पना वाच्या; सा च नाञ्जसी। तस्मात् प्रमाणदोषोऽपि नाध्यासहेतुः। आकाशे नैल्याध्यध्यासविषये न केवलं प्रमाणदोषाभावः, किन्तु सर्वदोषाभावोऽपि। सादृश्याभावः, प्रमातृदोषाभावश्च तत्र सिद्ध एव। यथा सकल दोषाभावेऽप्याकाशे नैल्याध्यध्यासो जायते तथात्मन्यपि बन्धाध्यासो दोषं विनैव जायते। तस्मात् 'दोषाभावात् बन्धोऽध्यासरूपो न भवति' इतीयं शङ्का न युक्ता।

यतः सर्वदोषविरहे सत्यप्याकाशे नैल्याध्यध्यासो जायते सकलपुरुषाणां तस्माद्दोषो नाध्यासहेतुः। पित्तादिदोषशून्यनेत्रस्याप्याकाशे इन्द्रनीलकटाहाध्याकारो भासते। तस्मात्प्रमाणदोषो नाध्यासहेतुः।

Sankaracharya quotes, even though moon is one, you can see it as two. Pramana dosha is also not compulsory. In the case of optical illusions, all people uniformly experience illusions. Eyes do not have any problem. For all the people, in the case of universal optical illusions, eg: Akasa does not have a color, we experience blueness nailyam, there is a color upon colorless akasa adyaasa. Sky appears as a frying pan which is upside down. A frying pan made of indraneela (a precious stone called indraneelam of color blue). Shape and color superimposition is an universal optical illusion. According to Purvapakshi, everybody should have eye dosha like pitham etc. Therefore, pramaana dosha is not a necessary condition. Even though all the people experience the world universally, they experience it differently. Dvaitam is universal illusion. Another point now: He says, in the case of neela akaasa adhyaasa, pramaana dosha is not there. Neela akasa can be quoted for prameya and pramatru dosha also. Pramaatru dosha: lobha, bhyam etc is absent. There is no similarity between akasa and neela color. So, no prameya dosha also. The same example negates all 3 doshas together. These are conditions 2, 3 and 4. Purvapakshi said since these 3 doshas are absent, anatma adyaasa won't take place. Now this is falsified. In the case of akasa adyaasa all 3 were absent. Still the adyaasa was there. In Brahma sutra, adyaasabhaashyam, for this reason, Sankaracharya quotes only akasa as example. Upon Atma, we superimpose Anatma which is totally different. Only one condition is left behind.

28th September 2013

Class 79

Repeat

तस्मात् 'दोषाभावात् बन्धोऽध्यासरूपो न भवति' इतीय शङ्का न युक्ता। यतः सर्वदोषविरहे सत्यप्याकाशे नैल्याध्यध्यासो जायते सकलपुरुषाणां तस्माद्दोषो नाध्यासहेतुः। पित्तादिदोषशून्यनेत्रस्याप्याकाशे इन्द्रनीलकटाहाध्याकारो भासते। तस्मात्प्रमाणदोषो नाध्यासहेतुः।

In these three topics (94 to 96) ND established that pramatru, pramaana, prameya dosha (doshatrayam) is not compulsorily required for adhyasa. Samskara I required which is there in the case of atma adyasa. He is going to wind up this discussion.

इत्थं दोषो नाद्यासहेतुः। अतो बन्धाध्यासे न दोषापेक्षाऽस्ति। संक्षेपशारीरके बन्धाध्यासप्रस्तावे दोषोऽपि कारणत्वेनोक्तः। ग्रन्थविस्तरभयान्नेह स निरूपितः। दोषो यध्यध्यासहेतुर्भवेत्तदा तद्विशेषविचारो युज्येत। तदसंभवादेव नेह स प्रपञ्च्यते।

In this manner, we don't need dosharayam compulsarily for anatma adhyasa(bandhadhyaasa). ND now raises a controversy and says he does not want to enter into this.

Samkshepa shareerakam (2000 verses) written by sarvagnyatma mumih, disciple of Sankaravharya and Sureshwaracharya. It is a condensation of brahmasutra. He makes a supposition here. Refer footnote no 2. Pramatrudoshaha, 2nd para pramanadoshaha, 3rd para prameya doshaha.

“Assuming doshatrayam is required, then also we can present the availability of these 3 conditions.”

ND says that is only a compromise presentation and therefore I do not want to get inside this.

M: In sankshepa sareerakam, sarvagnyaha presents in the context of anatma adhyasa, doshatrayam is accepted as required condition as a compromise. If I discuss that, then vicarasagara will become too elaborate, therefore in Vicarasagara, I'm not discussing the presentation of sarvagnyaha. My conclusion is these 3 doshas are not required for adhyaasaha.

Upto saadhuhu

(आ.९७-९८) कारणाध्यासनिरूपणम्-

Topic 97 (९७) स्वयंप्रकाशेऽपि ब्रह्मण्यज्ञानोपपत्तिः- विशेषतोऽनवगते वस्तुन्यध्यासो जायेत। स्वयंप्रकाशस्वरूपत्वादात्मन्यज्ञानमेव न घटेत्, तयोरन्योन्यं तमःप्रकाशयोरिव

विरोधात्। प्रौढप्रकाशे सति सर्पाध्यध्यासो रज्ज्वादौ यथा न जायेत, तथा सदा स्वयं प्रकाशस्वरूपे आत्मनि बन्धाध्यासोऽपि न जायेतेति कृताक्षेपोऽपि न साधुः।

5th condition (page 46 topic 72 was the introduction) Purvapakshi said in the case of anatma adyasa 5th condition is not possible. This para is a summary of purvapaksh's objection. Taking the rope snake as well as shell silver example, when rope is clearly visible in light no superimposition, in total darkness, we don't superimpose because of total darkness. Therefore, partial light and darkness is required. Partial ignorance is a condition for mistake. Purvapakshi says in the case of Atma, this ignorance is not possible at all. Therefore, Atma cannot be mistaken as ahamkara etc.

M: In the svayam prakasa Atma, agnyaanam is possible.(Our conclusion). Summary of purvapakshi: "When the rope is not clearly known. In the case of rope, ignorance is possible, but in the case of svayamprakasa atma, agnyaanam is never possible. Take the example of rope, when the rope is illumined by bright light, atma is associated with kotisuryaprakasa, anatma adyaasa is not possible" This is not correct.

यध्यप्यात्माऽलुप्तस्वयंप्रकाशस्वरूपस्तथापि तस्य स्वरूपप्रकाशो नाज्ञानविरोधी। यध्यात्मनः स्वरूपप्रकाशोऽज्ञानविरोधी भवेत्तदा सुषुप्तौ स्वयंप्रकाशात्मनि नाज्ञानमुपलभ्येत। अपि तु गाढं सुप्तोत्थितः 'सुखमहमस्वाप्सं न किञ्चिदवेदिषम्' इति सुषुप्तौ स्वानुभवसिद्धमज्ञानं परामृशति। सुषुप्त्यनुभवस्य विषयः सुखमज्ञानञ्च। सुप्तोत्थितस्य जाग्रद्दशायां जायमानमिदं सुखाज्ञानविषयकं ज्ञानं न प्रत्यक्षम्। अपरोक्षविषयकं हि ज्ञानं प्रत्यक्षमित्युच्यते। जाग्रत्काले सौषुप्तसुखस्य तदज्ञानस्य चाभावात्तदुभयविषयकं जाग्रत्कालीनं ज्ञानं न प्रत्यक्षम्, किन्तु स्मृतिः। सा च स्मृतिरननुभूतविषयिणी न स्यात्। अतः सुषुप्तौ सुखाज्ञानयोरपरोक्षज्ञानमभ्युपगन्तव्यम्। सुषुप्तौ तद्विषयकं ज्ञानं नैवान्तःकरणेनेन्द्रियैश्च जायते। तदाऽन्तःकरणस्येन्द्रियाणां च सर्वेषां कारणे प्रलीनानामभावात्। तस्मात्सुषुप्तौ सुखाज्ञानयोरवभासकं ज्ञानं स्वयंप्रकाशात्मस्वरूपचैतन्यमेव प्रकाशः ज्ञानं चैतन्यमित्यनर्थान्तरम्।

ND presents an important principle here. In Vedanta, consciousness is compared to light. This is available for all the people all the time throughout our life. In Vedanta, whenever we gather any knowledge, the gathered knowledge is also compared to light. Light of consciousness and light of

knowledge, chaitanya prakasaha and gnana prakaasaha. Any ignorance is compared to darkness (material or spiritual). Normally we say light and darkness are opposed therefore they cannot coexist. When you say this, which light do you refer to light no 1 or 2 or both. Purvapakshi thinks any light is opposed to darkness therefore he concludes both lights are opposed to darkness. Light no 1 is not opposed to darkness. Chaitanya prakasa. Consciousness is never opposed to darkness, therefore both of them can happily coexist. Similarly consciousness and ignorance can coexist. Suppose they cannot coexist, darkness and consciousness. Therefore, the moment you switch off light, we will lose consciousness. Similarly consciousness is not opposed to any ignorance. One ignorance happens to be atmaagnyaanam (self-ignorance). This self-ignorance coexists with consciousness principle. When is self-ignorance prominent? In jagrat and swapna avastha they exist along with other ignorances. In sushupti avastha, we are not focused on other ignorances, atma agnyaanam is prominent (moolavidhya or kaarana shareeram-defined in tatvabodha-anirvaachya avidhya roopam... sat swaroopa agnyaanam, nirvikalpaka...). In sushupti, atma and agnyaanam coexist. Atma is illuminator, agnyaanam is the illumined. After waking up, we are able to talk about this agnyaanam. Therefore both of these are not opposed to each other.

Class 80

5th October 2013

Page 50

First para last 5 lines

अतः सुषुप्तौ सुखाज्ञानयोरपरोक्षज्ञानमभ्युपगन्तव्यम्। सुषुप्तौ तद्विषयकं ज्ञानं नैवान्तःकरणेनेन्द्रियैश्च जायते। तदाऽन्तःकरणस्येन्द्रियाणां च सर्वेषां कारणे प्रलीनानामभावात्। तस्मात्सुषुप्तौ सुखाज्ञानयोरवभासकं ज्ञानं स्वयंप्रकाशात्मस्वरूपचैतन्यमेव प्रकाशः ज्ञानं चैतन्यमित्यनर्थान्तरम्।

ND is now discussing the 5th condition required for Adhyaasa, that is partial knowledge or partial ignorance of the self. Atma agnyaanam. Is partial ignorance possible or not? Purvapakshi says Atma is the light of consciousness, how can darkness and light simultaneously coexist. In Vedanta sastra, light is of

2 types, chaitanya prakaashaha (consciousness), jnana prakashaha (knowledge). If consciousness and ignorance cannot coexist, we cannot be conscious of ignorance, then you can never learn. You have to know you do not know physics to study physics. ND is speaking about light no 1 and 2. Difference is being discussed. Light 1 chaitanya prakasam is first discussion. Anatma adyaasam overpowers atma adyaasam in jagrat and swapna avastha. In Sushupti no anatma adyaasa is there. Only moolavidhya in sushupti, therefore atmaadyaasa only is there. Therefore, in susupthi you illumine moolavidhya agnyaanam and ananda simultaneously. At the time of sushupti, we are not aware of this. The experience is registered in kaarana shareeram. That experience of agnyaanam and ananda is remembered in jagrat avastaa.

Page 59 last line: Analysis begins. यध्यप्यात्माऽलुप्तस्वयंप्रकाशः very important topic-Atma is of the nature of self effulgent consciousness which is unbroken. In all 3 avasthaas, our life and after death consciousness continues to exist. In next body also, same consciousness is there. **This light of consciousness (no 1) is not opposed to darkness called ignorance.** Knowledge alone is opposed to consciousness. Suppose consciousness is opposed to any ignorance, consciousness would not have illumined ignorance in sushupti. On the other hand, a person after experiencing deep sleep (dreamless sleep), is able to say I knew I did not know anything. The object of experience is 2 fold. When the waker refers to ignorance and ananda, it is in the form of memory not current or direct experience. Waker's experience of ignorance and ananda are only memories because in jagrat avastaa both of them are not there. Sushupti sukham and sushupti agnyaanam. We should say waker remembers the experience in sushupti avastaa. Not pratyaksam but smaranam (memory). But if the waker has to remember this, he should have experienced. You can never remember anything that you have not experienced (could be in any avastaa). Rememberance can be of an experienced thing. ND puts in double negative. Rememberance cannot be of unexperienced thing. सा च स्मृतिरननुभूतविषयिणी न स्यात्। Conclusion: Therefore, In deep sleep state, we are experiencing ignorance and ananda simultaneously. That experience cannot be produced by mind and sense organs. During deep sleep state, mind and sense organs are resolved into karana sareeram or moolaavidhya. Therefore, in deep sleep

state, knowledge about happiness and ignorance is illumined by consciousness (it is the only other thing than kaarana saeeram). Prakaashaha, light no 1, jnanam, svaroopaa jnanam or consciousness, and chaitantyaam all refer to the same consciousness. This consciousness and avidhyaa can coexist. Therefore, adyaasa is possible.

इत्थं सुषुप्तौ स्वयंप्रकाशस्वरूपे आत्मनि भासमाने एव तस्मिन् स्वरूपसुखमज्ञानञ्च प्रतीयते। यद्ध्यात्मनः स्वरूपप्रकाश एव साक्षादज्ञानविरोधी स्यात्तर्ह्यज्ञानमेव सुषुप्तौ नानुभूयेत। सुषुप्तावात्मा स्वयंप्रकाशस्वरूप एवास्ते, तथाप्यात्मनः स्वरूपप्रकाशो नाज्ञानविरोधी भवति। प्रत्युत आत्मनः, स्वरूपप्रकाशः सर्वाधिष्ठानत्वादज्ञानस्यापि सत्तास्फूर्तिप्रदत्वेन साधक एव भवति।

In this manner, we have to conclude that in sushupti, both coexist we have to accept. (ignorance and consciousness). The consciousness reveals both ignorance and happiness. If they were opposed to each other (ignorance and chaitanyam), then ignorance would not be revealed by chaitanyam. Suppose there is a dark room and there is a lamp. It is switched on and it reveals the room. With a black cloth, if I cover the light completely. Then 2 things happen, when you enter the room, you will not know objects in the room, you will not know the black cloth completely covers the light. Similarly if ignorance completely covers the consciousness, then you cannot know about the ignorance itself. Therefore, in sushupti, consciousness continues to shine along with ignorance. In sushupti, ignorance does not cover the consciousness completely. In spite of Atma remaining swayamprakasa in sushupti, consciousness coexists with agnyaanam. Not only Atma does not destroy ignorance it is nourishing ignorance by providing light to illumine ignorance (chaitanya daanam) and existence also. Avidhya is mithya and therefore does not have existence on its own. So sat and cit are both transferred. Therefore, Atma can have agnyaanam and therefore adyaasa is possible.

एतदेवाभिप्रेत्योक्तं वेदान्तेषु सामान्यरूपं स्वरूपचैतन्यं नाज्ञानविरोधि, किंतुपाध्यभिव्यक्तविशेषात्मकं चैतन्यमज्ञानविरोधीति। सर्वत्र व्याप्य वर्तमानमखण्डचैतन्यं सामान्यम्। अन्तःकरणवृत्त्यारूढचैतन्यं विशेषात्मकमिति विवेकः। अरण्यां व्याप्य वर्तमानोऽग्निः सामान्यः, सोऽनभिव्यक्तत्वान्नान्धकारविरोधी। स एव

काष्ठमथनेनोद्भूतरूपोऽभिव्यक्तो दीपवर्त्यारोपितो विशेषात्मकः सन्नन्धकाराविरोधी भवति।

Keeping this idea in mind alone, Vedanta talks of light 1 and 2. Light 1 general light of consciousness is not opposed to ignorance. However, light no 2 called knowledge is also consciousness, but not pure. It is associated with a particular thought. Vrutii sahita chaitanyam or vrutti jnanam. This knowledge can destroy ignorance. Two examples are given here. One right now: In the afternoon, sunlight falls on dry cotton. It does not destroy cotton. Suppose you take the magnifying glass and allow sunlight to converge on the dry cotton. It is now the destroyer of cotton. Sunlight is friend of cotton or not? You have to ask which sunlight. Similarly you should ask if this is pure consciousness or vrutti sahita consciousness. This light no 2 is opposed to knowledge. Light 1 is called general consciousness which is akhandam or undivided and all-pervading whereas light no 2, vrutti sahita one, pratibimba chaitanyam, or vrutti avacchinna chaitanyam, is not all pervading (located), can be only in a living being and only in the operational mind. This is vishesha chaitanyam. Example: Fire is of 2 types, saamanya agnihi and vishesha agni. Saamanya agni: One available in Arani before the churning (in potential form). Fire born out of Arani destroys the Arani. This is vishesha agni.

12th October 2013

Class 81

ND wants to establish that Atma can have ignorance coexisting along with the Atma even though ignorance is considered as darkness and Atma as light. Light no 1 (saamanya or svaroopam chaitanyam) and 2 (vishesha chaitanyam vrutti jnana roopa or vrutti aarooda chaitanyam) were discussed. Aroodam has 2 meanings which we will see later. Vrutti associated chaitanyam for now. Aranyam refers to the logs (not forest, please note). Fire principle that pervades the arani is saamanya, it is not active and it cannot remove darkness, it cannot burn anything. When it becomes active, when it is captured in the wick of the lamp, it becomes vishesha agni. It removes darkness.

एवं व्यापकं सामान्यं ब्रह्मचैतन्यमविरोध्यप्यज्ञानस्य, तदेव चैतन्यं विचारितवेदान्तप्रमाणजनित साक्षात्कारात्मकाखण्डब्रह्माकारान्तःकरणवृत्त्यारूढं सन्निशेषतया अज्ञाननाशहेतुत्वात्तद्विरोधि भवति। इत्तं च केवलचैतन्यं नाज्ञानविरोधि, किन्तु वृत्त्यारूढं चैतन्यं, चैतन्यविशिष्टा वृत्तिर्वाज्ञानविरोधितयोच्यते। आध्यपक्षेऽज्ञाननाशस्य चैतन्यं हेतुवृत्तिः सहकारिणी; द्वितीये तु तन्नाशे वृत्तिः साक्षाद्वेतुश्चैतन्यं साधकम्। इदं त्वच्छेदवादरीत्योक्तम्।

Extending the same principle, this general consciousness even though it is not opposed to ignorance, when the same consciousness is associated with aham brahmasmi vrutti, the aham brahmasmi vrutti after conducting the enquiry of mahavaakyam, known as saakshat kaara vrutti (sakshat kaara vrutti referred to aparoksha jnanam—I am Brahman – I part- understanding Brahman as myself-known as anubhavaha) also known as akanda brahmaakaara vrutti. This mixture has got the capacity to destroy ignorance (thought consciousness mixture). In this manner, pure consciousness is not the destroyer of agnyaanam, only vrutti sahita chaitantam is.

Now a hair splitting point. When you say mixture, you have to say which is important part. First ND says you can give importance to either of them. Depending on that the language is different.

- Consciousness backed by vrutti destroys ignorance.
- Vruuti is the destroyer backed by consciousness.

In the footnote, it says it is better to give importance to vrutti because vrutti is generated by Vedanta vicaraha. In all 3 states, consciousness was there. In the first one, chaitanyam is the destroyer of ignorance. Vrutti is only the supporting arm. In second option, in destroying ignorance, thought is primary. Chaitanyam is the secondary supporter of vrutti. Consciousness enclosed within vrutti-vrutti avaccinna chaitanya (arooda) destroys ignorance. This is explanation as per avaccheda vaadaha:

Abhasavaadaha:

आभासवादरीत्या तु सामान्यचैतन्यवद्विशेषचैतन्यमपि नाज्ञानविरोधि, किन्तु वृत्तिसहिताभासो वा आभाससहिता वृत्तिर्वाज्ञानविरोधितयोच्यते।

Abhaasa veda people (sub divisions within Advaita) say vrutti enclosed consciousness cannot destroy ignorance. Vruutti abhaasa chaitanyam can, consciousness reflected in the thought can. RC is vrutti sahita abhaasa chaitanyam. Vrutti and abhaasa reflection together destroy ignorance. Hair splitting, between vrutti and abhaasa which should be given importance. Same as before, you can argue either way, vrutti or RC. Either way vrutti is required. If vrutti is not there, vrutti sahita chaitanyam is not there, therefore ignorance will not go. Remaining thoughtless will not give any benefit. This is an important side note. Remaining thoughtless will not have any spiritual value. Self-ignorance will not help in any way. That's why we refute nirvikalpaka samaadhi. (niruddha avastha... all thoughts are eliminated) This samaadhi is utterly useless for destroying ignorance. During nidhidhyaasanam, we recollect what we assimilate during sravanam. Nidhidhyaasanam not meant to generate knowledge but to recollect knowledge. Thoughtlessness has no spiritual value, it reduces stress for sure. Others get freedom from you.

इत्थं शुद्धं स्वयंप्रकाशस्वरूपचैतन्यं नाज्ञानविरोधि। तत्तैश्चाज्ञानं स्वरूपचैतन्यमेवाश्रित्य वर्तते। तेनाज्ञानेनावृते आत्मनि बन्धाध्यासो युज्यत एव।

In this manner, the pure consciousness is not opposed to ignorance. They can coexist. Simple example: suppose I ask myself what is the time now? And I've not looked at the watch now, since I've not looked at the clock, I say I don't know. Time ignorance and consciousness coexist. Consciousness reveals time ignorance. I see the time. 7.44 AM. Now I've time knowledge because of the pramaanam. Vrutti and consciousness come together, I know the time, time ignorance is destroyed. Time (watch)Vrutti along with consciousness cannot coexist with time ignorance. This is the epistemology of Vedanta vidhyaa. Therefore, ND comes back to "anatma adyaasa is possible upon Atma", because condition no 5, ignorance is required for Adyaasam, and this ignorance coexists with Atma. Purvapakshi said 5th condition is not there. Ref: page 46, topic 71. Ignorance cannot be there in Atma, therefore condition 5 is not there, purvapakshi said.

Is the problem over? Purvapakshi raised one more problem wrt 5th condition. Page 46, topic 72. A subtle hair-splitting objection. Not only rope ignorance is required for snake superimposition, rope ignorance must be partial. Saamanya amsham..general part is understood. Specific part is not understood. “This is” is general part. After this is, later part is wrong. Ropeness is called specific part. In all superimposition, “this is” is right, general part. Specific part, ripeness is wrong. This is partial knowledge. In the case of rope, you can speak of 2 portions, “this is” idam amshaha and rajju amashaha which is vishesha amshaha. Purvapakshi says you can speak like this on 2 parts for rope, snake. Where as Atma is partless or divisionless. Like Akasa. When Atma doesn't have parts where is the question of partial knowledge or ignorance?

Now ND answers. We are going to say from the absolute angle, it is part less, from relative angle, we will talk of sat cit annanda amshaha. Vyavaharika angle. Sat is samaanya amshaha, other 2 are vishesha amshaha.

19th October 2013

Class 82

(९८) आत्मा सामान्यतो ज्ञातो विशेषतोऽज्ञातश्च-यतूक्तं सामान्यतो ज्ञाते विशेषतोऽज्ञात एव वस्तुन्यध्यासो जायेत। सामान्यविशेषधर्माभावान्निर्विशेषे आत्मनि ज्ञातत्वाज्ञातव्यपदेशोऽध्यासश्च नैव संभवतीति; तन्निरस्यते –‘अयमहमस्मि’ इत्यात्मास्तित्वानुभवस्तात्सर्वलोकप्रसिद्धः। आत्मा हि नाम स्वस्वरूपमेव। न ‘नाहमस्मी’ति कोऽपि प्रत्येति। किन्तु ‘अहमस्मि’ इत्येव सर्वः प्रत्येति अत आत्मानं सद्रूपेण सामान्यतो विजानाति लोकः। परं तु न कोऽपि ‘प्रज्ञानघनोऽखण्डानन्दस्वरूपो व्यापको नित्यशुद्धो नित्यमुक्तश्चाहम्’ इति विशेषरूपेणात्मानं जानाति। तस्माच्चिदानन्दादिलक्षणलक्षितत्वेन विशेषतो नात्मा विज्ञायते, किन्तु सामान्यतः सत्स्वरूपेण ज्ञायत एव। इदञ्च सर्वानुभवसिद्धम्। न चेदं केवलमुक्त्याऽपहनोतुं शक्यते।

पामरादिसर्वसाधारण्येन भासमानं सद्रूपमात्मनः सामान्यस्वरूपमित्युच्यते। केवलब्रह्मानुभवसिद्धचिदानन्दादिस्वरूपं तु विशेषरूपम्। अधिकदेशकालवर्ति यत्तत्सामान्यस्वरूपमिति न्यूनदेशकालवर्ति यत्तद्विशेषस्वरूपमिति च लौकिकपदार्थानां विवेकः। चिदानन्दयोरप्यात्मनः स्वरूपत्वादेवसद्रूपवत् चिदानन्दस्वरूपमपि व्यापकमेव वर्तते। अत एवात्मनः सत्तापेक्षयाऽऽनन्दादिकं व्याप्यमिति वा, आनन्दाध्यपेक्षया सत्ता

व्यापिनीति वा न शक्यते वक्तुम्। तथा चात्मनः सद्रूपं सामान्यं, चिदानन्दरूपं विशेषरूपमिति यद्यपि न सङ्गच्छते, तथाप्यात्मनः सत्तास्वरूपस्य प्रतीतिः सर्वलोकसाधारन्येनाविध्यादशायामपि जायते, नैवं चिदानन्दस्वरूपप्रतीतिरविध्यादशायां सर्वेषां जायते। केवलं चिन्मात्रनिष्ठायां ज्ञानिनां तु सदा सर्वाशप्रतीतिरस्ति।

Page 62 top line

यद्यप्यविध्यादशायां चैतन्यानन्दस्वरूपमप्यास्ते एव, तथाप्यविध्यया न तत् प्रतीयतैत्यविध्यमानवत्कृत्वा चैतन्यानन्दस्वरूपं परिच्छिन्नदेशकालवर्ति, सत्तास्वरूपं सकलदेशकालवर्तीति चोच्यते। परमार्थतो नैवास्ति सामान्यविशेषभावः, सच्चिदानन्दस्वरूपस्यात्मनः। अविद्वत्प्रतीत्यनुसारेण तु स कल्पते।

Atma agnyaanam is possible, he established. This is a rope. This is is a component (saamanya amsa) and rope is vishesha amsa. In semi darkness, "this is" is known. "this is" is revealed during agnyaana and gnyaana kaalam. Only vishesha amsa is displaced during agnyaanam. Now purvapakshi's contention is, rope has got amsadvayam, but in the case of Atma this is not true, because you declare Atma does not have parts. Therefore, partial ignorance is not possible.

Sat, Cit, Ananda are 3 (as though) parts from a vyaahaarika angle. Saamaanya amshaha is known even in ignorance as "I am". "I am Brahman" is not known (cit and ananda part), sat aham is known. Sat amsa is saamanya amsa. In VS, we take cit and ananda as vishesha amsa. ND raise the problem now. When we talk of sammanya amsa and vishesha amsa, saamanya amsa is more pervading (adhika desa kaala varti). Vishesha amsa is nyoona desa kaala varti. "This is" is saamanya because it can go with any object. Time wise also saamanya amsa is vaster than vishesha amsa. When you misunderstand rope as snake, at that time we say "this is snake", ropeness is not there when snakesness is there. Later when you say this is rope. Now when ropeness is there we say snakesness is not there. Vishesha amsa therefore has limited time. Samaanya amsa has more extension in terms of kaala also. ND says this is a general rule we all know very well. In the case of Atma, the 3 (sat, cit, ananda) amsas are svaroopam of Atma. All these 3 must be equally extensive as Atma is all pervading. Vishesha amsa

must be less extensive than saamanya amsa, but in the case of Atma, you can't say this. Even though, it is true that all 3 Amsas are equally extensive, from the stand point of the experience of the ignorant person, we assume that satamsa is saamanya amsa. Cidamsa and anandamsa appear less extensive. Well "is" we experience sat amsa. Although cidamsa and anandaamsa are there, experientially we don't feel these 2. So, we assume satamsa is more pervading. Cid amsa seems to pervade only living beings. Ananda seems to be least pervading. Only for a jnani, sat, cit, ananda seem to be equally extensive.

Insert here>>

Bhriuvalli anando brahmeti vya.. anande na jata... vijhanteeti (ananda) chandogya (yo vai bhooma)..

M: Paamaraadi.... The existent part of Brahman which is available as a common experience for all the people. The cidroopam and ananda roopam is known by only aparoksha jnani (brahma anubhavi) therefore known as vishesha roopam. This distinction is there with respect to worldly objects. Really speaking cid and ananda are part of the nature of Atma like the sadamsa, and therefore equally extensive. Therefore, you cannot say, existence is saamanya amsam and other two are vishesha, we are compromising at the time of teaching. In katopanishad, paranti kale.... Atma the saakshi chaitanyam is inside and others are extroverts and therefore they cannot see the saakshi inside, all these things are really wrong. Consciousness or Atma is not inside, but everywhere. Vedanta deliberately compromises for students. Even though all these 3 are equally extensive, the existence is there in sentient and insentient (non living things) objects. In the same manner, chaitanyam and ananda are not understood equally as all-pervading. Only jnanis know, that even non-living things have all 3. Cit and ananda are suppressed but not absent. Non manifest cit is not non existent cit. "yadhyapi" next page. Even though all 3 are there, because of ignorance that is not recognized. During the ignorance, the vishesha amsa of rope is not recognized. Matter is not there according to Vedanta. Matter is superimposed vishesha amsa at the time of adyasa. In the vision of jnani, matter does not exist. We treat it as though

cit and ananda amsa are absent. From the stand point of time, there is no saamanya or vishesha amsa for Atma. From the stand point of ignorant person, saamanya vishesha amsa is superimposed.

26th October 2013

Class

Topic 98 (९८) आत्मा सामान्यतो ज्ञातो विशेषतोऽज्ञातश्च

Last week I missed this, so I'm covering now.

(९८) आत्मा सामान्यतो ज्ञातो विशेषतोऽज्ञातश्च-यतूक्तं सामान्यतो ज्ञाते विशेषतोऽज्ञात एव वस्तुन्यध्यासो जायेत। सामान्यविशेषधर्माभावान्निर्विशेषे आत्मनि ज्ञातत्वाज्ञातव्यपदेशोऽध्यासश्च नैव संभवतीति; तन्निरस्यते –'अयमहमस्मि' इत्यात्मास्तित्वानुभवस्तात्सर्वलोकप्रसिद्धः। आत्मा हि नाम स्वस्वरूपमेव। न 'नाहमस्मी'ति कोऽपि प्रत्येति। किन्तु 'अहमस्मि' इत्येव सर्वः प्रत्येति अत आत्मानं सद्रूपेण सामान्यतो विजानाति लोकः। परं तु न कोऽपि 'प्रज्ञानघनोऽखण्डानन्दस्वरूपो व्यापको नित्यशुद्धो नित्यमुक्तश्चाहम्' इति विशेषरूपेणात्मानं जानाति। तस्माच्चिदानन्दादिलक्षणलक्षितत्वेन विशेषतो नात्मा विज्ञायते, किन्तु सामान्यतः सत्स्वरूपेण ज्ञायत एव। इदञ्च सर्वानुभवसिद्धम्। न चेदं केवलयुक्त्याऽपहनोतुं शक्यते।

There are no parts for Atma therefore no partial knowledge possible. ND says from paaramaarthika drushti there are no parts. From vyavaharika drushti, saamanya amsa and vishesha amsa are there. Samaanya is aham asmi known to all. Vishesha amsa is chidanandaropa. Only jnanis claim.

Purvapakshi has already raised elaborately this objection: page 46 topic 72. Now he summarises. Adyaasa is not possible. ND says, everybody experiences the "sad" amsa as aham asmi. (in advaita makaranda: ahamasmi...) . When a person says I am, it is referring to the essential nature of Atma only. Existence or "sat". Why can't you take Amness belongs to anatma. Ans: Anatma does not have amness at all because anatma does not have existence of its own. Nobody says, I am "non existent". Vishesha amsa is not known. Pragnyana Ghana. Everybody says I am conscious, they don't say I am consciousness. Jnani says I am the

happiness. Ignorant person says happiness is in the mind. Jnani says happiness pervades everywhere. Eternal purity is not known to all. Purvapakshi cannot question this which is known experientially. This cannot be negated by logic.

Next para done last week. Normally saamanya amsa is more extensive, vishesha is less extensive, but from agnyaani's angle, consciousness is less extensive and existence is more extensive. For jnani both are equally extensive. In the wall, consciousness is very much there, but no sukshma sareeram therefore no manifestation. From ignorant person's standpoint, saamanya amsa is revealed, vishesha is not, therefore, partial knowledge is there, therefore adyaasa is possible. VS will be beneficial for removing this.

परमार्थतो नैवास्ति सामान्यविशेषभावः, सच्चिदानन्दस्वरूपस्यात्मनः।
अविद्वत्प्रतीत्यनुसारेण तु स कल्प्यते। 'आत्मा निर्विशेषः' इत्यस्य सिद्धान्तस्य न
काप्यनुपपत्तिरनेन। यद्ध्यात्मनः सामान्यविशेषभावः पारमार्थिकोऽभ्युपगम्येत तदा 'आत्मा
निर्विशेषः' इत्यादिवेदान्तसिद्धान्तो बाध्येतैव। परंतु नैव तथाभ्युपगम्यते। किन्तु
सामान्यविशेषभाववानिवाविध्यया आत्मनो विभाव्यमानत्वादेवाज्ञजनबोधार्थं
सामान्यविशेषव्यवहारः कल्प्यते। इत्थं सत्ता रूपसामान्यस्वरूपेण विदिते
नित्यशुद्धबुद्धमुक्ताखण्डचिदानन्दाद्वितीयब्रह्मात्मना चाविदिते आत्मनि बन्धाध्यासः
संभवत्येव। आध्यासिकस्य च बन्धस्य ज्ञानान्निवृत्तिरपि युज्यते एव। अत एव ग्रन्थस्य
प्रयोजनमपि संभवत्येव।

We will introduce saamanya and vishesha abhaava and then we will negate. 2 levels and we have to reach level2. That's why we say don't ask questions initially. From the standpoint of the experience of an ignorant person, it is superimposed. Since it is only an initial assumption (atma has parts), don't base your final conclusion on this. If Vedanta says, there are 3 parts from paaramarthika drushti, then you must raise these objections. That's why we can speak about both dvaitam and advaitam because there are 2 levels of students. Advaitam is not absence of dvaitam, but in spite of dvaitam, Dayanandaswamiji says. Mastaani sarva Gita says this clearly. Only due to ignorance you have these 2 levels. Maya kalpita.... Dakshinamoorti stotram. For the sake of teaching ignorant people, veda comes down to their level. Like mother says mummum to a baby. Even jivanmukti

videhamukti beda is for beginners (adyaropa prakaranam). Senior students should not speak of this. In vivekachoodamani, Sankara speaks of Jivanmukti and then later on he says it is for beginners. Upashanta jagajiva... advaita makarandam.

In this manner, the saamanya sadamsam is known. Cidananda amsaha is also known. 5th condition is successfully fulfilled. Bandhadyasa is there and can go by knowledge. You cannot hit and destroy rope snake. (or you chant garuda mantra). We need tarati shokam atmavit. This samsara in the form of adyasa will be destroyed through atma jnanam. Through jnanam ONLY, moksha will come. Purushasuktham meaning should be known not for abhishekam. Therefore, Vicarasagara grantha has prayojanam, one of the anubhanda chatushtayam. Now, we can start VS.

Topic 99 (९९) पूर्वपक्षसङ्ग्रहः

(आ. ९९-१०६) कर्मणा मोक्षो न सिद्ध्यति-

(९९) पूर्वपक्षसङ्ग्रहः- मुमुक्षुणा निषिद्धानि काम्यानि च वर्जयित्वा नित्यनैमित्तिकानि कर्माणि प्रायश्चित्तरूपानि च कर्माण्यवश्यमनुष्ठेयानि। निषिद्धकर्माभावान्न हीनलोकप्राप्तिः । काम्यकर्माभावान्नाप्युत्तमलोकप्राप्तिः । नित्यनैमित्तिककर्मानुष्ठानवन्यप्रत्यवायरूपपापं तदनुष्ठानेन नैवोत्पद्यते। इह जन्मनि जन्मान्तरे वा प्रागनुष्ठितानि पापानि सर्वाण्यपि साधारणासाधारणप्रायश्चित्ताभ्यां निश्शेषं विनश्यन्ति। नित्यनैमित्तिककर्मानुष्ठानलक्लेशैरपि सञ्चितानि निषिद्ध कर्माणि विनश्यन्ति। सञ्चितकाम्यकर्माण्यपि मुमुक्षोरेदानीं तत्फलेच्छाया निवृत्तत्वात्स्वफलं न प्रयच्छन्ति। तस्मान्मुमुक्षोरनायासेन विनैव ज्ञानं जन्माभावरूपमोक्षः सिद्ध्यतीति।

Purvapakshi had earlier said 5 conditions are required. That part was discussed. Samskara, next 3 really not required, 5th condition is fulfilled. There janena moksha is possible. Now 2nd part. Purvpakshi said, karma alone can give moksha. Aikabhavika vaadaha. Topic 66 to 72...part 1, Part 2—aikabhavika vaadaha: topic 73 to 81. Now ND is taking this 2nd part. ND feels we would have forgotten. Therefore, aikabhavika vaada summary in topic 99. Therefore, purvpaksha sangraha.

Mumukshu should avoid nishiddha and kaamya karma according to purvapakshi. Nitya, naimitika and prayaschita must be done. When nishiddha is avoided, no paapam and lower janmas will be avoided. By avoiding kaamaya karma, you avoid punyam also. Higher lokas will not come. Nitya naimitika must be done. Omission causes pratyavaya paapam. Therefore, pratyavaya paapam is also avoided. All punya papa balance must become zero. All sancita paapam, including the sancita paapam acquired upto this age in this jnama (according to purvapakshi), must be eliminated through prayaschitam(general prayaschitam..ganga snanam, naama sankeertanam); and special ones as advised by astrologers). Even if something lingers, when this person performs nitya naimittika karma, he has to take physical strain, that experience will led to exhaustion of the remnant sancita paapam. In Kerala, they remain in wet clothes and get sick also sometimes. What happens to sancita punyam? We will see in next class.

Class 84

9th November 2013

Topic 99 contd.

Jnanam cannot give moksha. 2nd contention is karmana mokshana..topic 73 to 81-by purvapakshi. This is what ND is refuting. Aikabhavika vaadaha. Karma balance will become nil as per this. How to manage this was the subject. Now ND is first summarizing what Purvapakshi stated.

1: Avoid kaamya and nishiddha karma (you avoid accumulation of punyam and paapam), you avoid swarga and lower lokas.

2: Nitya naimittika and prayaschita must be done. If not done, omission will produce a special paapam or pratyavaaya paapam.

How to handle all accumulated karma? General and specific prayaschittam. General: ganga snanam etc. Specific prayaschittam for not performing shraaddam for ancestors etc. Prayaschittam for sanchita paapam. One more point: When you perform nitya

naimittika karma involves physical strain also, no eating until shraaddam is over. The strain of performing nitya naimittika karma will neutralize sancita paapaani. For sanchita punyam, when the punyam wants to give a pleasure, when mumukshu takes sankalpa and says he is not interested in punyam, as he does not receive the punyam, it goes back. At the time of death, karma account will show zero balance.

Therefore, for mumukshu without any effort, no need to attend class (VS) he will attain liberation (no punar janma).

Vedanta also defines Moksha as “without janma”. Second definition is abiding in one’s own nature. Second one becomes the right one later on. Because there is no such thing as avoidance of janma.

Hereafter, ND has to refute one by one.

Topic 100 नित्यनैमित्तिकाभ्यां स्वर्गफलं स्यादेव

(१००) नित्यनैमित्तिकाभ्यां स्वर्गफलं स्यादेव- बिना ज्ञानं कर्मणैव मोक्ष इत्येतन्न युज्यते। नित्यनैमित्तिककर्मणामपि फलावर्ष्यंभावनियमस्य तत्र तत्र भाष्येषु युक्त्या प्रमाणेन च सम्यङ्निरूपितत्वात्। अतो नित्यनैमित्तिककर्मभिः प्राप्येतैवोत्तमलोकः फलम्, न तु जन्माभावः सिद्ध्यति। नित्यनैमित्तिककर्मणां फलानभ्युपगमे तद्वोधकवेदो निष्फलो भवेत्। यदि नित्यनैमित्तिककर्मननुष्ठानात्पापं जायेत, तदा तदनुष्ठानात्पापानुत्पत्तिस्तत्फलत्वेनेष्येत। न च नित्यनैमित्तिककर्मननुष्ठानात्पापं जायते इति वक्तुं युक्तं, अभावाद्भावोत्पत्त्यदर्शनात्।

ND is refuting topic 76 here. “Without jnanam, moksha can be attained through karma” is not logical. One of the purvamimashaka’s argument is performance of nitya naimittika karma will not give benefit, if you avoid, it will give paapam. ND says, definitely there will be punyam, this has been established by Sankaracharya in the prasthaanatraya bhashyam.

Quote>> insert here Chap 18 Gita..yagna, daana..., etamyapitu..sangam tyaktva

In this shloka, you do nitya naimmitika without seeking material result, Krishna says. Therefore, there is result. Krishna says do it nishkaama way. Sankara argues this out. Nitya naimmitika karma will give results. According to Gitabhashyam this has been established that Nitya naimittika karma will produce benefit. One will get punyam. Non performance will produce paapam. If you don't accept nitya naimittikas phalam, then it is like you don't accept veda. "If omission of nitya naimittika karma will produce pratyaya vada paapam, doing it will avoid pratyapaapam' was what purvapakshi says. In taiteeriya bhashyam in shishavalli we had an elaborate discussion.

Omission of nitya naimittika karma will produce paapam is not logical. Because omission of karma is a non existent entity. How can omission of a karma produce a paapam which is an existent entity.

तेषामननुष्ठानमभावः, पापञ्च भावरूपम्, न ह्यभावाद्भाव उत्पद्येत। तस्मान्नित्यनैमित्तिककर्माननुष्ठानात्पापोत्पत्तिवचनमसङ्गतमेव। नित्यनैमित्तिककर्माननुष्ठानात् पापोत्पत्त्यभ्युपगमे "कथमसतसज्जायेत" (छा. ६.२.२) "नासतो विध्यते भावो नाभावो विध्यते सतः" (भ . गी. २.१६) इत्यादिश्रुतेर्भगवद्वचनस्य च विरोधः स्यात्। तस्मान्नित्यनैमित्तिककर्माननुष्ठानरूपाभावाद्भाव रूपपापोत्पत्तिरनुपपन्नैव। इत्थं च नित्यनैमित्तिककर्मणां प्रत्यवायानुत्पत्तिरेव फलमिति वचनमसङ्गतम्, विनापि नित्यनैमित्तिककर्माणि पापानुत्पत्तेः सिद्धेः । किञ्च, नित्यनैमित्तिककर्मणां स्वर्गादिफलानङ्गीकारे निष्फलानि तानि स्युः, निष्फलं कर्म विदधच्छास्त्रमपि विफलं भवेत्। तस्मान्नित्यनैमित्तिककर्मणां स्वर्गादिफलमवश्यमभ्युपगन्तव्यमेवेति सिद्धम्।

Pratyavaaya paapam is existent entity. From omission, paapam cannot come. Pratyavaya papa utpati is wrong. If you go on insisting on this, it goes against pratyaksha and sastram. Purvapaksha mimasha accepts sastram. Upanisad: cha 6.2.2: How can a thing be born out of a non existent thing? Bhagavadgita : smruti...naasato bhavate... non existent become existent, existent cannot become non existent. Omission cannot become paapam. All these statements will get contradicted if you go with purvapakshish statement. Then repetition. You say nitya naimmitika is to avoid of paapam, production of paapam not possible, then where is avoidance. Non performance will also avoid the production of paapam. Sastra is prescribing

a futile karma if it does not produce any results. This is not correct. 21 yagnas are prescribed as compulsory karmas. It cannot be waste. This will raise another question which is not discussed here. Taiteriyā bhashyam we discussed.

ND said, omission of nitya naimmitika karma does not produce paapam. Many people will start avoiding nitya naimmitika karma. No guilt of not doing sandhyavandanam. Sankaracharya in this bhashyam says, when purvapakshi says we will refute, but in general we will argue that by not doing you will incur paapam. Akarane pratyavaayaha asti. Tai bhashyam

Essence: Omission will not produce paapam, by the omission paapam accumulation will take place. How? We are exhausting the prarabhdha karma in this janma. Nitya naimmitika is used to neutralize some of the fructifying prarabhdha paapam. When I don't do nitya naimmitika karma, fresh paapam won't get produced, but neutralizing will not take place. Its like taking a bath. When I omit nitya naimmitika karma, I have not cleaned the paapam. Fresh paapam won't be produced. This accumulation we call pratyavaaya not the production of fresh paapam. Its like not taking bath. Omission of bath will not produce impurity, yesterdays impurity will not get cleaned. We say it does not produce paapam, purvapakshi says it produces paapam. That's the difference.

Class 85

16th November 2013

ND is elaborately refuting aikabhavika vaadaha. ND says nityanaimmitika karma will produce svarga loka phalam. Briha 1.5.16..karmanaa pitru lokaha. Therefore, both views of Purvapakshi are wrong (on paapam and punyam)

Topic 101 (१०१) प्रायश्चित्तादखिलसञ्चितपापक्षयासंभवः-

(१०१) प्रायश्चित्तादखिलसञ्चितपापक्षयासंभवः-

यदुक्तं

साधारणासाधारणप्रायश्चित्तात्सकलाशुभकर्मक्षयो भवतीति, तन्न संभवति।
विचित्राण्यनेककल्पानुष्ठिताशुभकर्माण्येकस्मिन्नेव जन्मनि न युगपत् प्रायश्चित्तेन विनश्येयुः।

सकलपापक्षयकरत्वेनोक्तगङ्गास्नानेश्वरनामोच्चारणादिसाधारणप्रायश्चित्तमपि चित्तशुद्ध्यादिद्वारा सकलपापक्षयकरज्ञानोत्पत्तिहेतुत्वाद्गौण्या वृत्त्या पापक्षयकरमित्युच्यते, न तु साक्षात्। सकलपापानां युगपत् साक्षान्नाशकन्तु ब्रह्मज्ञानमेव। “क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे,” (मु २.२.८) “ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा” (भ.गी.४.३.७) इत्यादिश्रुतिस्मृतिभ्यः।

Purvapakshi said all sancita paapam can be destroyed by saadhaarana and asaadharana (general and specific) prayaschittam. Now ND says these cannot be destroyed at all because they are accumulated over several janmas. They are many and of varied types. Refer Topic 77 and 78. Note an aside rule, you can do prayaschitta karma only for fructifying prarabhdha. Sancita will never fructify in this janma. Even if you assume this is possible, the number is too much and accumulated over infinite janmas. ND also gives an important message. Our sastras says, when you do ganga snanam or naama uccaranam all paapams will be destroyed. Ligashtakam..sancita papa vinashana lingam. ND says don't take all these literally. It is exaggeration (arthavaada). It is allowed. One vishnusahasranaama parayanam will give moksha etc. Gauna vaakhyam meaning figurative statements. Naama uccharanam will lead to citashuddhi etc (guru prapti, sravana prapti,etc). After shra, man, nidhi, he will get jnanam. If all the sancita, prarabhdha, aagami paapam has to be destroyed, it can happen only under one condition, brahma jnanam. Sastram is the pramaanam for this. In quote>> aparokshanubhooti, Sankaracharya points out that karmaani refers to minimum 3 (not 2 as in English language). Smruti: Only the fire of knowledge all the karmas. From jnanis view point, prarabhdha karma is also as good as destroyed. All sancita karmas can be destroyed is also wrong.

Topic 102 सञ्चितकाम्यकर्माण्यज्ञस्यावश्यं फलं प्रदध्युः

(१०२) सञ्चितकाम्यकर्माण्यज्ञस्यावश्यं फलं प्रदध्युः - यच्चोक्तं जन्मान्तरसञ्चितकाम्यकर्माणि, इदानीं मुमुक्षोः तत्फलेच्छाभावमात्रेण न फलाय कल्पन्त इति, तदप्यसङ्गतमेव। तथाहि कर्मरूपबीजादङ्कुरद्वयं जायते, अदृष्टं वासना चेति।

धर्माधर्मयोरदृष्टमिति नाम। शुभकर्मणः शुभवासना धर्मरूपोऽङ्कुरश्च जायते। अशुभकर्मणोऽशुभवासना अधर्मरूपोऽङ्कुरश्च जायते। शुभवासनया पुनरपि शुभकर्मणि प्रवृत्तिर्जायते। तादृशशुभकर्मजन्येन धर्मेण सुखोपभोगो जायते। एवमेवाशुभवासनया पुनरप्यशुभकर्मणि प्रवृत्तिः, तादृशाशुभकर्मजन्येनाधर्मेण दुःखोपभोगश्च जायते। इत्थं वासना चादृष्टश्चेत्यङ्कुरद्वयं कर्मरूपबीजाज्जायते। तत्र वासनारूपोऽङ्कुरः उपायेन नश्यति।

Sancita paapam was dealt with in the previous topic. (cannot be destroyed)
Now Sancita punyam. This cannot be destroyed by prayaschittam. How to avoid. Purvapakshi said, say I am not interested in sancita punya phala anubhavaha: It's like an unreceived letter. Topic 79..this was said. Being refuted in topic 102. Like MS who used to donate the reward back to the organizers. That's not acceptable, sancita punyam will produce results. Now a very interesting message. Not given anywhere else. Every karma produces 2 types of phalam. It produces adrushtam and vaasana. A habit of dong sandhyavandanam. Inclination due to habit is vaasana. Adrushtam is the name of punyam and paapam. Vaasana is different from punyam and paapam. From shubha karma or punya karma, shubha vaasana and punya phalam will arise. How will they differ? Vasana will influence the future kartaa pushing him to do the same action again and again. Cigarette smoking, health getting affected is karma phalam, habit is also getting formed. Everyday he will look for cigarette.

Karma phalam will not affect the kartaa but the bhoktaa. Because of shubhavaasana, again and again kartaa is goaded to do the same karma again and again. Like class addiction. Punyam will affect the bhoktaa. Similarly due to ashubhavaasana, karta will do same ashubha karma again and again. Paapam will give suffering to bhoktaa. In this manner, vaasana and adhrustam, both of them are born out of karma. NS now says, you can only neutralize the vaasanas, you cannot do anything to adrushttam. Vaasana can be neutralized by a method, by developing shubha vaasana, forcing yourself going away from ashubhavaasana place. Instead of going to club go to naamasankeerthanam. You can jump but develop good vaasana. Because vaasana belongs to current janma. Punya papa karma you have to go through. Suppose a person commits suicide, the remaining papa karma

will not go away. In next janma you have to go through this as well as paapam due to suicide also.

अदृष्टरूपोऽङ्कुरस्तुनादत्वा फलं विनश्यति केनचिदप्युपायेन। अयमेव शास्त्रसिद्धान्तः।
अशुभकर्मणो जायमानशुभवासनारूपोऽङ्कुरः सत्सङ्गाध्युपायैर्विनश्यति। शुभकर्मणो
जायमानशुभवासनारूपोऽङ्कुरः दुस्सङ्गादिना विनश्यति। शस्त्रीयसर्वपुरुषार्थसाधनैः
स्वाभाविकप्रवृत्तिहेतुवासनाः विनश्यन्ति। अतः पुरुषार्थसाधनानुष्ठानमपि सफलमेव।
भोगहेत्वदृष्टन्तु भोगं विना न विनश्यति। तस्मात् 'स्वं फलमदत्वा नैव कर्म क्षीयत' इति
शास्त्रोक्तं न विरुद्ध्यते।

Adrushta roopa phalam without giving sukha dukha anubhavaha, it can never go away. Even though dharma sastra, do give prayaschitta karma and we do have a free will and can try to destroy punya paapam, ND wants to say we can destroy these, but not all of them or totally. My talk: Can prayer change the fate? It depends on the type of papa karmas. Prayaschitta can never destroy all the karmas.

23rd Nov 2013

ND has refuted the Purvapakshi's statement, "sancita paapam can be eliminated through saadhaarana and asaadhaarana prayaschittam". Now Sancita punyam. PP also said, 'Sancita punyam has to be accepted by the person receiving it' like reward acceptance. ND is refuting this. He says Karma phalam will always be produced whether it is punyam or paapam. Mumukshu cannot refuse to accept this. ND also explained the concept of vaasana and adhrushta phalam. Due to vasana, the karta will repeat the good karma like sandhyavandanam again and again. Vasana cannot produce karma, it will produce raga or dwesha. We don't have control over prarabhdha karma, it will produce favourable or unfavourable results. Ashubha vaasana will be replaced by shubha vaasana through free will. "Yoga vashishta" praises free will. (34000 shlokas, that's the problem). This text repeatedly condemns fatalism. Briha Upa... tamvidya karmaani.. ... purvapragnyaacha. The vaasanas are hiding in the sub-conscious mind. Even if you are a jnana nishtaa, it is said continue with the karmas prescribed for that ashrama. These will neutralize the ashubhavaasana even if present. Kamya karmas do not produce ashubha vaasanas, since they are

methods of legitimately fulfilling our worldly desires. Adhrustam refers to sancita adhrushtam, unlike the vasanas, will give you next janma. If sancitam should go away, only jnanam can help. 'Without giving its phalam, sancita karma cannot be exhausted otherwise'. It is said in smruti this way, often quoted.

इत्थमज्ञानां फलभोगमन्तरा न विनश्यति कर्म। ज्ञानिनां त्वन्तरापि फलभोगं कर्म निश्शेषं समूलं विनश्यति। यस्मात् कर्ता कर्म फलञ्चेत्येतत् त्रयमपि न परमार्थतोऽस्ति। अपि त्वविध्यया स्वप्नवत्कल्प्यते। अस्या अविध्यया ज्ञानं विरोधि। तस्मादविध्याकल्पितानि कर्मादीन्यपि ज्ञानेन नश्यन्त्येव। यथा निद्रया कल्पितस्वप्नोपलब्धपदार्थाः जाग्रति निद्राक्षये नोपलभ्यन्ते, तथाऽविध्यारूपनिद्रया प्रतिभामानकर्मकर्तृफलात्मकत्रिपुट्यपि ज्ञानात्मकजाग्रदुपलब्धयामविध्यानिवृत्ताभावीभवति। न ह्येतेषां ज्ञानमन्तरा निश्शेषतो नाशः कदापि संभवति।

In this manner, without experiencing the karmaphala in future janmas, sancita karma will never go away. Jnaninam in Caps, note. For jnanis, all the karmas, especially sancita karma, along with the cause of karma. The karta, karma and phalam, all three referred as triputi (although popularly it is subject, object, instrument), they are not paaramaarthika satyam. Moola vidhya and avidhyaa karanam(the triputi) can be removed by jnanam, adhistana jnanam. Because of nidra, waker's avidhya , all the things experienced in svapna, when I wake up the waker's avidhya (all dream objects) are destroyed. Similarly, in jagrat avastha, maya related avidhyaa is there. When I wake up to the fact tha I'm turiyam, this moola avidhya is gone. Difference, when I wake up from dream, dream world disappear. It is a natural process. Spiritual awakening is not natural. It is due to shravana, manana, nidhidhyaasanam. Also, jagrat prapanca does not disappear. If jagrat prapanca disappears, no jnani can become a Guru.

किञ्चेदानीं भोक्तुरिच्छाभावमात्रेण सञ्चितकर्मफलभोगो यदि न जायेत, तदेश्वरसङ्कल्पो मिथ्या भवेत्। 'फलोपभोगमन्तराऽज्ञानां कर्म न नश्यति' इतीश्वरसङ्कल्पः। भोक्तुरिच्छाभावमात्रेण कर्मफलनाशाभ्युगमे ईश्वरसङ्कल्पो मिथ्यैव स्यात्। ईश्वरः "सत्यकाम सत्यसङ्कल्पः" (छा, ८.१.५, ८.७.१.) इति हि श्रुतिः। तस्मादिच्छाभावमात्रेण सञ्चितं काम्यकर्म न फलिष्यतीति विरुद्धमेवोच्यते।

A doubt may come. Sancita karma may be continuing vyavahaarically like prarabhdha karma and punarapi jananam and maranam may be continued. How do you know sancita karma is wiped out and prarabhdha is falsified? We then ask, sancita karma is not available for our pramaanam. It is apaurusheya vishaya. Our fundamental rule is if you have a problem which cannot be resolved by pratyaksha or anumaana, we need to go to third umpire, that is sastra alone. We accept based on Sastra alone. Sastra says, punar janma naasti. If I give any logic, it is not independent, but based on Sastra only. Prarabhdhaa is not destroyed as per Sastra, it talks of a jnani continuing to exhaust the prarabhdha. ND says, it is Iswara's sankalpa instead of saying Sastra. Therefore, manushya can't say I don't want Sancita, this will go against Iswara sankalpa.

Class 87

30th November 2013

ND is analyzing the Aikabhavika vaadaha. He is discussing the sancita punya phalam. In topic 79, sancita punyam won't come to a mumukshu if he does not want (icchaabhaava) was what Purva pakshi said. Sastra says only for a jnani sancita punyam won't be there.

अपि चेच्छाभावमात्रेण सञ्चितं काम्यकर्म न फलाय कल्पते इति चेत् तर्ह्यशुभकर्मणोऽपि फलं न कस्यचिदपि संभवेत्, अशुभकर्मफले दुःखे कस्यापिच्छानुदयात्। तस्मज्ज्ञानाभावे कर्मफलाभावो न केनचिदप्युपायेन संभवति। अवश्यं च कृतं कर्म स्वफलं दध्यादेव।

ND says if we can avoid sancita punyam, same will apply to sancita paapam. We can avoid sancita paapam by not wanting it. In the case of dukham which will be caused by sancita paapam, who will want? Therefore, this argument will not hold water. Therefore, you can never avoid sancita paapam or punyam as long as you are agnyaani.

Topic 103 ज्ञानं विना कर्मफलं न नश्येत्

(१०३) ज्ञानं विना कर्मफलं न नश्येत् – कर्मानुष्ठानकाले निष्कामस्य पुरुषस्य फलेच्छाभावात् कर्म फलाय न कल्पते इति वेदान्तनिश्चयो यथा, तथैवैकभक्तिकवादे

कर्मानुष्ठानानन्तरमपि यस्य पुरुषस्य सञ्चितकर्मफलेच्छा निवर्तते तस्य मुमुक्षोः कर्मफलं न जायते इति यदुक्तं पूर्वं, तद्वेदान्तसिद्धान्तानभिज्ञतयैवोक्तम्।

In topic 79, Without ichaa, no phalam is a principle. Purvapakshi says this has been used in sastra “कर्मानुष्ठानकाले निष्कामस्य पुरुषस्य फलेच्छाभावात् कर्म फलाय न कल्पते”. When I use, you are criticising. ND says we do have such a siddhanta. In the context of nitya naimmitika karma, it is compulsory. Nitya karma can be used for either worldly or spiritual results. Worldly results means sakaama nitya karma and phalam. When used for spiritual results, it is nishkaama nitya karma and phalam. Veda says if you do it as nishkaama nitya karma, you don't get sakaama nitya karma phalam through icchabhaavaha. We say thus icchaa bhava can be used only for avoiding nitya naimmitika karma phalam. You cannot extend this to sancita paapam also as you have done in topic 79.

फलाभिसन्ध्यनभिसन्धिपूर्वकं कृतवतोरुभयोरपि कर्माविश्यं फलं ददात्येव। तत्र निष्कामनयानुष्ठितं कर्म मुमुक्षोश्चित्तशुद्धिमात्रं फलं जनयेत्। फलाभिसन्धिपूर्वकमनुष्ठितं सकामस्य कर्म भोगरूपमेव फलं प्रयच्छति, न तु चित्तशुद्धिम्। निष्कामनयानुष्ठितं कर्म मुमुक्षोः सत्त्वशुद्धिश्रवणादिद्वारा अपरोक्षज्ञानं जनयति, न तु काम्यफलं। निष्कामनया कृतमपि कर्म श्रवणाध्यभावाद्वा, कारणान्तराद्वाऽनुत्पन्नज्ञानस्यानिच्छतोऽपि भोगपरूपफलं प्रयच्छत्वेति वेदान्तसिद्धान्तः। तस्माज्ज्ञानाभावे फलमदत्त्वा नैव कर्म क्षीयते।

2 people do agnihotram, one for kaamya karma phalam and another for cittha shuddhi. Assume. For the first worldly benefit will come, saadhana chatushtayam won't come. Only second person will get saadhana chatushtayam. The first one will even get swargam. Watch your mind when you do namaskaaram. Desire and opportunity for Vedanta class will come for the second type. Suppose a person does nishkaama karma and gets chitashuddhi and he has to use this for Guru prapti and he does not use for this purpose, then also he will get worldly pleasures only. One will have to visit svarga and come. Therefore, as long as jnanam is not there, you can never avoid karmaphalam.

Topic 104 (१०४) नित्यनैमित्तिकानुष्ठानजक्लेशः सञ्चितपापफलमिति न

(१०४) नित्यनैमित्तिकानुष्ठानजक्लेशः सञ्चितपापफलमिति न –
नित्यनैमित्तिकानुष्ठानजनितक्लेशस्य पूर्वसञ्चितनिषिद्धकर्मफलरूपत्वात् तेषां न पृथक्
फलमस्तीति यदुक्तं, तन्न। सञ्चितनिषिद्धकर्मणामनेकप्रकारत्वात् तत्फलस्य दुःखस्याप्यनेक
विधत्वनियमात्कर्मानुष्ठानजनितक्लेश एव तेषां फलमिति वक्तुं न शक्यते।

In topic 81, another idea was presented. (earlier we negated saadhaarana
asaadhaarana prayaschittam). Doing nitya naimmitika itself involves pain.
This pain will cancel all sancita paapam. This I cannot accept because
sancita paapam is of varying degrees, whereas pain of nitya naimmitika
karma is uniform.

Topic 105 सञ्चितसकलकाम्यकर्मफलं नैकेन शरीरेणानुभवितुं शक्यम्

(१०५) सञ्चितसकलकाम्यकर्मफलं नैकेन शरीरेणानुभवितुं शक्यम्—किञ्च,
सकलसञ्चितकाम्यकर्मणां फलत्वेन समुच्चित्यैक्यमेव शरीरं जायते इति यत्पूर्वमुक्तं, तन्न
संभवति। सञ्चितनानाकाम्यकर्मणामनेकवितुद्वयफलत्वात्तेषां फलमेकनैव जन्मनाऽनुभवितुं
न शक्यते। एकस्मिन्नेव जन्मनि युगपदेव नानाशरीरैः सकलभोगाननुभवतीति तु
सिद्धयोगिविषये घटते, न त्वितरस्य विषये। सिद्धयोगिनोऽपि ह्यष्टैश्वर्यादिसर्वसिद्धसामर्थ्ये
सत्यपि विना ज्ञानं न मोक्षः सिद्ध्यतीति वेदान्तसिद्धान्तः।

Assume all sancita paapam and punyam will get exhausted in one janma for
such a mumukshu. This is also not possible because you require different
types of shareerams, how can you exhaust in one janma. Another
suggestion was made, we can have multiple shareerams in one janma, this
is possible only for certain yogis. Even in the case of sidha yogi, though they
can take multiple bodies, they cannot exhaust infinite sancita paapam and
punyam in one go. Therefore, without jnanam, moksha is not possible.

Topic 106 निष्कृष्टार्थस्तु

(१०६) निष्कृष्टार्थस्तु—इत्थं च काम्यकर्माणि निषिद्धकर्माणि च विहाय
नित्यनैमित्तिककर्माण्यनुतिष्ठतोऽज्ञस्य तत्तन्नित्यनैमित्तिककर्मणां फलानुभवाय,
जन्मान्तरार्जितशुभाशुभकर्मणां फलानुभवाय च प्रत्येकमनेकशरीराण्युत्पद्येरन्नेव, न तु
मोक्ष संभवेत्। तस्माज्ज्ञानद्वारा बन्धनिवृत्तिरेवास्य ग्रन्थस्य प्रयोजनमिति युक्तमेवोक्तम्।
यथा स्वप्ने उपलभ्यमानमिथ्यावस्तु जाग्रत्प्रबोधमन्तरा न निवर्तते,

तथाऽविध्यादशायामुपलभ्यमानमिथ्याप्रपञ्चोऽपि ज्ञानात्मकजागरणमन्तरा न निवर्तेति सिद्धम्।

Objections wrt prayojanam answered now. 83 to 106. Conclusion now. The message is even if you avoid kama and nishiddha karma, and you confine to nitya naimittika karma as long as you are agnyani, nitya naimittika karma will produce punyam. You have to take janma. Also, all sancita karmas are there and therefore you have to go through several janmas. Moksha is not possible through aikabhavika vaada. Advaita jnanan and this freedom from samsara is the benefit of Vicarasagara. Just as dream problems will not totally end without waking, similarly waker's problem will never end without spiritual knowledge. Spiritual awakening ज्ञानात्मकजागरण

Topic 107 (१०७) आक्षेपः

(आ. १०७-१०८) संबन्धविषयकाक्षेपः समाधानं च-

(१०७) आक्षेपः -- अधिकार्याध्यसिद्धेर्न संबन्धोऽपि सिद्ध्यति। तथा हि, (१) विषयासिद्ध्या ग्रन्थविषययोः प्रतिपाद्यप्रतिपादकभावरूपः संबन्धो न सिद्ध्यति। (२) अधिकारिफलयोरभावाञ्चानयोः प्राप्यप्रापकभावरूप संबन्धो न सिद्ध्यति। (३) अधिकार्यसिद्ध्या अधिकारिविचारयोः कर्तृकर्तव्यभावरूपसंबन्धो न सिद्ध्यति। (४) निष्फलत्वाज्ज्ञानस्य ग्रन्थज्ञानयोर्जन्यजनकभावः संबन्धोऽपि न सिद्ध्यति। सफलं च वस्तुत्पद्येत न निष्फलं, ज्ञानं तु पूर्वोक्तरीत्या न सफलम्। (५) किञ्च ज्ञानस्य स्वरूपासिद्ध्यैव न ज्ञानग्रन्थयोः संबन्धो घटते। सिद्धान्ते हि जीवब्रह्माभेदनिश्चय एव ज्ञानमित्युच्यते। जीवब्रह्माभेदासंभवादेव स च निश्चयो मृषेति प्राग्विषयप्रस्तावे आक्षिप्तत्वाभेदनिश्चयरूपं ज्ञानं न सिद्ध्यति। इत्थमधिकार्याध्यनुबन्धचतुष्टयासिद्ध्याऽस्य ग्रन्थस्यारम्भो विफल, इति।

We talked about lot of relationships and purvapakshi said there was no adhikari, vishaya and prayojanam, so no relationship. Topic 49 (or 39) of first chapter end. Vicarasagara text and jivabrahma aikyam cannot have relationship. Since the seeker and your moksha are not there, therefore no relationship between enquirer enquired. Similarly, text book and knowledge, producer produced relationship is not there. The knowledge is not useful either. We said fruitless knowledge will be produced, now PP

says no knowledge is possible (jnanam or jivabrahmaaikyam). PP says no relationship.

Topic 108 समाधानम्

(१०८) समाधानम्—पूर्वोक्तप्रकारेण ग्रन्थस्याधिकारिविषयप्रयोजनानां श्रुतियुक्त्यनुभवैः प्रसाधितत्वाद्देष्टां संबन्धोऽपि संभवति। तस्मादस्य ग्रन्थस्यारम्भः शक्यत एव कर्तुम्।

Now ND says, I've established adhikari, vishaya and prayojanam, therefore relationship possible. Therefore, VS has anubhanda chatushtayam is there. We can begin Vicarasaagara.

इति श्रीवासुदेवब्रह्मेन्द्रसरस्वतीविरचिते विचारसागरे अनुबन्धानां विशेषतो निरूपणं नाम द्वितीयस्तरङ्गः ॥

VICHARA SAGARAM

विचारसागरम्

(श्री वासुदेव ब्रह्मेन्द्र सरस्वती स्वामिगल्)

Based on the lectures by
H.H. Swami Paramarthananda
(transcribed-Not edited by Swamiji)

Chapter 3

To any vedantic student who finds these notes useful.

Please send in any corrections/feedback to sivaraman.rama@gmail.com

Hari Om

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सुखं नित्यं स्वप्रकाशं व्यापकं नामरूपयोः।

अधिष्ठानं बुद्ध्यबोध्यं बुद्धेर्द्रव्यत्तु निर्मलम्॥१॥

अपारं सर्ववेदान्तवेध्यं प्रत्यक् परं महः।

तदेवाहं न मत्तो न्यदिति मे निश्चिता मतिः॥२॥

Class 87

Chapter 3

7th dec 2013

We completed the second wave in the ocean of enquiry. The author Sri Nischala Das has analysed anubhanda catushtayam. In the first chapter, sammanya vicara was dealt with. In chap 2 vishesha vicaraha. The author Sri Nischala Das shows that through Chapter 1 and 2 that this topic is so critical. In all other books, there is a casual mention in a few lines. The author Sri Nischala Das wants to show this anubhandachatushtayam is very very important. Sastram can exist as an exclusive topic only if anubhanda chatushtayam is there. That's why all other sastras like tarka sastra, mimamsa, vishtaadvaitam, dvaitam etc want to attack the anubhanda chatushtayam only. In Brahma sutra also, the first sutra is called jigyasa adikaranam and the discussion centers around vishayaha, samshayaha (is Vedanta sastram worth studying or not- Purvapakshi says there is no anubhandachatushtayam). Siddhanta goes about proving this. Adyaasa bhashyam deals with anubhandachatushtayam. Most important bhashyam. Utility of Saturday class is established this way!!

Conclusion was "Vedanta is worth studying". Chapter 3 is "How should one study?" Now. Earlier, should one study?

Never sit independently and study. Do not ask Who am I? Only with the help of Guru and Sastram. What is the pramaanam. Quote>> Tat vinyanaartham ... abhigaccheta, tatviddhi prani paathena... Kaivalya Upa.

Gita 4.34

तत्त्विद्धि परणिपातेन परिप्रश्नेन सेवया। उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥४.३४॥

You should become a worthy student so that you can be helped by Guru.
Chapter 3 has only 6 pages.

संस्कृतविचारसागरे गुरुशिष्यस्वरूपनिरूपणं नाम

तृतीयस्तरङ्गः

Nature and qualification of the shishya

(१०९) ग्रन्थारम्भप्रतिज्ञा-

यस्यस्त्वनुबन्धचतुष्टयं सम्यक् विज्ञाय वेदान्तविज्ञानसुनिश्चितार्थं स्थितप्रज्ञं वरिष्ठं श्रोत्रियं सद्गुरुमासाध्य तत्प्रसादाद्वेदान्तग्रन्थं पठति, शृणोति चात्यादरेण श्रद्धया भक्त्या च, सः एव मोक्षसाधनं ज्ञानं प्राप्नोति।

Proposition for commencement of the subject (in chapter 4). Suppose there is a shishya a spiritual seeker and has studied the first two chapters and understands the importance of Vedanta sastra (it will give me moksha and I'm a desperate seeker). He goes to a Guru like Arjuna did. (Gita chap 2). He approaches the Guru reverentially, don't try to buy your Guru with car and money. Whatever I say is based on the upanisad (Vedanta vinyana sunischitaartham—you should know which upanisad- kaivalya upanisad). Do nitya paaraayanam of upanisads (more than Vishnusahasranaamam etc). Stitha pragnya should remind you of Gita. Message is, " I am not in the world, the world is in me." A mystic is a jnani who does not deserve to be a Guru, he can be a jnani (there are a few like that). Sankaracharya always introduces himself as Govindabhagavadpada's shishya. Guru's grace is systematic teaching, not giving kumkumam, akshadai, vibhooti. With shraddha, the sishya does the studies treating sastra as primary pramaanam. Not secondary, secondary means it can be validated by another secondary or primary pramaanam. With faith and devotion. Mimamsa is used to refer to enquiry into veda poorva and anta bhaaga. It

means enquiry done with shraddha and bhakti. Such a student will attain the liberating knowledge. (Mokshasaadhanam).

गुरुशिष्यसंवादरूपेणार्थनिरूपणे कृते श्रोतॄणां सुखावबोधो भवेदिति
गुरुशिष्यप्रश्नप्रतिवचनरूपेण ग्रन्थ आरम्भ्यते।

Vedanta jnanam is always presented as a dialogue between guru and shishya. In keeping with that tradition, VS will also proceed this way from Chap 4. There are 2 advantages. Entire message to humanity: Never study Vedanta by reading book, only study from a Guru. 2) When it is in form of dialogue, it is easier to understand.

(११०) गुरुलक्षणम्-

यः साङ्गवेदाध्यायी तदर्थज्ञो
जीवब्रह्मैक्यविषयकदृढतरनिश्चयात्परिनिष्ठितात्मसाक्षात्कारवान् स एव गुरुः। न हि
वेदाध्ययनवत्वमात्रेणात्मज्ञानशून्यो गुरुर्भवति। आत्माज्ञोऽपि वेदाध्ययनशून्यः, स्वयं मुक्तोऽपि
परोपदेशयोग्यगुरुर्न स्यात्; यथो जिज्ञासुशिष्यहृद्गतसन्देहनिवर्तनक्षमाणाम् युक्तीनां प्रतिभानं
वेदाध्ययनशून्यस्य न जायते। सन्देहशून्यस्योत्तमसंस्कारवतश्चरमजन्मनो जिज्ञासोरूपदेशे
समर्थोऽप्यम्, साधारण्येन सर्वमुमुक्षुजनोपदेशसामर्थ्याभावान्नाचार्यो भवितुर्महति।
तस्माद्वेदाध्ययनसंपन्नः आत्मज्ञश्चैवाचार्य इत्युच्यते।

Guru lakshnam: The author Sri Nischala Das wants to differentiate between jnani and Guru. Moksha requires only jnanam. Guru requires communication skills and ability to convince the different types of shishyas. Additional qualifications are required.

Scholarship in sastras is required for a guru. M: In the tradition, a person has to go through brahmacharya ashrama. He has to go through vedaadhyaanam. First, learning to chant the Vedas. Then only the student has the “book” with him. Fortunately these days, you can buy the book. Adyayanam was the only way those days. Then came vedabhaashya adyayanam. To come to Mundaka class, you should come after getting by heart the upanisad. Then, you have to study the text and meaning. One who has gone through karma yoga, upasana and jnana yoga and has

drudataranishcaya on jeevabrahmaaikyam. Sravanam is writing aham brahmasmi, mananam and nidhidhyaasanam is for removing the inverted commas around Aham brahmasmi. Brahmi shthithi of Chap 2 of Gita. One who knows the path alone can lead another person to destination. Scholarship is important, saakshatkaara is also important. Both are important. The author Sri Nischala Das is taking 2 cases. Scholarship without saakshatkaara is useless. By merely studying the Vedanta and getting

Phd but without aparoksha jnanam (binary format) cannot become a Guru. When he has to say “you are Brahman”, he cannot say. His voice will come down. A person who is a mystic could have got the scholarship from previous janma and is a jnani. Somebody just invokes that knowledge in this janma. He is a gururahita jnani or kevala brahma nishtaa (not a shrotriya brahma nishta). Therefore, he cannot guide other students. JK said, “you should experience everything without being an experiencer”. In Vasantvihar, unless you know the sastras, you won’t understand.

Chap3 of Gita: Pashyam, shrunvam.

पश्यञ्श्रुञ्चन्स्पृशञ्जिघ्रन्श्चन्गच्छन्स्वपञ्चसन्॥५-८॥

We can understand if we have a sastram in hand. S Charya says in chap 13 bhashyam, never go to a guru who has not gone through sampradaya teaching. Quote>> “asampradayavit saastragnyaha api moorkavat upekshateeya” Like a moorkha, you do namaskara to him, a jnani without a guru, don’t go to him as a guru. Even though he is liberated, that person who is a guruleless jnani, is not a fit person to become a guru. Don’t read those books directly. You read those after reading traditional books.

14th dec 2013

Topic 110 contd

The author Sri Nischala Das gives a very important message which is hinted in other granthas. There is a popular notion that to become a vedantic student, one should be with sharp intellect and deep knowledge of tarka sastra. We have to clearly note that this is a misconception. We don’t

require this at all. A sharp intellect with deep knowledge of tarka sastra is required only for one purpose, that is to know the limitations of tarkasastra. We have to note limitation of logic in general and tarkasastra in particular. Prpose: To develop shraddha in Vedanta sastra. Suppose a person has shraddha in Vedanta sastram because of purva janma punyam or traditional background, one does not require a sharp intellect or knowledge of tarka sastra or knowledge of the limitations of tarka sastra.

Gita:Shraddhavan labate jnanam

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः। ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति॥४-
३९॥

If there is one with greater intellect and lesser shraddha and another with greater shraddha and lesser intellect, the second one is better qualified and a superior student. The author Sri Nischala Das gives them 2 names. One with greater shraddha is called the fortunate one, tatva drushti. The other with greater intellect and less faith, tarka drishti. If there is a student with greater intellect and greater shraddha, he is the more fortunate one. All advanced Vedanta grantha which read like tarka sastra is meant for tarka shrishti. A tatva dhrishti will not require such books at all. He will be able to understand with just Gita and Upanisads. A sharp intellect and deeper tarka sastra will not give you the knowledge of truth, because tarkasastra deals with anatma. We don't need to feel bad if we do not read advanced texts. That's why we pray to shraddhadevi during upanayanam. (There is a suktham called shraddhasuktam). For gaining jnanam and liberation, one does not require sharper intellect or knowledge of tarka sastra and its limitations where as both are required to play the role of guru. Why? Because among students, some of the students may be with sharp intellect and would have studied tarka sastra, therefore Guru will need both for addressing doubts of such students. That's why in Brahmasutra chap2 all these other sastras are discussed (na tarka aprathishttanam..). That's why in sadhanachatushtayam, shraddha is emphasized. M: A mere atma jnani cannot become a Guru, if he has not studied all the traditional sastrams including advanced texts even if he is liberated, he is not fit for teaching others especially when others have sharp intellect. If the Guru has got only

atmajnanam and not tarka sastra, he cannot give enough reasons to a student with a very sharp intellect (who asks deeper questions). If the students are docile students but have shraddha in vedanta, such a guru can handle these students. Non questioning students are blessed students. In fact these students will get knowledge and liberation in this janma. A guru who has got only Atma jnanam can help these blessed students, but not others. The one who is a scholar in all the tarka sastra, mimasa etc, only scholar jnanis can welcome such kinds of students.

स हि शिष्यबुद्धिगतपञ्चविधभेदान्नानायुक्तिभिर्निवर्तयितुं समर्थः स्यात्। ते च भेदाः- (१) जीवेश्वरभेदः, (२) जीवानां परस्परभेदः, (३) जीवजडभेदः, (४) ईश्वरजडभेदः, (५) जडानां परस्परभेद इति। सर्वानेतान् भेदान् खण्डयितुं स एव समर्थः।

Suppose a student comes with a sharp intellect and tarkasastra jnanam, tarka sastra (jnayavaisheshika) establishes dvaitam and Vedanta is revealing advaitam, when Guru speaks advaitam, the student will raise lots of questions related to dvaitam. 5 fold differences are discussed. 1) jivatma and paramatma are different 2) difference between jivas 3) difference between jiva and jada (Anatma -matter) 4) difference between Iswara (he is only nimitta kaaranam not upadaana karanam) and matter (atom is the reason behind creation) 5) difference between matters

Quote>> Na bhoomi rapo....

Guru has to use tarka sastra language to negate this. In pancadasi we saw this. Only a Guru with deep knowledge will be able to throw away all these 5 fold difference. Even Mandukya karika is meant for refuting those people with sharp intellect. Mandukya upanisad is enough.

भेदश्च भयहेतुः। “उदरमन्तरं कुरुते,” (तै ब्र.७) “द्वितीयाद्वै भयं भवति” (बृ १-४-२) इत्यादिश्रुतिभ्यः। तस्माद्भेदोऽवश्यं खण्डनीयः। उक्तलक्षण एवाचार्यः स्वशिष्यं ‘अविध्यादिसर्वमलशून्याद्वितीयब्रह्मैवाहमस्मि’ इति साक्षादपरोक्षानुभववन्तं कर्तुं शक्नुयात्। तादृशसाक्षात्कारवानेव शिष्यः, ‘सर्वोऽपि संसारो दृश्यप्रपञ्चो द्वैतः स्वप्नादिवन्मयि चिन्मात्रे स्वाज्ञानवशान्मिथ्या प्रतिभासते’ इति साक्षाज्जानीयात्। ईदृशाद्भुतदुर्दशस्वात्मतत्त्वोपदेष्टैवाचार्य इत्युच्यते। संसारमहाग्राहग्रस्तं शिष्यं तन्मुखाज्जीवब्रह्माद्वैतोपदेशेन यो मोचयति स एव गुरुः।

When the Guru confronts such a student, he should first tell that dvaitam is established by tarkasastram and dvaitam is a cause of samsara. Therefore, tarkasasta is a cause of samsara, Guru has to convince the student. M: Difference established by your philosophy is the cause of samsara, udaram उदरमन्तरं कुरुते ... (tarkasastram person accepts veda pramaanam but due to lack of Shraddha cannot accept advaitam) Tai. Brahmanandavalli section 7. Asatasya bhayam bhavati. In Bri upa, dviteeyavai...

प्रतिष्ठां विन्दते। अथ सोऽभयं गतो भवति। यदा ह्येवेष एतस्मिन्नुदरमन्तरं कुरुते। अथ तस्य भयं भवति। तत्वेव भयं विदुषोऽमन्वानस्य। तदप्येष श्लोको भवति॥ इति सप्तमोऽनुवाकः ॥

सोऽबिभेत्तस्मादेकाकी बिभेति स हायमीक्षां चक्रे यन्मदन्यन्नास्ति कस्मान्नु बिभेमीति तत एवास्य भयं वीयाय कस्माद्ध्यभेष्ट्यदिद्वितीयाद्वै भयं भवति ॥ (बृ १-४-२)

Therefore, Guru has to refute the difference or bheda or tarkasastram. For this, Guru must know enough to refute. He can make that student endowed with aparoksha jnanam after long time (aham brahmasmi). That student will say, “ I’m the non dual Brahman, free from all imputities like ignorance etc (pancavidhadvaitam-5 types of duality)”. Only when this shishya comes to the advaita jnanam, entire material world does not exist without consciousness.

Mandukya Karika: Alatahanti prakaranam..Agarbathi is like advaitam, all plurality is not really existing except for the one tip of the agarbathi the consciousness.

Entire creation which is an object of my experience which is dualistic in nature is exactly like swapna prapanca like that given in second chapter of mandukyakaarika. For a dreamer, dream is not dream in dream. Shishya will understand this, however after a long time. Tatvadrushti will get jnanam with just Gita and upanisads. The author Sri Nischala Das dedicates one chapter for tatva drushti and one dedicated chapter for tarkadrushti. If you do not understand tarkadrushti, its OK, you are all tatvadrushti!!!

21st Dec 2013

Class 90

Shrotriya brahma nishtaa means one who has scholarship to communicate as well as defend the traditional teaching plus he has to be aparoksha jnani. (he is uttama guru.)

Madhyama Guru: Has sufficient scholarship to communicate as well as defend the traditional teaching.

Kanishta guruhu: He did not come in the traditional guru shishya paramapara, he is unable to communicate or defend but due to purva janma he is an Aparoksha jnani.

Since we do not know the difference between paroksha jnani and aparoksha jnani, therefore tradition says go to a shrotriya, either uttama or madhyama guru. You will have sastra in the hand. In the context of guru shishya, the order is shrotriya brahma nishtaa, kevala shrotriya followed by kevala brahma nishtaa.

As far as liberation goes, the order will be 1,3 and last 2.

The aparoksha jnanam is “Sarvopi samsaraha...” Entire dvaitam or samsara is mithya which is appearing in me. Jagrat prapanca is like Swapna prapanca as far as mityatvam is concerned. Such a shrotriya brahma nishta is called an acharya. Greatest wonder of the creation is only one; Atma that is I. The acharya will release the Shishya who is in the grip of samsara crocodile. Tanmukhat: from the mouth of the crocodile. Some people want to differentiate between Acharya and Guru, they are one and the same. Footnote: Page 69.

2nd and 3rd shloka of footnote

“आचिनोति हि शास्त्रार्थमाचारे स्थापयत्यपि। स्वयमाचरते तस्मादाचार्यस्तेन कथ्यते॥”

“गुकारो स्यन्धकारः स्यात् रुकारस्तन्निवर्तकः। ब्रह्मान्धकारनाशित्वाद्गुरुरित्युच्यते बुधैः॥”

Aachinot : One who extracts the central message from the scriptures and he follows it in his life and makes the shishya also follow. This teacher is aligned with himself (binary format).

Gita Teshaamenaanukampartham...jnana deepena bhasvata

तेषामेवानुकम्पार्थमहमज्ञानजं तमः। नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता॥ १०-११॥

Guru is defined in next shloka: Gu refers to Atma ajnanam which is darkness (internal); ru refers to the remover of darkness by lighting the lamp of self-knowledge. Since Guru removes the Brahman ignorance, he is said to be a Guru. Both refer to the same thing.

According to Panini, Guru is derived from Gru to teach the scriptures.

“बहवो गुरवः सन्ति शिष्यवित्तापहारकाः। दुर्लभोऽयं गुरुर्देवि! शिष्यहृत्तापहारकः॥” इति स्मृतेः।

This shloka is taken from gurugita from chaandapurnam; a dialogue between Uma and Siva. Siva is addressing Parvati, hey Devi. Two types of Guru. Type 1: Takes away money from the shishya as donation. Type 2: Takes ignorance as dakshina or donation. Type 2 is real Guru. Very rare is the type 2 Guru. What he takes away is ignorance. Vittapahaaraka and hruttapaharakaha alliteration.

(१११) शिष्यलक्षणम्-

वेदान्तग्रन्थप्रवृत्तिसंपादकं प्रथमस्तरङ्गे यदधिकारिविशेषणमुक्तं साधनचतुष्टयरूपं, तत्संपत्तिरेव शिष्यस्य लक्षणं भवति।

The four fold qualification, which was given as the qualification as part of anubhandachatushtayam, only when saadhanachatushtaya sampatti is there vedantic study will be become more and more. This is called a wealth that can purchase moksha.

(११२) गुरुभक्तेः फलम्-

ईश्वरापेक्षयाप्यधिकतया श्रद्धाभक्तिप्रणामादिकं गुरौ शिष्येण कर्तव्यं। यतोऽखिलशास्त्रव्युत्पन्नोऽपि गुरुपदेशमन्तरास्वात्मतत्त्वं न जानीयात्। “नेषा तर्केण मतिरापनेया” (क १-२-९) “नायमात्मा प्रवचनेन लभ्यो न मेघया न बहुना श्रुतेन” (क. १-२-२३) (मु ३-२-३) “आचार्यावान् पुरुषो वेद” (छा. ६-१४-२) “आचार्याद्वैव विध्या विदिता साधिष्ठं प्रायत्” (छ ४-९-३) इति श्रुतेः। अयमेवार्थो वक्ष्यमानदृष्टान्तेन स्फुटीक्रियते। तथा हि- वेदरूपसमुद्रो गुरुपदेशाभावे क्षारो भवति।

Topic 112

Guru bhakti is highlighted here.

When a person is a karmayogi, Iswara bhakti is highlighted. Throughout Gita, it is highlighted.

Gita Mayi sarvaani karmaani....nirasheer

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा। निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३-३०॥

In Sve. Upa

Yasya devai para.. prakasam te mahatmana

यस्य देवे परा भक्तिः यथा देवे तथा गुरौ। तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥ २३॥
One jnana yogi who has Iswara bhakti and Guru bhakti, and both are in equal measures, he alone will be able to grasp the teaching completely.

In VS, The author Sri Nischala Das says one of them must be more, he says Guru bhakti must be one notch higher than Iswara bhakti, since Guru alone teaches directly. That bhakti must be expressed as shraddha, acharya upasanam, namaskara etc. Very unique topic, The author Sri Nischala Das's special message and he justifies.

M: Compared to Iswara bhakti, more bhakti towards Guru must be there. Shraddha bhakti,

Kaivalya: Shraddha bhakti

तस्मै स होवाच पितामहश्च श्रद्धाभक्तिध्यानयोगादवैहि ॥ २॥

Devotion towards the teaching is required. Even if one is scholarly in all other sastras, without Guru's guidance one should not study sastram independently, even if he does he will not benefit. In Chandogya upanisad, Narada gives a list of all degrees in all fields but still he says he is a samsari and goes to a Guru Sanatkumara in pooma vidhya chapter. He did sashtaanga namaskara to Narada. Even if there is no Guru in current janma, he would have had in previous janma.

In Gita: tatra bhuddhi samyogam...labhate..

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम्। यतते च ततो भूयः संसिद्धौ कुरुनन्दन॥ ६-४६॥

Krishna says a spiritual prodigy had a Guru in the previous janma. Guru is compulsory, sastra prammanam. "naishaa ..." By mere scholarship and argument this jnanam cannot be achieved.

In Katopanisad it is said so.

Next quotation" Acharyavan" A person who has got an Acharya will certainly gain knowledge. Even if he does not have saadhanachatushtayam, slowly he will become qualified due to acharya's krupa

Vivekachoodamani, "manda madhyama roopaadi prasadena..." Even unqualified student will become qualified.

Chan upa,"acharyaat..." Only when the knowledge comes from the acharya, the knowledge will be aparoksham.

Guru and Guru bhati are both important. This special message I will communicate through the following illustration.

The ocean contains water. Even though this is water, a thirsty person cannot drink. When the salt and other ingredients are separated, it can be drunk. Soorya bhagawan absorbs the water into clouds. In rainy season, surya bhagawan gives rain, this is ocean water filtered. Now it becomes useful for removing the thirst.

Similarly vedaha is samudra. It has advaitic as well as dvaitam teachings, like salt in ocean water. Shishya's thirst goes (samsara) after the filtering of dvaitam. Without Guru, shishya will drink salt water.

28th Dec 2013

Class 91

The author Sri Nischala Das is taking of the definitions of Guru and Shishya, attitude of Shishya etc. Guru is important because we cannot extract the message of sastram directly. Dvaitam has to be taken temporarily only. During adhyaropa only. Only Guru can explain this, what should be

temporarily accepted etc. Like Shrishti concept. It should be negated during apavada kale. Guru is compared to Surya.

तथा हि- वेदरूपसमुद्रो गुरूपदेशाभावे क्षारो भवति। क्षारसागरे पतितस्तज्जलं पीत्वा केवलं दुःखमेवानुभवति यथा, तथा गुरूपदेशं विनैव शास्त्रान्तरकुशला अपि स्वातन्त्र्येण वेदार्थं विचारयन्तो गुरुसंप्रदायाभावाद्धेद एव सर्ववेदार्थं इति स्वमतिविभवानुसारेण निश्चित्य भेदरूपक्षारजलमेवास्वाध्य जननमरणप्रबन्धात्मकदुःखमेवाविश्रममनुभवन्ति; न तु मुक्तिरूपनित्यनिरतिशयानन्दं लभन्ते।

In the absence of Guru, guiding light, it will be saline in nature. If a person has fallen into the ocean, by drinking the saline water, he will become more and more thirsty. Similarly without guru upadesa, even though the student may be a scholar in tarka, mimamsa etc, if he independently studies the veda or commentary, whatever is accepted in the beginning must be rejected in the end (adhyaropa apavada), this sampradaya one will never know. Student will not know when it has to be rejected. He will remain in bheda, dasoham bhavana. Shishya should go to Soham bhavana one day. According to his (student's) own resources, he will conclude Dasoham is the teaching. From veda, thus he is drinking saline water (kshaarajalam) Advaita contaminated with dvaitam. Quote>>Kato—mrutokta mrutyu aapnoti

Dvaitin will be subjected to janana marana cycle. In spite of coming to Vedas, he will continue as a samsaari, without any respite. All the dvaita philosophers promise moksha only after death. Advaita philosophers promise nitya niratishaya. Nitya nsurpassed ananda here and now.

जीवब्रह्मैक्योपदेष्टैव गुरुरिति गुरुलक्षणं निरूपितम्; तादृशादखण्डब्रह्मात्मैकत्वविदः सद्गुरोर्मुखाध्ये वेदान्तविचारं कुर्वन्ति, ते देवामृतादप्यधिकं निरतिशयं ब्रह्मानन्दमनुभवन्ति। यथा स्वभावतः क्षारं समुद्रजलं पात्रेण गृहीत्वा पीतश्चेत्तदा क्षारमेव भवति, तदेव समुद्रजलं मेघैराकृष्य वृष्टं सत् पीतं च दतिमधुरं भवति; तथा वेदार्थोऽपि स्वातन्त्र्येण गुरुसंप्रदायं विना विचारितश्चेन्न जननमरणदुःखहेतुर्भवति, स

एवाद्वैतब्रह्मात्मापरोक्षानुभविश्रीसद्गुरुमुखादवाप्यते

चेन्नित्यनिरतिशयापरोक्षाखण्डानन्दस्वरूपात्माधिगमाय भवति। तस्माद्गुरुमुखादेव वेदार्थो ग्राह्यो वैदिकेन।

Guru definition has already been completed. From such a Guru, for whom soham bhavana is not upanishadic message, but it is an available fact not an achievable goal. A fact to be claimed. Therefore, moksha is the nature and not a promise. Guru must drill this into the student. Moksha as a goal is like mirage water. Shishya will constantly start looking for this. Such a guru who does not promises moksha is a sadguru. Moksha happens to be your swaroopam. Those who do Vedanta vicaram with such gurus, such students experience brahmananda...claim this as their nature. Which is superlative ananda, superior to devamruta. Quote>> Tai upa :Te eshadam...brahmana anandaha. Samudra jalam is by nature is saline only. If you drink it (without desalination), it will be saline only. Tadaiva samudrajalam: The desalination plant is soorya bhagawan. That's why in Prasna upanisad, so many mantras on Soorya bhagawan. Absorbing through clouds, water is absorbed and given as rain. Wind brings the rain bearing clouds at the appropriate time and rains. Same Oceanic water which is filtered is available as rain water which is sweet. Similarly, vedantic statements also. If a person studies without a Guru, there is a problem. Sampradaya studies means adhyaropa apavaadha philosophy. First accept as kartaa then reject the kartaa. Quote: Mandukya karika: Gaudapada says any dvaitam is samsara whether it is laukika dvaitam(husband, wife etc) or sastriya dvaitam (worshiper, worshipped, meditator meditated etc). Quote>> chap 3: Upasinosrita dharmaha.... Rejecting Sastriya dvaitam, he has fear. Without Guru's backing, the fear of Bhagawan will be there. Sadguruhu is one who has claimed I'm Brahman; aparoksha jnanam. The teaching given out by such a person is fit for teaching efficaciously. **Impressing is not important but effective teaching is important.** Nityam, niratishayam..... ananda atma. Therefore, from a competent guru, the vedic message has to be grasped by a tradition valuing disciple. 43.03 45: 25

Topic 113

(११३)ब्रह्मज्ञाद्गुरोरेव वेदार्थो ग्राह्यः-

यथा दृतिमुखाद्वा घटमुखाद्वा गृहीतं समुद्रजलं स्वविलक्षणरसास्वादनहेतुर्न भवति, तथाऽज्ञापुरुषमुखाद्गृहीतं वेदरूपसमुद्रस्यार्थरूपं जलं विलक्षणानन्दजनकं न भवति।

तस्मादज्ञानः पाठकगुरुर्दृतिघटादिसमः । ज्ञानी गुरुः मेघसम इति प्रागुक्तम्।
तस्मान्मुमुक्षुर्दृतिघटादितुल्यमज्ञपाठकगुरुं हित्वा मेघतुल्यब्रह्मज्ञगुरुमुखाद्वेदार्थश्रवणं कुर्यात्
“तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्”। (मु १-२-१२) “
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः” (भ. गी ४-३४) इत्यादिश्रुतिभ्यः।

Consolidating the same idea, The author Sri Nischala Das pointed out 2 types of Guru, uttama and madhyama Guru. Uttama Guru is one who has realized as aparoksha jnanam. In the second case, it is paroksha jnanam (kevala shrotriya). He can only repeat the words of Sastra (paataka Guru, like a parrot, he repeats). When you go to the ocean with a container, a leather bag or an earthen pot, when you take the samudra jalam (will be compared to kevala shrotriya guru), you get the same water. One cannot enjoy this water. No benefit. My thirst (samsara thirst) will never go away. It will only increase. I will become a scholarly samsaari. Madhyama Guru has paroksha jnanam. Therefore, such a guru, kevala shrotriya guru or paataka guru or parrot Guru is similar to the leather bag or pot. Uttama Guru, aparoksha Guru must be compared to Sooryaha.

Quote>> Vedantam bhuja sooryoyaha. Guru Stotram. Just like Soorya bhagawan opens the lotus, this guru opens the vedantic teaching.

Therefore, may you reject the madhyama Guru and go to Uttama Guru. If you are able to know the difference fine, otherwise go to madhyama Guru and pray to God. Quote>> Mundaka Upa. Tat vignyaartam...shrotriya brahma nishtaa. Gita>> upadeshyanti te jnanam...Jnanina tatva darsinaha.

Class

4th January 2014

In this portion, The author Sri Nischala Das is emphasizing the qualifications of a Guru. In Vedanta sastram, we have bheda and abheda vaakyams as well as bhedabheda vaakyams also. If you look at tree from the stand point of branches, leaves etc, there are different parts. You may look at tree as one too. Sankaracharya in briha bhashyam analyses bhedabheda vaada which was famous in his times. His famous purnamada bhashya. He concludes

that the tatparyam must be abhedam only. All bheda is mitya only. Shuruti vakyam is mundaka upanisad, shrotriya brahma nishtaa is mentioned. In Gita, also it is mentioned.

Topic 114

(११४) पौरुषेयप्रबन्धादपि ज्ञानं जायेत-

ब्रह्मविन्मुखादेव वेदार्थो ग्रहीतव्य इति पूर्वावर्ते उक्तत्वाद्वेदान्तवाक्यार्थविचारेणैव जीवब्रह्मैक्यज्ञानं जायेत, न त्वितरैः पौरुषेयैः संस्कृतग्रन्तैर्वा भाषाप्रबन्धैर्वेति सिद्धम्। अस्य प्रबन्धस्य पौरुषेयत्वादारम्भो व्यर्थ इत्याशङ्कायामुच्यते

A possible question from purvapakshi is raised. According to you veda alone is pramaanam, because veda has come from bhagawan himself. All others are from human beings. These are dushta pramanam. Vaidika shabdha pramaanam and laukika shabdha pramanam are from Vedas and human authors respectively. Therefore, laukika shabdha pramanam is dushta pramanam. Vicarasagara is laukika shabhdha pramanam written by The author Sri Nischala Das. The Sanskrit VS is written by a human author. Both are paurusheya grantham and therefore they cannot give jnanam. Therefore, you can conduct upanisad course not VS course. Only by enquiring into Vedanta vaakhyam, you can get wisdom (jivabrahmaikya jnanam). Bhasha means any non-sanskrit language. This VS grantha, beginning (of 4th chapter) it is waste.

‘स यो ह वै तत् परं ब्रह्म वेद ब्रह्मैव भवति’, (मु.३.२.९) इत्यादिश्रुत्या ब्रह्मवित् ज्ञानी ब्रह्मैव। अत एव तस्य वाक् वेदरूपैव। सा च वाक्, संस्कृतरूपा वाऽस्तु भाषाप्रबन्धादिरूपा वास्तु; सर्वथा तस्य वचनं भेदभ्रमं निवर्तयति निश्शेषम्। ननु “वेदान्तविज्ञानसुनिश्चितार्थाः” (मु.३.२.६) “तं त्वौपनिषदं पुरुषम्” (बृ ३-९-२६) इत्यादिश्रुतिभिर्वेदवाक्यादेव ब्रह्मज्ञानं जायेत न तु प्रमाणभूतैरपि प्रबन्धान्तरैरिति चेन्न; तथाऽदर्शनात्।

23.47

Mundaka 3.2.9 : Whoever knows Brahman is Brahman only. Jnani in human body must be treated as jnani or Iswara. Hence the vakyam coming out of his mouth are apaurusheya pramaanam and also his words are in keeping with veda pramaanam. Because of that only, his words do not come under

paurusheya veda vaakhyam. Original VS is in hindi. Therefore, he says language does not matter. Under all conditions, his words are pramaanam only. Purvapakshi says in Mun.3.2.6, jnanis are those people who have attained jnanam through Vedanta vignyanam and not VS paurusheya grantha, and in Bri. 3.9.26, shahalya brahmanam-head losing brahmanam. “Brahman is aupanishadam” Sankaracharya often quotes. Aupanisadam: Which can be known only through upanisad pramanam. Purvapakshi does not accept any bhasyam, not even brahmasutram and Gita without upanisad. Even among advaitins, some people claim that upanisads alone can give aparoksha jnanam. Only through vedavaakhyam possible, even though Gita is also a pramaanam, but it can produce only paroksha pramaanam. We don't see this difference, all shabda pramaanams are the same. Smruti or Shruti can both give aparoksha jnanam is what The author Sri Nischala Das says.

आयुर्वेदोक्त रोगतन्निदानस्वानौषधादीनां ज्ञानमितरसंस्कृतवैद्यग्रन्थैः प्राकृतभाषादिग्रन्थैश्च यथा सममेवोत्पद्यते, तथा सर्वेषां प्रत्यक्चैतन्याभिन्नाद्वितीयब्रह्मज्ञानमपि पौरुषेयग्रन्थैरपि जायेतैव। अत एव सर्वज्ञैर्मुनिभिर्महर्षिभिर्बर्ह्मनिष्ठैः वेदान्तार्थानुवादकैः स्मृतीतिहासपुराणादि बहुग्रन्थैरद्वितीयब्रह्मात्मविध्या स्फुटं विवृता वर्तते। विनौपनिषदा ज्ञानं चेन्नोत्पद्येत, तदा तैः स्मृत्यादिप्रणयनं व्यर्थं प्रसज्येत। तस्मादुपनिषदामविरोधेनात्मस्वरूपप्रतिपादनपरैर्यैः कैश्चिदपि ग्रन्थैर्ज्ञानं जायेतैवेत्यभ्युगन्तव्यम्। तत्प्रतिपादकवाक्यानि वैदिकानि वा सन्तु भाषान्तरभूतानि वा, नैवास्ति विशेषः। एवञ्च पौरुषेयग्रन्थैरपि ज्ञानं जायेतेति सिद्धम्।

Purvapakshi's contention is anubhava virodham and therefore not acceptable. There is an Ayurveda text, they talk about variety of diseases, methods of diagnosis and the medicines. This same content has been explained by various authors in later years in other languages (charakasamhita). One allopathy doctor sang sthuti of dasamoolarishtam like vibhuti yoga!!!! Say I take dasamoolaridhtam prepared from a translation in hindi and another preparation based on original text, will there be a difference. In the same way, when shabda pramaanam is revealing jivatma paramatma aikyam, source does not matter as long as they are based on shruti. Why would anybody spend effort on preparing Gita (by vyasacharya) or bhashyam (by Sankaracharya) if it will not work. Yoga sutras are written by Patanjali Rishi, brahmasutra was written by

Vyasacharya rishi. Both are composed by Rishis, laukika shabda pramaanam. We accept brahmasutra because it is based on Vedanta pramaanam(darsanam). Yoga sastra is based on yoga darsanam. We accept ashtanga yoga but reject yoga darsanam. These are elaborately analysed in chapt 2 of brahmasutra (two types of shruti discussed). Very interesting portion. Gita: Kshetragnyam chaapi maam viddhi.. If other texts cannot give knowledge, all the effort of the rishis and acharyas will become useless. Therefore, any text book written by any jnani in any language, whose content is jivatmaparamatma aikyam, Dayananda Swamiji says, if you see this in south American language, we treat this on par with upanisad. Content must be in keeping with original Vedanta pramaanam. In astapati, Buddha is accepted as avataaram. Even though some of us consider this, we reject Buddhism because it is going against Vedanta or upanisadic pramanam. That's why Gaudapada says, this teaching (Mandukya karika) has not been given by Buddha. Sankaracharya says don't be intimidated by the personality, only go with the teaching based on source Upanisad. In this manner, the human authored text books can produce jnanam is proven. Therefore, VS is worth studying and you can come to the next class.

11th January 2014

The author Sri Nischala Das talked about the qualifications of the guru and shishya. A qualified shishya must study the scriptures under a qualified guru. The scriptures can be in any language and need not be the original upanisads. Only condition is teaching must in keeping with the upanisads. VS fulfills this condition and can therefore give knowledge.

Now 4th topic, guru seva or sishroosha as a saadhana. In Gita, acharya upaadanam shaucham.... We saw. This has been elaborately discussed in guru gita. The author Sri Nischala Das is presenting these teachings here. Such seva is possible only in gurukula systems.

Topic 115

(११५) श्रीगुरुसेवा-

यस्य ब्रह्मविदो वाक् वेदवाक्यसमा तमेव ब्रह्मविदमाचार्यबुद्ध्योपासीत जिज्ञासुः । यदोपासनया गुरुरावर्जितो भवति तदा जिज्ञासुर्निजस्वरूपमपरोक्षीकरोति। एतेन गुरुसेवाऽभ्यधिकेश्वरसेवा इति सिद्ध्यति। ईश्वरसेवादृष्टफलमात्रहेतुः, सद्गुरुसेवा तु दृष्टादृष्टोभयफलहेतुः। धर्माधर्मोत्पत्तिद्वारा फलहेतुर्यो भवति सोऽदृष्टफलहेतुरिति, धर्माधर्मोत्पत्ति विनात् साक्षाफलहेतुर्यो भवति स दृष्टफलहेतुरिति चोच्यते। ईश्वरसेवा धर्मोत्पत्तिद्वाराऽन्तःकरणशुद्धिरूपफलहेतुर्भवति; अत एवेश्वरसेवाऽदृष्टफलहेतुः। सद्गुरुसेवा तु धर्मनिरपेक्षः आचार्यप्रसादमात्रेणोपदेशात्मकफलहेतुर्भवति। तस्मात् दृष्टफलहेतुः सद्गुरुसेवेत्युच्यते। किञ्च सद्गुरुसेवा धर्मोत्पत्तिद्वाराऽन्तःकरणशुद्धिरूपफलहेतुश्चेश्वरसेवावद्भवति। अतोऽदृष्टफलहेतुरपि भवति। एतेनाचार्यसेवा हीश्वरोपासनातोऽधिकतरा विज्ञायते। तस्मात्सर्वथा जिज्ञासुमुमुक्षुभिः श्रीसद्गुरुवरो ब्रह्मनिष्ठ एव सदा सेव्यः।

A brahmavid is one whose words are as good as the original knowledge (upanisad). A shishya is approaching such a guru and starts worshipping. He is a jignyasuh. During this intermediate period, Guru does not teach, but observes the student. When the Guru is satisfied with the credentials, then Guru is attracted/satisfied with the disciple. Only then the student will get consistent and systematic knowledge and through guru upadesa, he will gain aparoksha jnanam. Guru sishrusha will give jnanam and moksha. Deity in the temple can give only citta shuddhi where as Guru can give knowled. Therefore Guru sishrusha can give knowledge while Iswara Puja cannot give this. Iswara seva will give only punyam. Sadguru seva will give drushta phalam(teaching) and adrushta phalam(punyam). That which give results through punyam is adrushta phalam. Iswara seva will give citta shuddhi. Iswara seva will give adhrushta phalam. Upadesa (consistent and systematic teaching for a length of time) will give knowledge which is drushta phalam. Sadguru seva give adrushta phalam also, it produces punyam for the shishya. If shishya has deficiency in saadhana catushtaya sampatti, through punyam this will get compensated. Iswara puja will give jnana yogyata, Guru puja will give jnana yogyata and jnanam. Therefore, gury puja is considered to be superior. Therefore we say, guru brahma, guru Vishnu...By all means, a studious student must worship the Guru. In

Mundaka Upa also in last chapter. Quote>> Atmagnyam archayet bhotikaamaha.. in next section, tayo vaitat...

Topic 116

(११६) गुरुसेवाक्रमः-

श्रीसद्गुरुलाभोत्तरक्षणे तद्दर्शनमात्रात्साष्टाङ्गं नमस्कृत्य तच्चरणकमलरजांसि परिशुद्धतमानि स्वोत्तमाङ्गे धारयेत्। पश्चात् सद्गुरुप्रसादाद्वन्धमोचनाकाङ्क्षी तीव्रतरमुमुक्षुर्गुरुकुले ब्रह्मचारी वसेत्। तस्मै स्वशरीरमनोबाग्धनादीनि समर्पयेत्।

How should one serve the Guru? One should do sashtaanga namaskaaram without seeing the ground or cleaniless. Definition given in footnote. The dust from his feet, he should put on his head. Considered sacred. The shishya who is interested in freedom from samsara, desperate seeker, he must live in the gurukulam, must live a life of brahmacaryam. All his possessions must be handed over to the Guru.

Topic 117

(११७) शरीरार्पणम्-

श्रीसद्गुरोरभिमतशुश्रूषां बहुतरं कृत्वा मनागपि तदाज्ञानतिलङ्घनेन वर्तनमेव शरीरार्पणमित्युच्यते।

Whatever service has to be done to the Guru as a person, the entire day must be made available whole day, he should not say I have any other work. Even a wee bit, the instructions of teacher must not be violated.

Topic 118

(११८) मनोऽर्पणम्-

ब्रह्मविष्णुशिवात्मक एव श्रीसद्गुरुर्नान्य इति मनसा निश्चित्य तस्मिन् परमां भक्तिं प्रेमातिशयं च कृत्वा, यथा तस्य कृपाकटाक्षः स्वस्मिन् पतेत्तथा तमनुवर्तेत। स्वप्नेऽपि तस्मिन् दोषदृष्टिं न कुर्यात्। स एव हरिः, हरः, ब्रह्मा, गङ्गा, सूर्यः, इति विजानीयात्।

निरतिशयक्षेमार्थी मुमुक्षुः श्रीसद्गुरोः स्वरूपं हृदि धारयन् सदा तमेव ध्यायेत्। एतत्सर्वं मनोऽर्पणमुच्यते।

Guru is trimoorti roopaha. In footnote, samaranam, dasyam all nava vidhi bhaktim must be shown. Devotion is required. Guru's grace is required. Never analyse the Guru and his activity don't find fault, look upon him as Siva, Vishnu, Brahma, Soorya. In footnote: When Guru is pleasant, he is Vishnu, he is angry he is Shiva, when he is active Brahma, santhaha he is Ganga, when he is teaching, he is like Soorya removing the darkness from the mind of the Shishya. Before getting jnanam, serve the Guru for jnanam, after getting jnanam serve as a sign of gratitude. He should keep the form of Guru in the heart.

Topic 119

(११९) वागर्पणम्-

“यान्यस्माकं सुचरितानि तानि त्वयोपास्यानि” (तै. शि. ११.२) इत्यादिश्रुत्युक्तप्रकारेण श्रीसद्गुरुरारब्धकर्माधीनशरीरादिगतगुणगणकीर्तनमन्तरा तन्निष्ठदोषाणामनुच्चारणमेव वागर्पणमुच्यते।

As said in Siskha valli, Guru has shareeram because of prarabhdha, since it is human shareeram, he will have doshas too or weaknesses, Shishya's aim is focusing on the Guna. Otherwise, you will lose the respect for the Guru and teaching. Even if you notice the dosha, do not talk about it. Even if you see doshas, with draw silently if you see too many

(१२०) धनार्पणम्-

पत्नीपुत्रभूमिपशुदासीदासद्रव्यगृहधान्यानां धनमिति लोकप्रसिद्धिः। एतत्सर्वं सन्यस्य शरणत्वेन श्रीसद्गुरोरुपसदनमेव धनार्पणमुच्यते। सन्यासित्वेन सर्वसङ्गपरित्यागस्य कृतत्वात्कृतार्थः श्रीसद्गुरुर्नधनादिकं किञ्चिदप्यपेक्षेत शिष्येभ्यः । अत एव सर्वपरिग्रहत्यागपूर्वकं स्वार्पणमेव गुरवे धनार्पणमित्युच्यते।

Assume Student has wife, family, house, land, farm etc. if Guru is a sanyasi, he will not receive whatever you offer. Here, dhanarpanam means

renouncing all the wealth and becoming a sanyasi. Suppose Guru has lot of property, you can offer everything

यदि स्याद्गुरुगृहाश्रमी तदा सर्वं धनं तस्मा एव समर्पयेत्। “इमे विदेहाः अयमहमस्मि” (ब्रु. ४.२.४) इतिवत्। अयमपरो धनार्पणप्रकारः। न च ब्रह्मविच्चेद्गुरुः स कथं गृहाश्रमी स्यादिति शङ्क्यम्। वसिष्ठविश्वामित्रव्यासयाज्ञवल्क्योद्दालकरामकृष्णादयोऽपि श्रीसद्गुरो गृहाश्रम एवावर्तन्त इति श्रुतिस्मृतिशतेभ्योऽवगम्यते। तस्माद्गृहाश्रमे वर्तमाना अपि ब्रह्मनिष्ठा गुरवो भवेयुः।

Yadi syaad..If Guru has a ashrama, you can hanover and go along with the wife. The wife can go to Ashrama and serve too or wife can stay back. Janaka did that as declared in briha upa, I’m offering my videha rajyam. Can gruhastha be a jnani? Vashishta, Viswamitra, Yagnavalkya, Vyasa, Rama Krishna are examples.

(१२१) श्रीसद्गुरुलाभानन्तरं शिष्याचरणप्रकारः -

निःश्रेयसार्थिना मुमुक्षुणा पूर्वोक्तप्रकारेण शरीरादीन् श्रीसद्गुरवे समर्प्य, तद्वसतावन्यत्र वा गुरोः समीपे वसता, दृढतरात्मापरोक्षात्कारपर्यन्तं भिक्षाशिना च भाव्यम्। ताञ्च भिक्षां स्वातन्त्र्येण न भुञ्जीत, श्रीसद्गुरुसन्निधौ समर्पयेत्। श्रीसद्गुरोरनुज्ञा स्याच्चेत् तदाश्रीयाद्भिक्षाम्। यदि गुरुः शिष्यभक्त्यतिशयपरीक्षणाय नानुमन्येत तदा तूष्णीमेवोपवसेत्। न चैकस्मिन्दिवसे द्विर्भिक्षार्थं ग्रामं प्रविशेत्। ततः परेध्युर्यथाविधि भिक्षाचर्यं चरेत्। एवं गुरुं सेवमानो न मनागपि मनोविकृतिमापद्येत। यदा चिरकालमेवं सेव्यमानो गुरुः प्रसीदति तदा तत्समयं प्रतीक्ष्य स्वजिज्ञासां तस्मै निवेदयेत्।

In this manner, shishya must offer everything and join the ashrama, if there is a problem staying there, he should find accommodation close by, take biksha (if brahmachari or sanyasi), give to Guru and with permission from the Guru and then eat. Per day, only one time biksha allowed. In this manner, he should lead his life, mind is available for sastram only.

“स्वामिन्नमस्ते नतलोकबन्धो कारुण्यसिन्धो पतितं भवाब्धौ।

मामुद्धरात्मीयकटाक्षदृष्ट्या ऋज्व्याऽतिकारुण्यसुधाभिवृष्ट्या॥ “

इत्यादिस्तुतिपूर्वकं प्रश्नेच्छां निवेदयत्। यदि पृच्छेत्यनुमतिं दध्यात्तदा स्वसंशयो निवेदनीयः।
शिष्यस्यानन्तजन्मान्तरार्जितपुन्यपुञ्जवशात् श्रीसद्गुरुः कृपया केवलं धनाध्यनपेक्षया
यध्युपदिशेत्, तदोत्तमाधिकारिणस्तस्य निरतिशयकल्याणं जायेत।
तत्रोत्तमोत्तमब्रह्मनिष्ठश्रीसद्गुरुसेवायाः फलं तु
कामक्रोधादिसर्वमलनिवृत्तिद्वाराऽन्तःकरणशुद्धिः । एतद्वयमप्युत्तमाधिकारिणः शिष्यस्य
सिद्धमेव भवति।

गुरवे यो मनोवाचौ कायार्थादि समर्प्य तम्।

सेवति, भवति ब्रह्म प्रसादातिशयाद्गुरोः॥

यस्तु मनोवाक्कायधनादिकं श्रीसद्गुरवे समर्प्याहोरात्रं तं शुश्रूषते स हि ब्रह्मैव भवति।
सद्गुरुश्चास्मै साहाय्यं करोति।

Vivekachoodamani: Shishya surrenders to the Guru, Oh Lord, you are the shelter, be gracious to me, give me knowledge and save me from the ocean of darkness. Shishya must ask permission, can I ask a question to you? If shishya has punya, Guru will willingly teach or he may not teach. When he teaches, Guru will teach unconditionally. When uttama guru teaches uttama shishya, he will have kalyanam mokshaha or mangalam. Therefore, Guru will be able to give saadhanachatushtayam as well as knowledge. He will be able to give Shishya knowledge, If you do namaskara to Guru, both will come. After offering day in and day out (guru gita, you must go through, you should not sit when he sits, you should walk behind, you should sleep after he sleeps, available in Ramakrishna Mission), attitude is very important. Therefore, may you do shravanam of 4th chapter of VS.

3rd chapter is over.

इति श्रीवासुदेवब्रह्मेन्द्रसरस्वतीविरचिते विचारसागरे गुरुश्रवणस्वरूपनिरूपणं नाम
द्वितीयस्तरङ्गः ॥

Spill over done in next class 94 on 18th January 2014

In the last class we completed 3rd chapter. Some references before we go ahead with 4th chapter. Guru lakshanam, shishya lakshanam and Guru seva or acharya upasanam was discussed. Acharya upasanam can give two fold

benefit, adhrushta dwara jnana योग्या प्राप्ति and jnana प्राप्ति too. Some shlokas were given in footnote. Page 69 footnote no 1. 3 shlokas are there. First one I did not do.

“विभेत्यल्पश्रुतात्वेदो मामयं प्रतरिष्यति। इतिहासपुराणाभ्यां वेदं समुपबृंहयेत्॥”

Veda maata is all the time concerned that it cannot reach the people directly, therefore concerned about reaching the right teacher because of modern communication the meaning may get twisted or lost. Veda is frightened of a person who is half-baked. This person is going to misinterpret. Commentaries have to be properly studied. Itihasa and purana must be studied elaborately. 2nd line: because it is a wide canvas, veda must be explained, commented with the help of itihasa and puranam. Vishnu puranam is a high vedantic work. Written by parashara maharishi.

2nd shloka... we saw in the last class

3rd shloka definition of Guru (from guru gita 1-21)

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Shloka- defining shastanga namaskaram

“पद्भ्यां कराभ्यामुरुभ्यासुरसा शिरसा भुवि। पतनं दीर्घतरुवत् प्रणामोऽष्टाङ्गं उच्यते॥”

“पद्भ्यां कराभ्यां जानुभ्यामुरसा शिरसा दृशा। वचसा मनसा चैव प्रणामोऽष्टाङ्ग उच्यते॥”

8 limbs of the body must touch the ground. Madhyam;;hands, thighs, legs, chest and the head (8) must touch the ground.

Another version: 2 feet (1 limb), 2 hands(1), 2 thighs (1), head, chest, see with eyes, words, mind

Page 72

Foot note

“श्रवणं कीर्तनं चैव स्मरणम् पादसेवनम्। अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम्॥”

“आदौ ज्ञानाप्तये पश्चात् कृतघ्नत्वनिवृत्तये। यावज्जीवं त्रयो बन्धाः वेदान्तो गुरुरीश्वरः॥”

Navavidha bhakti: shravanam, keertanam, smaranam, pada sevanam, archanam, vandanam dasyam, sakyam, atma-nivedanam.

Aadau 3 must be worshipped throughout life: Vedanta, guruhu, Iswara. In this cycle, you start with bhinna Iswara and end with abhinna Iswara. Difference: Initially we worship all 3 for the sake of knowledge, after gaining knowledge I do namaskaram to remove ingratitude. Expression of gratitude.

In page 72, swamin Namaste is from vivekachoodamani (no 35).

VICHARA SAGARAM

विचारसागरम्

(श्री वासुदेव ब्रह्मेन्द्र सरस्वती स्वामिगल्)

Based on the lectures by
H.H. Swami Paramarthananda
(transcribed)

[Commenced December 2011]
Chapter 4

To any vedantic student who finds these notes useful.

Please send in any corrections/feedback to sivaraman.rama@gmail.com

Hari Om

Contents

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सुखं नित्यं स्वप्रकाशं व्यापकं नामरूपयोः।

अधिष्ठानं बुद्ध्यबोध्यं बुद्धेर्द्रव्यत्तु निर्मलम्॥१॥

अपारं सर्ववेदान्तवेध्यं प्रत्यक् परं महः।

तदेवाहं न मत्तोन्त्यदिति मे निश्चिता मतिः॥२॥

Class 94

Chapter 4

18th January 2014

Spill over done in next class 94 on 18th January 2014

In the last class we completed 3rd chapter. Some references before we go ahead with 4th chapter. Guru lakshanam, shishya lakshanam and Guru seva or acharya upasanam was discussed. Acharya upasanam can give two fold benefit, adhrushta dwara jnana योग्या प्राप्ति and jnana प्राप्ति too. Some shlokas were given in footnote. Page 69 footnote no 1. 3 shlokas are there. First one I did not do.

“विभेत्यल्पश्रुतात्वेदो मामयं प्रतरिष्यति। इतिहासपुराणाभ्यां वेदं समुपबृंहयेत्॥”

Veda maata is all the time concerned that it cannot reach the people directly, therefore concerned about reaching the right teacher because of modern communication the meaning may get twisted or lost. Veda is frightened of a person who is half-baked. This person is going to misinterpret. Commentaries have to be properly studied. Itihasa and purana must be studied elaborately. 2nd line: because it is a wide canvas, veda must be explained, commented with the help of itihasa and puranam. Vishnu puranam is a high vedantic work. Written by parashara maharishi.

2nd shloka... we saw in the last class

3rd shloka definition of Guru (from guru gita 1-21)

Page 70

Shloka- defining shastanga namaskaram

“पद्भ्यां कराभ्यामुरुभ्यासुरसा शिरसा भुवि। पतनं दीर्घतरुवत् प्रणामोऽष्टाङ्गं उच्यते।”

“पद्भ्यां कराभ्यां जानुभ्यामुरसा शिरसा दृशा। वचसा मनसा चैव प्रणामोऽष्टाङ्ग उच्यते।”

8 limbs of the body must touch the ground. Madhyam;;hands, thighs, legs, chest and the head (8) must touch the ground.

Another version: 2 feet (1 limb), 2 hands(1), 2 thighs (1), head, chest, see with eyes, words, mind

Page 72

Foot note

“श्रवणं कीर्तनं चैव स्मरणम् पादसेवनम्। अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम्।”

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संस्कृतविचारसागरे उत्तमाधिकारिणः उपदेशनिरूपणं नाम चतुर्थस्तरङ्गः

4th wave

In the samskruta vicarasaagaram, for the qualified student presentation of the vedantic teaching, is the title 4th chapter. (5th will be for madhyama and 6th for kanishta adhikaari –adhama or manda)

इदानीं गुरुशिष्यसंवादात्मिका काचनापूर्वाऽऽख्यायिका विरच्यते। एतच्छ्रवणमात्रेण जिज्ञासुर्मुमुक्षुरात्मविचारे भृशं समर्थो भवेत्।

I want to start with a vedantic story. Footnote: Don't search for this story anywhere. This story is not there anywhere else. They are all fictitious characters introduced by ND.

This is in the form of a dialogue between Guru and shishya. A fiction designed for vedantic teaching is composed by me. By listening to the story, he will become interested in vedantic study. Every seeker need not be interested in vedantic study. I'm talking about Vedanta friendly mumukshus.

(आ. १२२-१२५) शुभसंतते: राज्ञः , तत्त्वदृष्टिरिति, अदृष्टिरिति, तर्कदृष्टिरिति समाख्यातानां तत्पुत्राणां च कथा-

Story is about 4 people, father and 3 sons, father named shubhasamtate, (children who are all spirutally inclined), tatvadrushti, one who has saadhanacatushtaya sampathi, accepts Vedanta pramanam, knows the limitations of tarkasastra, has extraordinary shraddha, adhrushti: one who does not have too much sadhanachatushtayam, does not have too much knowledge of tarka sastra, not spoilt by too much of tarka sastra, tarkadrushti, spoilt by too much of tarkasastra, he asks too many questions, does not understand the limitation. We require common sense, intelligence and understand the status of Vedanta pramaanam. God cannot be proved by science or logic. The shraddha we have in God, if we have in Vedanta pramanam and have common sense, we will get knowledge.

(१२२) शुभसंततेस्त्रैलोक्याधिपत्यम्- शुभसंततिर्नाम कश्चन राजा लोकत्रयमनुशशास। तस्यासंस्त्रयः पुत्राः- तत्त्वदृष्टिः, अदृष्टिः, तर्कदृष्टिरिति च विख्याताः, चतुश्शास्त्रप्रवीणाश्च। ते मे क्रमेणास्मिन् ग्रन्थे चतुर्थपञ्चमषष्ठतरङ्गेषूत्तममध्यमकनिष्ठाधिकारित्वेन वर्ण्यन्ते। राजा तु शुभसन्ततिः शैशवं क्रीडायां, यौवनं च स्त्रीभोगे विनियुञ्जानोऽपि स्वभुजवलेन लोकत्रयमपि न्याय्येज मार्गेणापालयत्।

Shubhasantati was an emperor of all 3 lokas. After imagining, you imagine you are ruling all the worlds. He had 3 sons, tatvadrushti, adrushti and tarka drushti. They were very knowledgeable in 4 sastras, tarka(reasoning or thinking), mimamsa (interpretational skills), vyakaranam(language) and sastras (sankhya, yoga, nyaya and vaisheshika). These 3 children are going to be dealt

with sequentially in this VS text in 4th, 5th and 6th chapter. They are uttama, madhyama or kanishta (Manda).

In page 72, swamin Namaste is from vivekachoodamani (no 35).

The Raja went through grihasta ashram. Raja had a normal and regular childhood. Veda never considered physical relationship with a spouse as an obstacle. Grihasta can practice conditional brahmacharyam. Absolute brahmacharyam is not mandatory for moksha. Pancamahayagna must not be compromised. By the strength of this Raja's arms, all 3 lokas were governed through nyayamargam.

Topic 123

(१२३) पुत्रेषु राज्यं समर्प्य शुभसंततेः प्रव्रजनम्- तस्य राज्ञः कदाचित्स्वपूर्वपुण्यवशात् 'आत्मा अजो नित्यो निरतिशयानन्दस्वरूपश्च, ततोऽन्यत् सर्वं दुःखात्मकम्' इति विवेक उदियाय। तदा सोऽचिन्तयत्- 'अहमात्मविचारं कुर्याम्, त्रयः पुत्रा मम लोकत्रयं पालयन्तु' इति।

tada so chitayat

For that King, once upon a time, due to punyam he had done in purva janmas and current janma, he developed nitya anitya vastu viveka. Shubsha: 7 stages, tanu maanasi 2nd stage. 1st stage: Why don't I go to Gita class? Atma ajaha nityaha: real self is ajaha: eternal, nityaha and is of the nature of superlative ananda. Anandobrahmeti.... Tai upa. This person understands that all pancaantma are sources of sorrow only.

Class 94

15th January 2014

Page 73, topic 123

Now ND wants to enter into formal vedantic teaching. He is introducing a fictitious story. He has introduced a King Shubha santatihi. He had 3 lokams as his kingdom. He has gone through formal vedic education also. Atma's nature is sukham. Central message of Vedanta. Anatma has pratibimba ananda. First this information must be received by the mind. Then

confirmation. Shubha santati has received this message, he wants to confirm this by changing to sanyasa ashram. Shubha santati had to decide to renounce the lokatrayam.

M: In that Shubhasantati, because of long karma and upasana yoga and purva punyam, viveka arose. 5 capsules of Vedanta, 2nd one Atma is the only source of permanent peace security and happiness. Anatma is all other than Atma, includes panca anatma, all of them are sources of sorrow. Possession, profession, family, body and mind. When the time came, he thought in the following manner. Shuba iccha: Subesha: Let me dedicate the rest of my life for Atma vicara. I want to transfer responsibility of three lokas to three sons. Thereafter

ततो मन्त्रिद्वारा पुत्रान् स्वसमीपमानाय्य स्वस्य भोगे वैराग्यमेकान्ते रतिं च तेभ्यो निवेध्य राज्याधिकारमङ्गीकर्तुं तानाज्ञापयन्नेकैकस्मै एकैकं लोकं विभज्यादात्। विभज्य राज्यादाने पुत्राणां मिथः कलहः, तन्मूलकतया प्रजानां दुःखं च भवेदिति मन्वानो राजा स्वयमेव स्वराज्यं पुत्रेभ्यो विभज्यादात्। यत्र मानवो मृतः सन् परमेश्वरात्तारकमन्त्रोपदेशं लब्ध्वाऽज्ञायासेन मुक्तिं लभेत, यत्र च सर्वान्तर्यामी विश्वेश्वरः सदा सन्निहितः, यत्र चातिगभीरा गङ्गा 'उत्तरवाहिनी' इति प्रथिता प्रवहति, तत्र काशीनगरे स्थित्वा स्वस्वराज्यं पालयितुं पुत्रानादिदेश स राजा। पुनरपि स पुत्रानवोचत् – 'अयमपारः संसारो दुःखरूपः। पामरास्तु तं सुखरूपं मत्वा सांसारिकभोगाय घनमेवात्यादरेणापार्जयन्ति। न तु मुक्त्यर्थमात्मविचारं कुर्वन्ति। ईदृशपामरजनैः सह वासं विहायैकान्ते निजसुखलाभायाहं यतिष्ये' इति।

Thereafter, the Raja called the mantri and brought all the 3 sons and informed them that he is no longer interested in the worldly pleasures. It includes family and relationships. These are also materialistic pleasures. We should internally drop attachments in the house and family too. I like to enjoy seclusion. "Don't go around the spouse all the time". He commanded the 3 children to take over the responsibility of ruling the world. (one loka each). He decided which one should take which loka. (No court problem). Indirect message to family people. Make sure that property is apportioned properly. If he himself doesn't settle the property sharing, children will quarrel. Shubhasantati is a good King. Family quarrel will kill the society

(here). In this manner, Raja distributed. Please write a will properly. Don't say you are only for 60 years. ND is advising every parent. All of you must settle in Kashi and rule your respective kingdoms. Kashi is a sacred place where Lord Siva as Vishveswara has taken a vow, whoever dies in Kashi, I will give taraka mantra(Rama nama) upadesha in the ear of the dying person. Suppose we become jnani (last part of tatvabodha) we can afford to die anywhere, otherwise Kashi Maranam is good. Word taraka means: that that takes a person across the shores of samsara.

Footnote: Kashyam....rudraha tarakam brahma..

काश्यं हि जन्तोः प्राणेषुत्क्रममाणेषु रुद्रस्तारकं ब्रह्म व्याचष्टे, येनसावमृतौ भूत्वा मोक्षं लभते।

“यत्र कुत्रापि वा काश्यां मरणे च महेश्वरः।

जन्तोर्दक्षिणकर्णे तु मत्तारं समुपादिशेत्॥’ इति श्रुत्यभिप्राचोऽत्र दर्शितः।

As even that person is dying, Rudra whispers taraka mantra. Shiva becomes Guru and teaches brahma vidya.

In Kashi, anywhere if a person dies, in the right ear, that taraka mantram is whispered. Therefore, they get mukti. In the entire Kasi kshtram, vishweshwara is present all the time. Ganga is flowing in the northern direction. Uttara vahini therefore sacred. In that Kashi, may you all get settled and rule the kingdom. He addressed his sons further. The entire samsara consisting of Anatma is of the nature of dukham. All these people are giving me joy, many of us are deluded and want to preserve the panca anatma. Money alone for preserving these becomes most important. PORT nourishment. They don't have time for Atma vicara..

Shubhasantati says if I live amongst such people, others being majority, they will change me. Far from the madding crowd, I want to go.....To enjoy atmananda, I'm going to dedicate my life. He does not say where he wants to go. The 3 chapters are going to deal with the 3 children. Father's story comes at the end. I taught in Sanskrit 300 hours for 7 years.

Topic 124

(१२४) पुत्राणामपि राज्यजिहासा- पितृवाक्यमिदं श्रुत्वा सध्युक्तिबुद्धियुक्तास्रयोऽपि पुत्रा एकान्ते सन्भूयैवं समालोचयन्-'पिताऽस्मान् संसारसागरे दुःखोदके पादयित्वा स्वयं ब्रह्मानन्दं प्रतिपित्सति। यस्मादात्मविचारासक्तोऽपारदुःखरूपत्वादखण्डमसपन्नमपि राज्यं पिता जिहासति, तस्माद्वयमपीदं राज्यमत्यन्तदुःखरूपं परित्यजेम' इति।

Now focus shifts to the 3 children. The 3 children heard these words. If they were materialistic, they would have jumped at it. However the children were rare. They were mature. They were sastra supported thinkers. They left their father and had a closed door meeting. They thought in this manner, Our father does not want to get caught up in this trap, why should we fall in this trap? Rajyabhara...Consequence is only pain...He seems to be selfish, he wants to enjoy brahmanandam. Superficially seeing the kingdoms are prosperous, without any divisive forces, but father sees this as deep source of sorrow. After renouncing he wants to get out and dedicate his life to self-enquiry. Therefore, we should not fall in this trap. We should emulate the father.

1st February 2014

Page 74

Topic 124 contd

ND is now focusing only on the 3 sons. Topic of father is over. Some remarks on topic 123. After 123, shubha santati never appears. Our natural curiosity will be to know what happened to him. He will come in page 357 topic 509. Chapter 7. While talking about shubhasantiti we said, in topic 123. Shubhasantatis's renunciation. Later we discover that, he really does'nt. Therefore, this topic must be Desire for Moksha. The sons seem to be more evolved than the parents.

The 3 children decide, this kingdom, although prosperous and comfortable is a source of dukham. In Maitreyi brahmanam also, Maitreyi asks if all the wealth will give moksha or amrutam. Wealth can only give comfort but cannot give happiness. Comfort is associated with stoola sareram, happiness with sukshma sareeram.

Topic 125

(१२५) स्वगृहान्निर्गत्य त्रयाणां गुरूपसदनम्- एवं निर्णीय ते त्रयोऽपि पुत्राः मुमुक्षुवः
शुभसंततिरिति पितुर्नामान्वर्थीकुर्वन्तः सद्गुरुमन्वेष्टुं राजगृहान्निर्ययुः ।
अनेकदेशानटित्वाऽन्ततस्ते गङ्गातटमेव प्राप्य तत्र विविक्ते
देशेऽत्युन्नतशाखास्कन्धफलपलाशशालिभिर्वृक्षैर्निबिडिते वने कस्यचिद्वटतरोर्मूले चिन्मुद्रया
जीवब्रह्मैक्यं स्वशिष्येभ्यो निर्दुष्टेभ्य उपदिशन्तं गुणातीतं श्रीसद्गुरुं ददृशुः। कैलासे
महभाण्डीरवटमूले सनकादिभ्यस्तत्त्वमुपदिशन्तं परमशिवं श्रीदक्षिणामूर्तिमिव ते तं विभाव्य,
साष्टाङ्गं प्रणिपत्य, मोक्षेच्छया यथाविधि तं शरणं गतास्तन्निकटे षण्मासान् ब्रह्मचर्यमूषुः
ततः श्रीसद्गुरोः प्रसन्नो भूत्वा मधुरया गिरा केन प्रयोजनेनागता यूयम्? के यूयम्! कुतो
वात्रागमनम्? इति तान् पप्रच्छ। तदा तत्त्वदृष्टिर्भ्रात्रोरिङ्गितज्ञः, साञ्जलिपुटः सविनयं
प्रत्यब्रवीत्।

The Sanskrit construction of the author, Sri vasudeva brahmendra saraswati (must have been associated with Kanchi—indra saraswati), is so beautiful. We should be grateful to both of them.

The sons left their home in search of a guru. They decided wealth can give physical comfort but not mental comfort. The children validated their father's name, shubhasantati. To find out a sadguru, they left the palace. There was a forest with tall trees, huge trunk with many big branches will lots of fruits and leaves. The forest was thick. Among many such trees, there was a vata vruksha (arasa or aala maram), there was a Guru teaching the mahavakyam, holding the hand in cinmudra. Definition given in **footnote**...angushta...Various other names are also given. Badra mudra: Auspicious mudra. In Dakshinamoorti stotram, lopamudra, Agastya's wife. Tarka mudra and jnana mudra. In Gita, gunaatita comes chapter 14. These disciples were great, free from all doshas. Obstacles to jnanam and moksha. **Footnote:** summary: 10 types of doshas, 3 belong to sthoola sareeram, possessing anything that does not legitimately belong to him, himsa, any form of physical violence, violation of sexual morality..abrahmacharyam

Vagindriya dosha 4, speaking untruth, speaking ill of others, using impolite words, useless speech.

१ अङ्गुष्ठतर्जनीयोगश्चिन्मुद्रेति कीर्त्यते। इयं भद्रामुद्रा, लोपामुद्रा, तर्कमुद्रा, ज्ञानमुद्रा चेति कीर्त्यते।

२ स्तेयम्, हिंसा, अब्रह्मचर्यमित्येते त्रयः शरीरदोषाः। अनृतम्, परनिन्दा, कटुभाषणम्, वृथालापः, इत्येते चत्वारो वाग्दोषाः। इच्छा, चिन्ता, बुद्धिमान्ध्यमित्येते त्रयो मनोदोषाः। नृसिंहतापिन्युपनिषत्प्रसिद्धा एते दश दोषाः।

३ तृतीयतरङ्गोक्तविधानेन।

lccha, chinta, buddhi mandyam 3—Mano dosha, too much of worldly desire, worrying about family members all the time, (asuri sampat). Love is different from worrying. A person should have reasonable knowledge of language, right thinking, tatparya nischayaha (interpretational, logical and language or communication skills, mimamsa, tarka, vyakaranam). If these skills are not there, it is referred as buddhi maandyam.

This is found nritumukha purva kabini upanisad, utara kabini upanisad. One has Sankara bhasyam is there.

Seeing this Guru, they remembered Kailasa, under the vata vruksha, one type called maha baandira (I think kallar vruksham). It seems on this tree, crows won't come and sit. Lord Shiva as brahma vidya Guru is called Dakshina murti, in the role of brahma vidya guru. Sadasiva is another name. The rules mentioned in the 3rd chapter for sastanga namaskara were followed. Guru did not straight away, start with tatvabodha classes. For 6 months, they stayed there doing Guru's work performing Sishya's duties. (as described in chapter 3). Brahmacharyam, they followed. After 6 months of service, the guru will study the shishya's motives. Whether qualifications are there etc. After, 6 months, Guru was satisfied. Guru is doing you a favour by accepting to teach the student. Shraddha in the sastram as a valid source of knowledge is fundamental. We will use logic and science to understand sastram not to prove sastram. Shraddam medham.... Faith in God and Sastram is important. This has to grow from the family environment. Guru asked, "what is your background?" What is your motive

or intention? When the Guru asked, tatvadrushti answered with humility. He answered for all the 3.

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Feb 8th 2014

Continuing the story, the 3 brothers have left home and went to ganga teera, met a jnani Guru who was teaching Vedanta and lived in the Ashrama for 6months, after 6 months, Guru enquired about all of them to tatvadrushti. ND says, knowing the other 2 brothers (ingitham) motives, tatvadrushti with namaskaras and with humility answered the enquiries of the Guru

Topic 126 checked with sanskrit pdf 5:17

(१२६) तत्त्वदृष्टिर्गुरोरनुमतिं प्रार्थयते- 'हे भगवन्। वयं त्रयोऽपि भ्रातरः शुभसन्ततेः राज्ञः कुमाराः अज्ञाः अत्यन्तं शोच्याः निजस्वरूपजिज्ञासवो भवन्तं शरणम् गताः। भवान् हि कृपासमुद्रः कल्पतरुचिन्तामणिकामधेनुवच्च विराजते। वयं तु दुःखवशंवदाः। यद्याज्ञा दीयते तर्ह्यस्मदभिप्रायं निवेदयामः।' इति तत्त्वदृष्टिः प्राह। 'हे शिष्य। शृणु मे वचः। तच्छ्रवणेन त्वद्दृढयग्रन्थयः संशयाश्च समूलमुन्मूलिता भवेयुः, त्वं च परमानन्दं प्राप्नुयाः।' इति गुरुरवोचत्।

You can never ask a question to Guru without seeking his permission. You cannot call for bhiksha, and ask people to ask Swamiji questions. You have to take appointment and then only ask questions. Oh Lord, we three brothers are the sons of Raja Shubhasantati. We are all ignorant people and in pitiable condition. Our samsara is because of self-ignorance. We are not Artha bhtha or Artharthi bhakta, we want a blessing in the form of consistent and systematic teaching. Iswara saranagati leads to getting a Guru. After that, it should get converted to Guru saranagati. Guru will then point out that we need sastra pramanam, therefore surrender to sastram. This will lead to jnana saranagati and then Atma saranagati. You are Karunanidhi, Krupasaagari, dayanidhihi!!! Kalpataru, kamadhanu, chintamani of heaven. Wish yielding sources. You will also fulfill our quest for self-knowledge. If you permit, we will seek permission for asking Questions. Only if permission is granted, we shall present our motive. Guru says, Hey Shishya, I shall teach you brahmavidya (Arjuna also never directly asks for brahmavidya, Sankaracharya observes this in his bhashyam. He only said, I'm confused regarding dharma and asked Krishna to teach him. Krishna teaches brahmavidya. Arjuna gives another statement Nahi prapashyami... Arjuna said, even by going to heaven, I will not be able to remove the sorrow. If Krishna had taught Dharma, he would have gone to heaven which would not have solved his problem, therefore Krishna inferred that he needs atmajnanam and therefore taught) . (Another commentator, Swami Sankarananda, lucid gita bhashyam..sankaranandi.., Arjuna said karpanya dosha.. dharma refers to Atma only, therefore Arjuna has declared that he is confused related to Atma only, according to Sanskrit Dharma means that that sustains the creation, therefore it is Atma only, dharma has been used in the meaning of Atma in Katopanishad.. Anureshadharma.1.1 22 or 23.) By listening to my teaching, all your knots of

the heart, sidhyarte sarvasamshaya...katopanisd, along with moolam, ignorance will go away. You will jump with joy.

Topic 127

(१२७) मुमुक्षाभिव्यञ्जकस्तत्त्वदृष्टिप्रश्नः- श्रीगुरोः कारुण्यं ज्ञात्वा हृदयानन्दसन्दोहतुन्दिलः संस्तत्त्वदृष्टिः स्वाभिलषितकार्यं सिद्धमिति निश्चित्य सविनयं पप्रच्छ- हे भगवन्। भवान् कृपानिधिः श्रीसदाशिवदक्षिणामूर्तिसमः सर्वज्ञः। वयं तु सर्वेऽज्ञाः जननमरणादिदुःखरूपसंसाराद्विभीमः। अस्माकं तन्निवृत्तेः परमानन्दप्राप्तेऽप्युपायो वक्तव्यः। नानाप्रकारोपासनानि कर्मानि चानुष्ठितानि। नैवास्मदभिलषितार्थसिद्धिरभूत्, प्रत्युत संसारात्मकबन्ध एव दृढीभवति। तस्मात् येनोपायान्तरेण वयं कृतार्था भवेम तमुपायमस्मान् शाधि भोः।

Beautiful Sanskrit.. Tatvadrushti is presenting his question. It reveals his intense desire for moksha. Having seen the compassion of Guru, compassion because of purnatvam, full of abundance of joy, hrudaya ananda, tatvadrushti, his intended purpose, is fulfilled. With humility he asked this question” Oh Lord, you are like sadasiva dakshinamuthy, ever auspicious, chap7 jaramarana moksha... Saddarsanam shanty pata on mrutyu, you are omniscient, we are sarvejyaa, sarva agnyaana: we are all ignorant, only thing that is constant, all day we have one fear or the other, possession, profession, family, body the mind (5) pancaanatma. As children, we were afraid of exams.What I am afraid of varies, that I am afraid is constant. We want to have positive ananda also. We have practiced numerous upasanas. Dasoham bhavana. Varieties of Pujas we have done. That is also dasoham dvaita bhaavana. Mandukya ...advaita prakaranam.. Upasananashrito janma...tenasau.. all the dvaita bhaktas are unfortunate people. We don't criticize dvaita bhakti, you can start but cannot end with dvaita bhakti. None of these gave us moksha. Dvaita bhakti only perpetuated samsara. Give us some other way of removing samsara. Shaadhi borrowed from Gita. Tat viddhi...pranipaaten..

Topic 128

(आ.१२८-१६८) ज्ञानोपदेशः-

(१२८) शिष्यस्य मोक्षेच्छा भ्रान्तिजन्येत्युपपादनपूर्वकं महावाक्योपदेशः -

Jnanopadeshaha: A teaching which is meant for generating knowledge

Topic 128 to 168- Mahavakya upadeshaha

4th chapter is for uttamadhikari, 5th is for madhyamaadhikaari- adrushti 6th-kanishta adhikaari tarka drushti

Unique method for uttamadhikari:

Generally Guru will accept that Shishya has Samsara. In vivekachudamani, shishya will say similar things, guru answers saying we have a beautiful method to cross samsara. There is a path to crossover the samsara. Guru accepting there is samsara is called adhyaropaha. Thereafter, long teaching. He will talk of all the 3 karmas, punarapi janam and maranam cycle etc. then he will teach the method. This is conventional method.

Here Guru says, where is samsara for you? Why are you asking for removal of samsara? Here apavada method. That you asked for moksha itself means you assumed that you have samsara. You need samsarabranti nivruithi.

Heading :Shishasya: desire for moksha itself is a wrong desire, Guru is going to establish this.

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1st March 2014

(१२८) शिष्यस्य मोक्षेच्छा भ्रान्तिजन्येत्युपपादनपूर्वकं महावाक्योपदेशः -
आत्यन्तिकदुःखनिवृत्तिः परमानन्दप्राप्तिश्च मोक्ष इति कथ्यते। शिष्यस्य मोक्षेच्छां ज्ञात्वा
गुरुस्तदुपायभूतं वेदान्तैकसमधिगम्यं ज्ञानमुपदिशति। ज्ञानस्वरूपस्य नानाशास्त्रेषु
नानाप्रकारेणोक्तत्वेऽपि जीवब्रह्मभेदनिवर्तकज्ञानस्यैव मोक्षसाधनत्वेन वेदेषु
प्रतिपादितत्वात्तादृशमेव ज्ञानमुपदिशति- हे शिष्य। परमानन्दावाप्तौ
जननमरणादिदुःखरूपसंसारनिवृत्तौ च तवोत्पन्नेच्छा भ्रान्तिजन्येन्येत्यवेहि। यतस्त्वं निसर्गत
एव निरतिशयपरमानन्दस्वरूपोऽसि तस्मात्सदा परमानन्दस्वरूपेणैव सतस्तव
पुनस्तत्प्राप्तीच्छा न युज्यते। यन्न प्राप्तं तल्लाभायैवोचितेच्छा। त्वत्स्वरूपं तु त्वया सर्वदा
प्राप्तमेवेत्यतस्तत्प्राप्तये तव जायमानेच्छा भ्रममन्तरा न सङ्गच्छते।

ND has brought Guru and 3 shishyas together. First is tatvadrushti, therefore Guru takes a short cut and fast approach. It is different from the conventional approach. Conventional one is Guru accepts the presence of Samsara in Shishya and speaks of kartrutvam, bhotrutvam etc and then sancita, prarabhdha and agami karma. Somehow, manage the prarabhdha karma and remedy for sancita and agami karma, and then paranta kale you will die never to be born again. Moksha has given as a promise that it will come after death. Student appreciates the Guru because Guru says student has samsara. Guru is happy not because this is true but because Shishya is happy. For manda adhikari this is ok, but for uttama adhikari, you don't need to work for moksha. Remove "Saadhya Moksha" 's existence (moksha as a goal). For uttamadhikari, definition of samsara is "that I've a samsara, this misconception is samsara". Samsara is not any of the karmas, sancita, prarabhdha or agami. Removing karmatrayam is moksham according to madhyamadhikari. Removing the thought that I've karmatrayam is uttamadhikaris moksha. Adhyaropa is not there, only apavada is there for uttamadhikari. Misconception is 2-fold. Moksha is a cognitive process (Swami Dayananda Saraswati says). M:Oh Student, I can never give you moksha because, your desire for Moksha is a delusion. Mokshaiccha is brantijanyam. Therefore, teacher's job is telling the student that desire for moksha is misplaced. Uttamadhikari will catch this immediately. Straight away Mahavakyam. Definition of

moksha: total elimination of sorrow (peace) and the attainment of infinite ananda(happiness). Guru notes the shishya's desire for moksha and the means for the attainment of moksha, which is available only through Vedanta sastra, that jnanam Guru teaches. Jnanam is talked about in all 12 darsanams, but they are all different types of jnanams. Even in Vedanta there are 3 types, dvaita, vishtaadvaita and advaita. Here he says, in different darsanams jnanam is talked about in different ways. Liberating jnanam is only advaita Vedanta jnanam. This removes dvaitam. Jiva brahma dvaita nivartaka jnanam. (dviteeyadvai bhayam bhavati). This has been talked about in the Vedas. Therefore only advaita jnanam is taught by the Guru. Hey Shishya, your desire for paramanda prapti, your desire to eliminate sorrow, both these desires together is called moksha icchaa. Your desire is delusion. For a wrong desire, there can be no means of fulfilment. Moksha cannot be given, no Guru can give this. If this chapter appears meaningful, you are a uttamaadhikari. Why? Guru gives logic. You by your very nature are not the miserable body, disturbed mind or dozing karana shareeram, in all 3 avasthas you are the Atma aware of the disturbed mind. You are of the nature of ananda which is unsurpassed. If you take mind as ananda, you are manda or madhyama aadhikari. Tasmāt, therefore, since you are ananda swaroopa in all 3 periods of time, desire for ananda from anatma (a dukha swaroopam) is wrong. It won't work. Desire is possible under 2 conditions, 1. I can desire for something that I do not have. 2. You should desire for something from where it is available (I'm adding this, ND does not say so). This desire is impossible. Without delusion, such a wrong desire cannot come.

किञ्च जननमरणादिरूपः संसारो यदि कदाचित् त्वय्यभूत्तदा तव तन्निवृत्तये इच्छाचिता भवेत्। वस्तुतस्तु स संसार ईषदपि कालत्रयेऽपि नास्त्येव त्वयि। तस्मात्कालत्रयेऽप्यविध्यमानस्य संसारदुःखस्य निविवृत्ता ते भ्रममन्तरा न घटते। हे शिष्य त्वं तु जननमरणादिसर्वसंसारशून्यचिन्मात्रस्वरूपब्रह्मैवासि। तस्मान्मा स्मर कदापि जननमरणादिदुःखरूपं संसारम्।

The above was first misconception now 2nd. 1st : Want to get ananda 2nd: dukha nivrtuti iccha. Freedom from the pain I'm going through. Why is it happening to me and not to my neighbour? ND says, this desire is also not correct. Omnipotent Bhagawan cannot eliminate sorrow from you because You do not have an iota of sorrow. M: Moreover, if samsara in the form of pain, punrapi maranam and jananam cycle were there in you, then you can ask for this to be last birth. In reality you do not have janma, there is nothing to eliminate. (you cannot pray to God for this being the last janma, there is no jnama marana cycle). In reality, (mandukya karika chap 3, 4) the so called samsara you are struggling to eliminating , in all 3 periods of time , is not there in you. Desire to eliminate a sorrow thats not there is not possible. Hey shishya, you have to internalise that you are Brahman. 5th capsule of Vedanta. By remembering my real nature, I convert life into a blessing. This Brahman which is free from jananam and maranam and all the consequences (vyadi, jara, mrutyu etc). May you not get obsessed with Anatma's nature(janana marana samsara) all the time. (Mahavakya updesa tvam to brahmaivaasi)

(आ. १२९-१३८) अत्राक्षेपसमाधानानि-

(आ. १२९-१३२) सुखविषयकाक्षेपसमाधानानि-

(१२९) आत्मन आनन्दस्वरूपत्वे विषयसम्बन्धादानन्दभानं नोचितमित्याक्षेपः

Both desires are wrong desires. Shravanam is required for conviction and natural doubts are raised and removed.

Topic M: atraaskhepa: The objections and refutations pertaining to the 2 ideas. They are also of 2 types. I'm ever free from sorrow is 2nd statement.

First; sukhavishayakaa, we are going to discuss the first one ; ananda, I'm happy which is my nature, I don't get happiness from outside.

129 – If happiness is my nature, how come I feel miserable most of the time, I feel unhappiness most of the time and receive happiness from five fold anatma, profession, possession, family, body or mind. Therefore, these experiences are not proper if vedantic statement is true.

8th March 2013

(१२९) आत्मन आनन्दस्वरूपत्वे विषयसम्बन्धादानन्दभानं नोचितमित्याक्षेपः---हे स्वामिन्। ममात्मा यदि नित्यनिरतिशयपरमानन्दरूप एव भवति, तदा विषयेन्द्रियसंबन्धाधीनतया आत्मन्यानन्दानुभवो नोपपद्येत। अनुभूयत एव तु विषयसंबन्धादात्मन्यानन्दः। तस्मान्नैवानन्दरूप आत्मा। किन्तु विषयसंबन्धादेवात्मन्यानन्दो जायते।

The shishya has asked for moksha, from topic 128 reply by Guru. Branti nivruti is moksha. Agnyaanam nivruti is moksha, agnyaanam is dukham . Dukha nivruti is not moksha. This is because only if Atma has dukham, there is dukha nivruti. After all in all 3 kalas no dukham. I have dukham is the misconception. Removal of this misconception is moksha. Ananda is my nature. Several objections were raised. One by One ND answers. Our experience is diagonally opposite, and can never accept Ananda is my nature. 2nd one Ananda need not be got from outside and here also I've always got Ananda from an external object. Q: Hey Swamin, suppose my Atma is infinite ananda by its very own nature, then because of my contact with sense objects, ananda should not come from outside according to your message. My experience is ananda comes with contact with sense objects. Therefore, Atma cannot be ananda swaroopa. Happiness comes from outside and outside only. ND's answer.

(१३०) अज्ञस्य विषयप्रवृत्तौ सत्यां तदीयान्तर्मुखवृत्तौ आत्मानन्दो भाति; विषयेषु नास्त्यानन्द इति समाधानम्- हे शिष्य। यस्य बुद्धिरात्मस्वरूपं न जानाति तस्य विषयेच्छा जायते। भोगसाधनानां स्त्रीधनपुत्रादीनामत्र विषयशब्देन ग्रहणम्। विषयेच्छस्य पुंसो बुद्धिश्चञ्चला भवति। चञ्चलायां बुद्ध्यावात्मस्वरूपानन्दप्रतिबिम्बो न भासते। अभिलषितविषयलाभे तु क्षणमात्रं बुद्धिः स्थिरीभवति। तदा बुद्धिवृत्तिरन्तर्मुखा भवति। तस्यामन्तर्मुखायां वृत्तावात्मस्वरूपानन्दः प्रतिफलति।

तादृशात्मस्वरूपानन्दप्रतिबिम्बमनुभवितुः पुंसो 'विषयेभ्यो ममानन्दोऽजायत' इति भ्रान्तिरुत्पद्यते। वस्तुतस्तु नैवास्ति जडे विषये आनन्दलेशोऽपि।

13.32

Answer: Anandamaya kosa of tai. upa. Hey Shishya, when a person is ignorant of one's swaroopam, then one's desire is for external source. Therefore, there is apoornatvam, desire for one object or other is there because of misconception that it will convert me to poornatvam. A bachelor to householder etc. Only object of desire may vary. This desire can extend even to Vedanta. So many number of books. Brahma Sutra is still not done etc. Jnani is poornaha not because he has studied all the books, but he has understood that I don't have to study everything to be poornaha. Stree, (spouse), dhana (wealth), children, one wants poornatvam. All are called vishayaha. The mind is disturbed because we have not attained one or the other. How can Atmananda reflect in a disturbed mind? Ananda is therefore not absent but not manifested. Mind is calm and no more extrovertedness when cause is gone. Definition of happiness... 5 features of happiness... Surviving non experiential happiness is Myself. Therefore, we assume ananda was born from the object. This is a delusion. In the jada sense objects, there is not even a droplet of happiness.

A dog, when it bites the bone, it gets blood. Therefore, bone is the source of blood, dog concludes. Entire humanity is not different from the dog. Son is born, I'm happy. Therefore, son is the source of happiness. Same misconception.

Heading 130- When object is attained, mind is turned inwards and happiness is attained, there is actually no happiness in sense objects.

33.11

किञ्च आनन्दोत्पत्तेर्विषयाधीनत्वे यत्किञ्चिद्विषयजन्यानन्दमनुभवतः पुंसो विषयान्तरे इच्छोत्पत्तिदशायामपि प्राचीनविषयानन्दोऽनुवर्तितुमर्हतिः; न तु तथास्त्यनुभवः। अस्मत्सिद्धान्ते तु विषयान्तरासक्त्या पुनरपि बुद्धिचाञ्चल्ये सति तस्यां चञ्चलबुद्धौ न स्वरूपानन्दप्रतिबिम्बो भातीति समाधानं ज्ञेयम्।

On logical analysis also we can conclude that vishaya is not an object of happiness. A child is born, child continues to be with mother or father. However, we start to look for something else. Child's admission. How do we now explain the absence of ananda when the source son is there? Acquired things do not generate the same ananda at all times. When the next desire came, the ananda from the previous vishaya is gone. Vedanta says, when the admission desire came, mind got disturbed, atma ananda did not get reflected. Previously it was putra icchaa. This is the answer.

43.04

किञ्चान्यत्, यदि विषयादेवानन्दो नियमेन जायेत तदा प्रवासादागतपुत्रदर्शनजन्यानन्दः सदानुवर्तितुमर्हति; न तु तथा भवति। तथा हि- कस्यचित् प्रियतरः पुत्रश्चिरप्रवासी कालान्तरे

प्रत्यागमत्। तद्दर्शनक्षणे जायमानः पितुरानन्दः चिरकालमविच्छिन्नतयानुवर्तितुमर्हति, आनन्दहेतोः पुत्रस्य सदा सन्निहितत्वात्। न तो तथानुभूयते। सिद्धान्ते तु पुत्रदर्शनादितत्तद्विषयजन्यानन्दस्य चिरमननुवृत्तिरेवमुपपद्यते – तत्तद्विषयलाभक्षणे बुद्धिर्निश्चलीभवति। तदा निश्चलायां बुद्धिवृत्तावात्मस्वरूपानन्दः प्रतिबिम्बितो भवति। स एवानन्दोऽनुभूयते। ततो विषयन्तरेच्छया पुनरपि बुद्धेश्चाञ्चल्ये सति तस्यां बुद्धौ स्वरूपानन्दप्रतिफलनस्य विच्छेदात्, पुरत एव सत्यपि प्राचीनविषये, नानन्दानुवृत्तिः। तस्मान्न विषयेऽस्त्यानन्दः। किञ्च यदि नियमेन विषयाधीन एवानन्दो भवेत्तदा समाधौ योगानन्दो न प्रकाशेत। तथा सुषुप्तावपि नानदभानं स्यात्। सुषुप्तिसमाध्योद्दृश्यरूपविषयसम्बन्धस्याभावात्। तस्मान्न विषये आनन्दलेशोऽप्यस्ति। किन्त्वात्मस्वरूपानन्द एव सर्वात्मना सर्वत्राभासते। “रसो वै सः, रसं ह्येवायं लब्ध्वानन्दी भवति” (तै. ब्र. ७) “एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति” (ब्रु. ४.३.३२) इत्यादिश्रुतेः।

Same idea is clarified with an example.. If the Vishaya has to regularly produce Ananda, imagine a person's son has gone abroad for study. Father looks forward to the arrival of the son. By seeing the putra who has come back, he jumps up and down, then smiles, and then all kinds of things. Ananda must have been continuous. It is not experienced. To elaborate, his eyes are desperate to see the glimpse of the child. Then the son came back. The father was having so much joy when he sees. If you logically see, that ananda must be there continuously. How come it does't? **Thinking that my life is not there without my child is very big delusion.** Imagining that this person can die itself is terrible. Even after this (even death of near one) experience, they do not come to Vedanta. Family cannot give peace, security and happiness. Consequence is samsara. In Vedanta siddhanta, this can be explained. According to Vedanta, pleasure born out of putra contact cannot be permanent. Disturbance in the mind is removed from the mind, but another one can come. Putri disturbance can come. This disturbance cannot be removed by putra's embrace. Vedanta does not allow the disturbance to arise.

15th March 2014

सिद्धान्ते तु पुत्रदर्शनादितत्तद्विषयजन्यानन्दस्य चिरमननुवृत्तिरेवमुपपद्यते – तत्तद्विषयलाभक्षणे बुद्धिर्निश्चलीभवति। तदा निश्चलायां बुद्धिवृत्तावात्मस्वरूपानन्दः प्रतिबिम्बितो भवति। स एवानन्दोऽनुभूयते। ततो विषयन्तरेच्छया पुनरपि बुद्धेश्चाञ्चल्ये सति तस्यां बुद्धौ स्वरूपानन्दप्रतिफलनस्य विच्छेदात्, पुरत एव सत्यपि प्राचीनविषये, नानन्दानुवृत्तिः। तस्मान्न विषयेऽस्त्यानन्दः। किञ्च यदि नियमेन विषयाधीन एवानन्दो भवेत्तदा समाधौ योगानन्दो न प्रकाशेत। तथा सुषुप्तावपि नानदभानं स्यात्। सुषुप्तिसमाध्योद्दृश्यरूपविषयसम्बन्धस्याभावात्। तस्मान्न विषये आनन्दलेशोऽप्यस्ति।

किन्त्वात्मस्वरूपानन्द एव सर्वात्मना सर्वत्राभासते। “रसो वै सः, रसं ह्येवायं लब्धवानन्दी भवति” (तै. ब्र. ७) “एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति” (ब्रु. ४.३.३२) इत्यादिश्रुतेः।

In this portion, topic 139 ND is establishing that sense objects do not have any ananda of their own and therefore they cannot give ananda which they do not have. When the mind is disturbed, certain objects quieten the mind. Example: When a father meets the son when he returned from abroad, he feels happy. After some time the father has to do something else and he gets irritated although son is still there. The ananda created by the meeting of the son cannot remain permanently, because putra cannot stop the next mental disturbance. The impermanence of Ananda alone is possible. (nischalaayam not nischalayam in book). As explained in Tai upa, priya, moda and pramoda vruttis are there. Once he has got home, so many programs are there. Tirupati, kula daivam, 3 girls he has to see, meet Swamiji. Son cannot continue to give same joy. Son remaining the same, joy becomes different. Reflection on ananda is gone although the son is still there. Agni will always give heat in all avasthas, unlike son. Moreover, if you say vishaya alone gives ananda, wherever there is no sense objects, there should be no joy. There are occasions when there are no sense objects, we are very happy. A yogi practising nirvikalpaka samaadhi, (pratibimba ananda only) no external sense object is involved. **Footnote:** yoga nanda...cita ekagratha, In pancadshi, last 5 chapters brahmananda reflection is discussed. Yogananda, vidyananda etc are pratibimbananda. (any knowledge... Archimedis and eureka). In deep sleep state, ananda is enjoyed. No sense objects in deep sleep state. Therefore, only atma ananda having 2 versions, non experiential (Atma ananda) and experiential version (kosa ananda) are there. Both belong to Atma. Raso vai saha: Raso means ananda here (not soup or nava rasa). Only getting atma ananda either bimba or pratibimba ananda, this jiva becomes happy. In Chan upa, bhooma vidya.. yo vai bhooma tat sukham... ND does not quote here.

Briha--- Only a small reflected portion of original ananda all the people are enjoying now and then. Shruti says.

29.40

हे शिष्य। निरतिशयानन्दस्वरूप एवात्मेति विषयसम्बन्धाच्च स आनन्दोऽभिव्यज्यते इति जानीहि-

अदृश्यो दृश्यते राहुर्गृहीतेन यथेन्दुना।

तथानुभवमात्रात्मा दृश्येनात्मावलोक्यते॥ इति स्मृतेः।

अयमेव समीचीनः सिद्धान्तः। यद्यस्त्यत्र ते संशयो निर्व्यलीकमेव पृच्छ। पुनः सुस्फुटमेव त्वां बोधयेयमिति गुरुराह।

Hey Shishya, atma is ananda swaroopa, moksha is also anandaha, therefore moksha is of the nature of Atma. Moksha does not exist as a destination. Rare definition for uttama shishya: expectation of

moksha is samsara, dropping is moksha. When I contact the sense objects, that ananda which is my real nature, that ananda is manifested.

Beautiful example of smruti

M: Rahu is recognised during grahanam (when rahu conceals the moon). Rahu is a chaaya grahaha, chaaya is shadow. Shadow of the earth must be there on the opposite side of the sun, it must be there always. Rahu must be there always by itself. Pure shadow is non recognizable. When moon come there, the shadow falls and invisible rahu is revealed as the concealment of moon. Does moon produces Rahu or does it manifest the Rahu? In the deep sleep state, consciousness is there, but we are not able to claim. Atma is manifested by the object. Atma depends on anatma for its manifestation. For "I am" you need object. Therefore, Ananda manifests only when sense objects are there. M: Rahu which is chaaya grahaha (shadow of earth) which moves in the conter direction never experienced until grahanam, when the moon falls at the right position, it manifests the shadow thats always there. In the same way, Atma which is of the nature of pure consciousness and joy, you will never experience it. Only when it manifests through sense objects, you experience. In all vyavahara, atma is dependent on anatma and vice versa. Mutual dependence. If you have got any doubt in this regard, ask the question, Gurus job is to answer all these questions. Tirelessly I will answer all the questions. Guru says so. Now next question, not discussed anywhere

50.05 topic 131

(१३१) ज्ञानिनोऽपि विषयेष्विच्छा, विषयसम्बन्धादात्मानन्दावभासश्च भवति न वेति तत्त्वदृष्टिः पृच्छति-

The sense objects may vary, but sense pleasure is there. Does the same phenomenon happen to jnani also after he gets jnanam. Tatva drushti asks. What is the mechanism of the jnani? Is it different? He knows sense objects only reflect happiness. Jnani should not laugh at jokes. Should he be serious always or should he be smiling all the time? M: Tatvadrushti asks,"Will jnani have desire for sense objects or not? Assuming that vishaya iccha is there, when jnani fulfils the iccha, will he also get pratibmba ananda or not? Nowhere else this is discussed this explicitly.

22nd March 2014

(१३१) ज्ञानिनोऽपि विषयेष्विच्छा, विषयसम्बन्धादात्मानन्दावभासश्च भवति न वेति तत्त्वदृष्टिः पृच्छति- हे सद्गुरो। विषयसम्बन्धादात्मानन्दावभासक्रमोऽज्ञानिविषये प्रतिपादितो भवद्भिः, न ज्ञानिविषये। यतो यस्य बुद्धिरात्मस्वरूपविमुखा, तमधिकृत्य प्रस्तावः कृतः पूर्वं भवद्भिः। तादृश्चाज्ञान्येव, न ज्ञानी। तस्मादिदानीं ज्ञानिनोऽपि विषयेष्विच्छा तस्यापि विषयसम्बन्धात्पूर्वोक्तक्रमेण सुखाभिव्यक्तिश्च जायते न वेति बोधायितुमर्हन्ति भवन्तः, इति।

When I experience the mirror, we look at 3 things. Mirror, frame and the face. Even though I experience all 3, 2 belongs to mirror, but face does not belong to the mirror, it is my own. Similarly when I experience a joy eating food, there are 3 things, vishaya naama , vishaya roopa, vishaya ananda. Vishaya ananda I experience in the Vishaya but not of the vishaya. Does jnani have vishaya ananda or vishaya iccha. Topic 113 3rd line. Because he was talking of a ajnani whose mind was not established we talked of all 3, in the case of jnani, he is atmaavimukhaha tell me. We expect him to be in nirvikalpaka samaadhi. Will he have anatma iccha, vishaya icchaa, vishaya ananda etc. Sthitapragnyasya kaa bhaasha. I'm interested in knowing about jnani. He must be either always smiling or always serious. If he has worldly desires, when he fulfils the worldly desires, will he also get priya, moda, pramoda ananda? Please clarify

15.08

Topic 132

(१३२) व्यवहारकाले ज्ञान्यप्यात्मविमुख एव; स विषयानन्दस्य स्वरूपानन्दादभिन्नतां मन्यते-

Jnani has prarabhdha. Therefore, his lifestyle will be governed by prarabhdha. He will be governed by lokasangraha. As a grihasta jnani, he will also be involved in vyavahara. There are sanyasis who are in place and others who are in lokasangraha activities (Adi Sankara). Tapovanam; himagiriviharam original in malayalam (translated into many languages). They are governed by their prarabhdha. Quote>> Gita sadrusham chestate svasyaha... jnanavanapi.

2nd type of vishayananda : (1st one due to prarabhdha) Bhiksha: whatever comes, he has to go through. Lokasangraha vishaya nanda

3rd type: Due to raga dwesha, you will have ananda. South Indian upbringing, jnani is habituated to south Indian food. Example south indian jnani choosing Idli over Paratta. Vasana based vishaya ananda. Quote>> Gita Indriyasya Indriya....raga dweshau...

Ishta devata also is based on raga dweshau. (Adhikaara nandi in Mylapore a jnani may like). However all desires are non binding. NY talk: Is desire an evil? All vedantic students must go through. Difference is jnani enjoys purnatvam whether desires are fulfilled or not.

Desire of God for creation. In Tai upa: Sokaamayata. Even wanting coffee in the morning, but it is non binding for jnani.

Gita: Indriyaindriya... raga dweshay vyavasthitau, tayoho vasham na agacchet.

ABCD; Appropriate, balanced or moderate, clean or non binding, desire .

Do not come under their control . Vidyananya in chap 6 of pancadasi . Iccham ti koti vastooni. Jnani may have koti desires but non binding.

When Jnani sees his ishta devata, he will have vishaya nanda. Gist: A jnani never sees vishayananda as vishaya nanda, because he has the knowledge that vishayananda is atmananda only. Jnani never mistakes the image as his face. He will also not feel for the vishayaananda going away

He enjoys pratibimbananda. During worldly transactions, playing the roles according to prarabhdam, in keeping with varnaashrama, grihasta jnani also enjoys this, he does not deliberately remember Vedanta or Atma. He is engaged in worldly activities which gives him joy, vishayananda. Dayananda swamiji loves to sing his own compositions. When a jnani enjoys vishayananda, in the background he has knowledge that is is reflection. In saadhana pancakam, “swaadvaanam yatu ...vidhi vacat “ .. 2 interpretations: May you not ask for your favourite dish (instructions to jnani). Suppose you get, dish due to prarabhdha, may you be satisfied. Another one: prapte and na. When the favourite dish comes, don't be happy. Meaning: don't get attached to it. Pleasure should be not be inappropriate or immoral. This is part of karma yoga itself.

49.45

(१३२) व्यवहारकाले ज्ञान्यप्यात्मविमुख एव; स विषयानन्दस्य स्वरूपानन्दादभिन्नतां मन्यते- हे शिष्य। शृणु सावधानमनाः। यदुक्तमात्मस्वरूपवैमुख्यमेव विषयेच्छादिकारणमिति, तत् न केवलमज्ञस्यैव, किन्तु ज्ञानिनोऽपि तुल्यमेव तत्। ज्ञानी च यदा व्यवहारे प्रवर्तते तदा स तत्त्वविस्मरणपूर्वकमेव प्रवर्तते। विषयप्रवृत्तिकालेऽज्ञवदास्ते ज्ञान्यपि। ज्ञानिनो हि चित्तं सदैवात्माकारमेव यदि स्यात्तदा तस्य जीवनादिनिमित्तभोजनादिव्यवहारोऽपि न सिध्येत्। तस्मादात्माविमुखा बुद्धिरुभयोः समा।

May you listen with attention. In the previous portion, we pointed out agnyani at the time of vishayananda, mind of agnyani is extrovert. Same thing is true for jnani at the time of vyavahara. Vimukham..extrovert. When he is extrovert, he will be engaged in various activities, his own raga and dwesha will influence that. Adi Sankara established mathas. Govinda bhagawat pada did not document his works even. In the case of jnani also, vishaya icha is same. When he is engaged in activities. He does not deliberately think of tatvam (aham brhmasmi) at that time. Footnote: you cannot do 2 deliberate jobs at the same time. Mind cannot engage in 2 deliberate activities. When jnani is engaged in worldly activities, he is also exactly like any other person. Difference he can invoke the knowledge at will.

29th March 2014

Page 78

Topic 132 4th line upto sidhyet

ND or the guru in vicarasagara grantha is answering a question raised by tatvadrushti. Guru had earlier pointed out that agnyani gets vishayananda due to his extrovertedness. Because his own individuality and desires, his mind is disturbed, when a particular desire is fulfilled, the mind is temporarily satisfied. Agnyani does not know it is the reflection of atmananda. Tatvadrushti asked when a jnani is involved in vyavahara, does he get vishayananda or not? Jnani cannot be extrovert,

cannot have worldly desires, therefore no vishayananda. Is this true or not? Guru is giving the answer. During vyavaharam jnani is exactly similar to agnyani only. Even to have food, he has to deal with external entity. He is experiencing the world. Since jnani also has an ahamkara, he will have an individuality from the stand point of ahamkara, therefore specific raga dwesha. Krishna has likes towards pitambara etc. Individuality based Kama is there. With respect to food, where they sit etc. Kama is born out of the individuality but not out of apoornataa. Some jnanis like to stay in one place, some like to travel. Some like to teach, some like to write. So, Jnanis do have kaama, they only have dharmic kaamas and never backed by apoornatha and therefore not binding kaama. Quote>> Gita naiva tasya krute.... vyapashrayaha... death will ot be with “ekam”. Paramacharya was staying somewhere in interior place, he invited Ariyakudi Ramanuja Iyengar to sing Sri Subramanyaya Namaste.. this is kaama... Kamboji?? ND says, when the vishayananda anubhava takes place, difference is there.

22.07

अज्ञस्य बुद्धिः सदा विषयासक्तत्वादात्मविमुखैव तिष्ठति। ज्ञानिनस्तु बुद्धिर्यदात्मनो विमुखा भवति, तदा विषयेच्छा तत्सम्पर्कादात्मस्वरूपानन्दाभिव्यक्तिश्चाज्ञस्येव तस्यापि जायते। तथाप्यस्त्यत्र विशेषः - विषयसम्पर्काद्भासमानोऽप्यानन्दः स्वस्वरूपानन्दान्नातिरिच्यते, किन्तु तदाभास एवेति विजानाति ब्रह्मवित्। तथा च विषयोपभोगेऽपि ज्ञानिनः समाधिरेव सिद्ध्यति। अज्ञस्तु 'अयमानन्दः स्वरूपानन्द एव' इति नैव वेद। परमार्थस्तु ज्ञानी अज्ञानी चेत्युभयोरपि स्वरूपमानन्द एवः अज्ञस्य विषये आनन्दप्रतीतिभ्रान्तिरेव।

24.31

Agnyasya ... Agnyaanis mind is always absorbed in Vishaya only. Even after vishayananda also, mind is attached to vishaya only. Wherever we go, we carry so many people and objects in the mind. When he is engaged in the vyavahara and enjoys the sense objects, jnani also has vishaya icchaa. Priya, moda and pramoda are there. There is a subtle difference between the 2. Even though I am enjoying the ananda triggered by the sense object, it is nothing but atmananda. Before Vedanta, I always divided into vishayananda and Atmananda. Now Jnani knows one alone appears as two. Gurunamapi dukhena.... Gita... Guru here means deep sorrow, deep sorrow will not shake the jnani. What to so what within a very short period. Like a (Jnani) rubber ball bouncing ball in contrast to a wet clay back. Shloka: yathaa kanduka paadena.. aarya patannapi...Jnani remembers that even at the time of enjoying the pleasure that all this is due to atmaananda (sahaja samaadhi).

Definition of samaadhi in footnote

ज्ञानिनो विषयोपभोगेकालेऽपि, विषये दोषदर्शनरूपविवेकस्य, विषयामिथ्यात्वनिश्चयपूर्वकवैराग्यस्य, विषयभोगानां परिणामे दुःखपर्यवसायित्वावधारणस्य विषयानन्दस्य स्वरूपानन्दाव्यतिरिक्तत्वनिश्चयस्य च जागरूकत्वात्, स्वरूपानुसन्धानरूपसमाधिसदृशत्वाच्च 'सिंहो माणवकः' इतिवत् ज्ञानिनो विषयोपभोगे समाधित्वोक्तिरौपचारिकी।

He enjoys ananda during Vedanta vicara, 3 types of Dosha he sees, dukha misritatvam, atruptikaratvam, bandhakatvam. He has got vairagyam because object will give sorrow later and go away also. Even the best object, relation ship will go away. When this pleasure ends, there will be a vacuum. (We are allowed to cry only for a max of 1 year even when somebody dies, we have to "Move on"). Vishayananda is Atmananda for Jnanis. This firm conviction is alive. Prarabhdha brings unfavourable condition, therefore we cannot stop class after studying prasthanatrayam. Nidhidyaasanam is required for sure. One who does not give vacation for nidhidhyaasanam is in sahaja samaadhi. This jnani person during vyavaharam is practising Samadhi.

This footnote is a very beautiful footnote. Page 78 footnote no 2. Remember these 4 points. Even when you enjoy worldly pleasures, remember these 4 points.

Both are enjoying atmananda only, one knows, other does not know. When ignorant person says there is vishaya ananda, this statement is branti alone. Thus ND has answered the question, jnani has got vishayananda or not, answer is yes but with a balanced mind. Quote chap 5 nat pravashyet priyam pratyat.

Never get lost or carried away in sorrow or joy. Learn to Move on. When people die, allow them to move on. When spouse dies, think that Bhagawan has given sanyasa ahrama. According to Vedanta, death of spouse is sanyasa. Let mind be aware of this. Next Question in next class.

5th April 2014

Page 78 topic 132 last 5 lines

तथाप्यस्त्यत्र विशेषः - विषयसम्पर्काद्भासमानोऽप्यानन्दः स्वस्वरूपानन्दान्नातिरिच्यते, किन्तु तदाभास एवेति विजानाति ब्रह्मवित्। तथा च विषयोपभोगेऽपि ज्ञानिनः समाधिरेव सिद्ध्यति। अज्ञस्तु 'अयमानन्दः स्वरूपानन्द एव' इति नैव वेद। परमार्थस्तु ज्ञानी अज्ञानी चेत्युभयोरपि स्वरूपमानन्द एवः अज्ञस्य विषये आनन्दप्रतीतिभ्रान्तिरेव।

With this paragraph, answer is complete. Vishayananda is there for jnani, but he knows the nature and limitations. Jnani never considers that vishayananda has gone away, when it goes away.

(आ. १३३-१३८) दुःखविषयकप्रश्नप्रत्युक्तयः-

(१३३) सांसारिकदुःखस्याश्रयप्रश्नः- हे सद्गुरो स्वामिन्। 'त्वं प्रमानन्दस्वरूपोऽसि' इति भवता यदुक्तं प्राक्, तदहं सम्यग्जानामि। 'जननमरणादिसंसाररूपमहादुःखं कालत्रयेऽपि त्वयि नास्त्येव; अतस्तन्निवृत्तये तवेच्छात्यन्तासङ्गतेति' भवदुक्तविषये तु, कश्चन संशयो भवति। यध्यनुभूयमानमिदं जननमरणादिदुःखं मयि नास्ति, तर्हि मदन्यं कमाश्रित्य तदवतिष्ठते इति दयया मे वद भोः। संसारदुःखस्याश्रयान्तरावगमे हि मयि तन्नास्तीति मम दृढा प्रतीतिः स्यादिति शिष्यः पृच्छति।

7.45 end

Next few topics upto 168, with regard to dukham or sorrow, student question and teacher's answer. First Q: What is the locus of sorrow? Other than Me the atma, there must be some other location. Aham na dukhasya aashrayaha.

9.59

Student addresses the Guru, Hey Swamin, (you are allowed to disagree without damaging the attitude), hey guru, you made the statement, you are ananda swarupaha. In the previous topic, I've assimilated what is bimbananda and pratibimbananda? The great sorrow accumulated over several janmas. You said I've no dukham in Me. Since I don't have jananam and maranam and in between no sorrow, then I should not do any saadhana to remove sorrow. Because no sorrow in all 3 periods of time, therefore desire for removal of sorrow is illegitimate. I get a corollary question. If the experienced sorrow is not in Me, other than Me which locus is there as the location of sorrow? Out of compassion, please tell me, honourable teacher. Only if I know sorrow is somewhere, then I can accept and convince it is not in Me. 4th chapter answer is for uttamaadhikaari.

22:58

(१३४) न कस्यापि संसारोऽस्तीति गुरोरुत्तरम्- हे शिष्य। शृणु मे वचनम्, तेन ते सर्वसंशयनिवृत्तिः स्यात्। जननमरणादिसंसारदुःखं न कुत्रचिदप्यस्ति। अनुभूयमानमपीदं दृश्यं जगत् कालत्रयेऽपि त्वयि मयि अन्यत्र वा कुत्रचिदप्यणुमात्रमपि नास्त्येव। अत एवास्य जगतः अत्यन्तनाशः न कुत्रचिदपि सम्भवति। इति।

Very difficult to swallow answer. Where is the sorrow located? Sorrow belongs to anatma is conventional answer. Mind, physical body, intellect

It is a compromise answer given to madhyama adhikari. Because, in this case I am accepting anatma. Temporarily teacher has given an acceptance of anatma and dvaitam. This is adhyaropa prakaranam. (When anatma is negated, where is the question of locus being in anatma.)

For uttama adhikaari, we don't accept anatma temporarily. Then what's the locus of sorrow. Sorrow is an appearance that is not there at all. Mandukya kaarika 3rd and 4th chapter: 4 messages:

1. Existence of jagrat prapanca is to be negated
2. Origination of jagrat prapanca needs to be negated
3. Appearance and experience of jagrat prapanca has to be accepted (appearance with borrowed existence)
4. Cause for the appearance and experience for jagrat prapanca is moola avidhya or maya

Same has to be extended to sorrow too.

1. Existence of jagrat prapanca and sorrow is to be negated
2. Origination of jagrat prapanca and sorrow needs to be negated

3. Appearance and experience of jagrat prapanca or sorrow has to be accepted (appearance with borrowed existence)
4. Cause for the appearance and experience of sorrow is moola avidhya or maya

Experience of sorrow: jnanadhyasa

Appearance of sorrow: arthadhyasa

Our aim is negation of both adhyasas. Development of khyadi vaadaha.

Guru's reply to uttamaadhikaari. Depending on the level of shishya , he will give answer. There is no samsara for any one. Hey shishya, please carefully listen. Confidence of Guru is clearly seen here. There is no samsara dukham anywhere. He has shruti, yukti and anubhava pramaanam to support. Stationary earth is my experience, but it can never challenge my conviction that Earth is moving around the sun. Shruti...Neha nanaasti kincana...na bhoomi na rapo....

Not even a wee bit of sorrow is there. That is why you will never succeed in eliminating the world or sorrow. Because there is no reality in both. Just as you can never drive away the rope snake. For this world and the problems of the world, total elimination will never be there. Puja, prayers will not help. Snake should not be driven but understood to be non-existent. Driving is naashaha, understanding is bhaadaha.

44.58

(१३५) असतः संसारस्य कथं प्रतीतिरिति प्रश्नः- हे कृपालो सद्गुरो। जननमरणादिसंसारदुःखं मयि वान्यत्र वा कुत्रचिदपि न स्याच्चेत्, कथं तर्हि तत्प्रत्यक्षीभवति। न ह्यत्यन्तासद्वस्तु कदाचिदप्युपलभ्यते। वन्ध्यापुत्रगगनाराविन्दाध्यसद्वस्तुवत् संसारोऽप्यन्तासंश्वेन्न कदाचिदप्युपलभ्येत, उपलभ्यते तु, तस्माज्जन्ममरणादिदुःखरूपः संसारो नास्तीत्युक्तिर्न युज्यते; इति शिष्यः पृच्छति।

Topic 135

Now Shishya is disagreeing (but watch. Not disrespect). With due respect to you, I'm not convinced.

How can a non-existent samsara, be experienced by me? Hey krupalo, oh compassionate one, samsara dukha, if you say it is not there any where, how is it experienced by me very very clearly? According to worldly people, experience is the proof of existence or reality (Vedanta does not accept this) . Shishya is not able to swallow this. World must be existent because I experience it. If World is non-existent, how come I'm experiencing. A totally non-existent entity will never be experienced by any one at any time. If samsara is non-existent, it would not have been experienced.

12th April 2014

Topic 135

Beginning of class 104

ND pointed out that working for moksha on the part of the seeker is illegitimate. Because Moksha consists of 2 components ananda prapti and dukha nivritti. I'm already ananda swaroopaha and there is no other source of ananda. Similarly for dukha nivritti, because I the Atma do not have dukham in all 3 periods of time. Therefore we cannot eliminate whatever is non existent. Then where is that sorrow which I'm experiencing located? For madhyama adikari we give a compromise answer, dukham is located in anatma. For uttama adikari, directly apavada is done. Dukham is not located anywhere. There is no anatma for uttama adhikari. Therefore, dukham is non existent.

Then how am I experiencing sorrow?

Last 2 lines: If the sorrow is non existent, how is it experienced? Therefore, there is a logical inconsistency in the statements. He expresses the non acceptance without disrespecting the teacher.

Topic 136

17:55

(१३६) संसारप्रतीतिर्मिथ्येति गुरोरुत्तरम्- जननमरणादिप्रवाहरूपं जगत् परमार्थतः कालत्रयेऽप्यसदपि, प्रत्यगात्मैव ब्रह्मेत्यजानतां केवलं मिथ्याभूतमवभासते। यथा स्वप्ने अनुभूयमानपदार्थाः, आकाशे नैल्यं, रज्जौ सर्पादयश्च परमार्थतः कालत्रयेऽपि असन्तोऽपि मिथ्यैवावभासन्ते, तद्वज्जगत् परमार्थतोऽसदपि मिथ्यारूपेणावभासते।

Guru answers the Shishya's question. Shishya assumes first, that the entire creation has only 2 categories, existent and non existent things. Second mistake: everything that we experience will come under only existent category. Both these ideas are mistakes. Universe consists of 3 categories, existent entity, non existent and seemingly existent entity. Tat Asat and Mithya. We have to assimilate all 3 categories. Lesson 1: Understand 3 categories. Everything that we experience we categorise under existent group. Vedanta says everything we experience as an object does not come under existent group, but seemingly existent group. Only one in one member group, whatever we experienced as subject is in the existent group. Whatever we experience as seemingly existent is really non existent. Therefore, Vedanta says entire world is seemingly existent and actually non existent. All seemingly existent category is experienceable. World , samsara, dukham, I come under mithya category. This understanding is important. Mithya sorrow need not be eliminated, because mithya sorrow does not exist. Remove the misconception that it is existent. Knowledge of mithya as mithya is elimination. In Vedanta, mithya is given different definition. 5 famous definitions are enumerated in Madhusoodana saraswati's advaita siddhanta. I am going to deal with 2 only. First is popular. 2nd in pancadasi.

First one : Mithya is that which is neither existent nor non existent but seemingly existent. Sat asat vilakshanam. Therefore, experienceable.

Second one: used by Vidyanaraya in pancadasi. ND applies here. We divide creation into 2, existent and non existent categories. 1 Sat (Atma) and asat. Asat into 2, experienceable asat category and non experienceable asat. 2 Non experienceable asat: human horn. 3 Experienceable asat : (non –existent

)rope snake. Even though rope snake is non existent, it is experientable before knowledge. After knowledge, rope snake is known as non existent. Bhaasamanan asat (abhaasamaanam asat-non experienceable asat). Shell silver, swapna prapanca come under this category. These are examples. 4th one is the main example; world is this category: entire kyaati vaada is to establish the 3rd category. Quote>> Pancadasi.. yamatad bhaasaman tam...

The mistake we commit is the minute we experience we conclude it is existent. How come it appears existent by borrowing existence from you the observer. The non existent world appears to be real. Dukham also comes under mithya category.

M: the appearance of samsara is mithya. The entire universe including dukham, punarapi jananam, maranam cycle, in fact in all 3 periods of time, it is non existent. During the time of ignorance, the non existent world appears as though existent. It is like dream only. Akasa nailyam. The blue color of the Akasa also like this. Rope snake also. Even though they are non existent in all 3 times, they appear existent. World is experientable non existent category.

Topic 137

49.28

(१३७) रज्जौ सर्पप्रतीतिः कथमिति प्रश्नः - रज्जौ प्रतीयमानसर्पादयो यथा मिथ्या तथैव प्रत्यगात्मनि प्रतीयमानसंसारदुःखमपि मिथ्येति यदुक्तम्, तत्र दृष्टान्तज्ञानमन्तरा दार्ष्टान्तिकज्ञानासम्भवाद्रज्जौ सर्पः कथमवभासत इति प्रथमतस्तान्मां बोधयन्तु भवन्तः इति शिष्यो दृष्टान्तविषये पृच्छति।

For mithya 3 examples were given. I've to understand dukham is mithya. Teach me the example first. Rope snake example? How does the snake appear in the rope. Just as rope snake, dream are mithya, similarly sorrow is also mithya. We are comparing my sorrow to rope snake. Therefore, without thoroughly assimilating the example, I cannot understand the original. (drashtaantikam) Therefore, please explain the phenomenon of rope snake experience. Khyaati vaadaha. Here after, we are entering the theory of the explanation of the phenomenon of rope snake experience.

11.41

19th April 2014

Topic 137 contd

1 time fast (fine)

ND pointed out through the Guru of tatvadrushti that moksha in the form of dukha nivrutti should not be sought after by any one. Because this question will come only if dukham is there. Question of elimination of sorrow does not arise at all since sorrow does not exist in all 3 periods of time. Shishya raised a question, if a thing is non existent, it will not be available for experience at all. Like human horns. If dukham is non existent, how do we explain the experience of non-existent dukham. Answer

was 2 types of non existent things, one is atyanta asat or abhaasamaana asat and other bhaasamana asat. Dukham does not come under atyanta asat. Rabbit horn comes under atyanta asat. 2nd one is mithya. Non existent but experienceable. Non experienceable non existence **tuccham (rabbit horn) and experienceable non existence mithya (dukham)**. In veda asat is used in both contexts. Chap 2 gita..nasato... 16th shloka here it is mithya roopa asat. Taiteriyaa.. Asadva idamagra aseet.. no2 or **mithya roopa**. Chan chap 6 katam asata: sadya ... **tuccha roopa asat no 1**. Dukham comes under mithya roopa asat. To understand this, I need a few examples. Swapna dream, foot note.: Quotation from bhagavata puranam..page 79 footnote 2... next 11.2.38.. Swapna manorasau yata. Like an imaginary fear. Avidyamaanaha api. Our rope snake example.. shell siver example. Rope snake...mithya vasu can cause dwesha. Shell silver.. to show generation of raga.

Student's question. Before understanding dukham, let me understand the examples. Guru is introducing khyati vaadaha. This topic must be studied only after studying Gita and Upanisads. Chatusrootri bhaashyam in Brahma Sutra (3 decades ago I taught).

(आ. १३८-१४६) शिष्यः स्वप्नश्चस्याशयं चर्णयति-

(१३८) ख्यातिचतुष्टयम्- रज्जुसर्पशुक्तिरजतादिभ्रमविषये मतचतुष्टयं श्रूयते। तत्र (१) शून्यवादी असत्ख्यातिमाह। (२) क्षणिकविज्ञानवादी आत्मख्यातिमाचष्टे। (३) नैयायिका वैशेषिकाश्चान्यथाख्यातिमातिष्ठन्ते। (४) साङ्ख्याः प्राभाकराश्चाख्यातिं वदन्ति।

Interestingly we find that Shishya seems to be aware of khyati vaadaha. He introduces different vaadas and ask which one should we accept. I introduced this briefly before. In page 54, topic 91, I elaborated drushti shrushti vaada as an introduction to topic 91. While doing this, I said there is something called khyati vaadaha. It is the foundation for understanding drushti shrishti vaada. Binary format is drushti shrushti vaada only. What is the meaning? Vaadaha means different theories propounded by different philosophical systems, like saankhya, nyaya, baudha etc. Khyati-error or erroneous perception or mis perception. (dictionary meaning –Name and fame). Rope being perceived as snake etc. Theories of error-khyati vaadaha. In certain philosophical systems, they don't accept rope snake as error at all. Real translation of khyati vaadaha. In the context of rope snake perception there is the **appearance** of snake. There is **experience** of snake, he also makes a **statement** "there is a snake" showing a finger pointing a location. It is not inside his head. Entity existing outside. That's why he wants to run away. It is not internal imagination. Statement is important because it reveals it as an external phenomenon. ND uses sarpa sphuranam for experience and appearance. Statement- he uses abhivadanam. In this phenomenon, both are there. Sphuranam and abhivadanam together are called sarpa khyathihi. Khyati vaada means different theories to explain this phenomenon. Many theories are there. 5 are counted. Each theory wants to explain this phenomenon. A shloka coined. 33:21

Atma khyatira....tathaa nirvacana khyati pancakam.

1 Atma khyatihi

2 Asat khyatihi

3 akhyaatihi

4 anyata khyaatihi

5 anirvacana khyaatihi

First 4 are propounded by other systems of philosophy. 5th is by advaitin. These are enumerated by the student. Tatvadrushti..uttama adhikari. Different order. Title: 4 purvapaksha khyaati: Rajju sarpa .. In this context of rope snake and shell silver, 4 theories are prevalent. Among those four shoonya vaadi Buddhists, 4th branch maadhyamika or shoonya vaada buddhisim is one asat khyaati, 2nd one Atma khyaatihi aachashashte... vinyaana Buddhist or yogachara or kshanika vinyaana vaadi, 3rd one nyaya vaisheshika philosophers (Gautama rishi and kanaada rishi), anyata khyaati...aadhishtante. 4th one: saankhya.. (kapila muni) praabhaasaka (based on veda poorva bhaga..poorva mimamsa) one branch is propounded by Kumarila bhatt, bhaata matam. Second one is propounded by prabhaakaraha (kumarila bhatt's disciple) called praabhaasaka. According to our tradition, you should not surrender your intellect, you can respectfully differ from the Guru. Sureshwaracharya comments on Sankaracharya bhaashyam but sometimes differs from Sankaracharya respectfully. Akhyaati was propounded by Prabhaakaraha. No error at all.

After explaining the 4, we will introduce anirvaachaniya khyaati. Then only adhyaasa can be understood thoroughly, arthadhyaasa and jnanadhasya, mithya must be understood clearly. Books are written exclusively on khyaati vaadaha. Please remember today's class very well. we will pick up after summer vacation.

7th July 2014-06-14

Vs 7th june 2014

(आ. १३८-१४६) शिष्यः स्वप्नश्चस्याशयं चर्णयति-

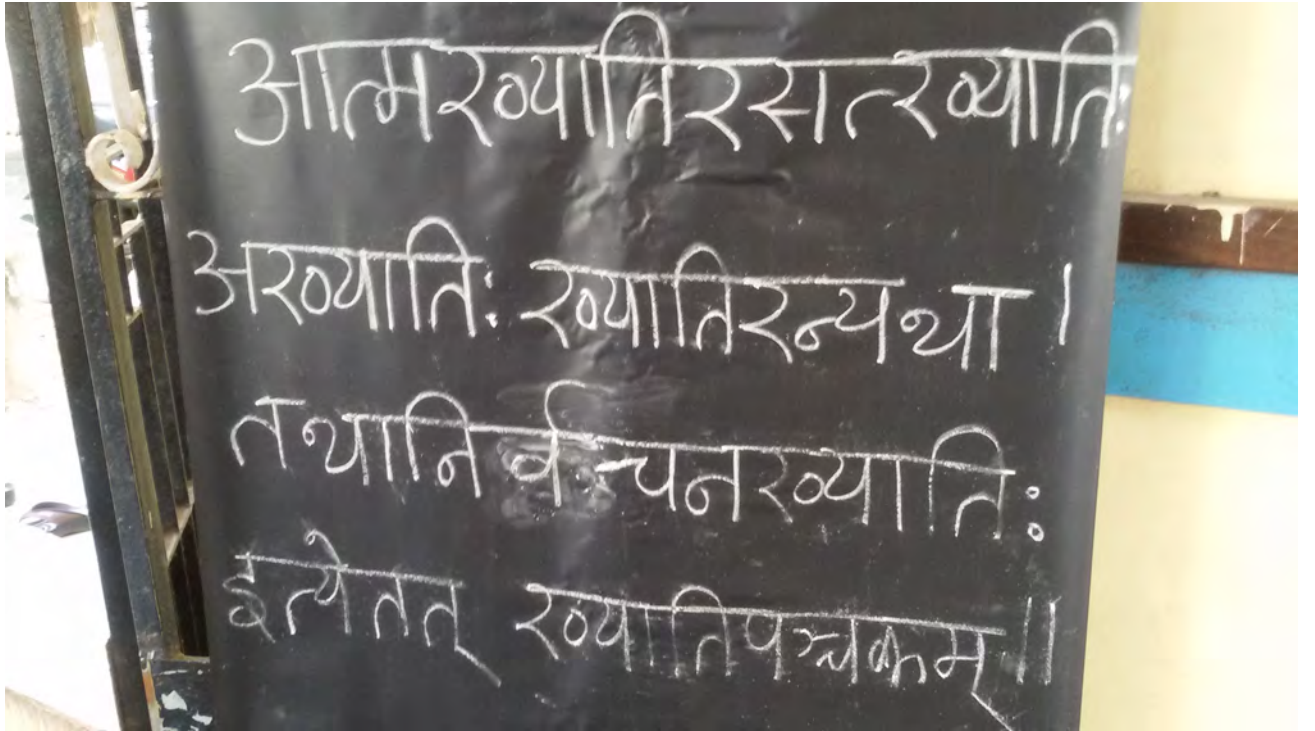
(१३८) ख्यातिचतुष्टयम्- रज्जुसर्पशुक्तिरजतादिभ्रमविषये मतचतुष्टयं श्रूयते। तत्र (१) शून्यवादी असत्ख्यातिमाह। (२) क्षणिकविज्ञानवादी आत्मख्यातिमाचष्टे। (३) नैयायिका वैशेषिकाश्चान्यथाख्यातिमातिष्ठन्ते। (४) साङ्ख्याः प्राभाकराश्चाख्यातिं वदन्ति।

Topic 138

Khyaati vaadaha...hope you have revised the portion. We are going to analyse the phenomenon of rope being mistaken as snake. This analysis is called khyaati vaadaha. What's the cause for the appearance of snake? What is the nature of the reality of the snake? What causes it to disappear in the wake of knowledge? This is analysed by different schools of philosophy. 4 are introduced. all purvapaksha not advaitam. The advaitins hold anirvacaniya vaadi.

Quote....on the board

Atmakhyaati..



Tathaa nirvacana khyati...pancakam.

We saw this in the last class. Shoonya vaadi, talks of asat khyati, kshanika vignyaana...atma khyati, naiyayika and vaishashika.. anyata khyaati , saankhya and prabhaasaka...akhyaati . These are enumerated by the student.

Topic 139

(१३९) असत्ख्यातिः- तत्रासत्ख्यातिमङ्गीकुर्वतां शून्यवादिनामेवमाशयः - रज्जौ तावत्सर्पोत्यन्तमसन्। तथैवान्यत्रापि (वल्मीकादवपि) सर्पोऽत्यन्तमसन्नेव। एवमत्यन्तासतः सर्पस्य प्रतीति रज्जौ भवति। इमामेवासत्ख्यातिमाहुः शून्यवादिनः। अत्यन्तासतः सर्पस्य ख्यातिः = स्फुरणमभिवदनं चासत्ख्यातिरिति।

Among the 4 asatkyaatis, the shoonya vaadis, maadhyamika buddhists who accept asat khyaatihi. Upon the rope, there is no snake at all in all 3 periods of time. Atyantam...means totally absent not mithya. Not only upon the rope, Snake is absent anywhere in the world. Even in the anthill.

Valmiki came from vaalmiki, i understand in tiruvanmyur we have valmiki nagar..???

This totally non existent snake appears upon the rope, because of some reason.

This appearance is called asat khyatihi according to shoonya vaadi..
Asataha kyaatihi....asat kyaati

Perceiver also says there is a snake. Only definition given here.
Next explanation is by kshanika vinyana vaadihi.

Topic 140

(१४०) आत्मख्यातिः- विज्ञानवादिनोऽभिप्रायस्तु- रज्जौवाऽन्यत्र वा बुद्धेर्बहिः कुत्रचिदपि न संपोऽस्ति। एवं सकलपदार्था अपि न बुद्धेर्बहिर्वर्तन्ते। बुद्धिरेव सकलपदार्थानामकारान् धत्ते। सा च बुद्धिः क्षणिकविज्ञानरूपा। प्रतिक्षणमुत्पत्तिविनाशशालि यद्विज्ञानं तदेव सर्पात्मना अवभासते। इयमात्माख्यातिरिति वर्ण्यते। आत्मा=क्षणिकविज्ञानरूपा बुद्धिः, तस्याः ख्यातिः= स्फुरणमभिवदनश्चात्माख्यातिरिति।

Atma kyaati..according to kshanika vinyana vaadi, ultimate reality is atma, which is of the nature of buddhihi. They understand atma as equal to buddhi...consciousness continuously flowing. Each lasting for a kshanam. Other than this, there is no world. Waking state also, mind also projects similar to dream. Rama outside is equal to Rama thought inside. Inside kshanika vinyanam appears as snake. Atma khyati...appearance of inside thought appearing as external object. Vedanta does not accept this for waker state, for dream state it accepts. This is yogachara buddhisms views. For vedantins, thoughts and consciousness are different they are not synonyms. M..any object you experience is your thought only, thought assumes the form of an external object.

Therefore buddhi because of karma assumes different forms or shapes of objects. Each thought lasts for one moment. That momentary consciousness is capable of assuming various shapes, inclusive of rope snake. In Brahma sutra, all this has been covered elaborately. Atma kyaati..tatpurusha samaasa.. Kyaati means sphuranam, appearance as well as the perception

Topic 141:

(आ- १४१-१४२) अन्यथाख्यातिः -

(१४१) तत्र नैययिकावैशेषिकाणां मतम्- वल्मीकादौ पारमार्थिकसंपोऽस्ति। व्यवहितोऽपि सर्पश्चक्षुषा गृह्यते। चक्षुर्गतदोषबलात् व्यवहितोऽपि सर्पः पुरतश्चक्षुःसन्निकृष्टो भाति। पारमार्थिकसर्पस्य चक्षुषश्च मध्ये कुड्यादिरूपव्यवधानसत्त्वेऽपि दोषसचिवचक्षुषा व्यवहितसंपोऽपि गृह्यत एव।

Anyathaa khyati...by naiyayika and vaishesika. They say there is a real snake elsewhere. Normally I cannot see the real snake. It is hidden or faraway. Sometimes, there is a deficiency in the eye, when you look at the rope, when both come in contact..deficient eye and rope elsewhere, eyes are able to see the real snake. The snake which is available somewhere else. Even though the snake is beyond the range of our perception. Somehow the light rays bend and reach the current eye. Although there are several obstacles are there in between such as walls etc. this is because the eyes are associated with dosham. Ridiculous theory

ननु दोषसमवधानेन वस्तुनः सामर्थ्यहानिरेव दृश्यते, न वृद्धिः । यथा वातपित्तकफादिदोषैर्जाठराग्रेरशितपीतपचनशक्तिः कुण्ठिता भवति, तथा तिमिरादिदोषैश्चक्षुषः शक्तिरपि कुण्ठितैव भवेत्। किञ्च, तदि वल्मीकस्थः सर्पो दोषसिंहतचक्षुषा गृह्यते, तर्हि शुद्धनेत्रेण व्यवहितवस्तुप्रत्यक्षं न भवति, किन्तु दुष्टनेत्रेणैवेति वक्तव्यम्। तस्माद्दोषसहितचक्षुषः सामर्थ्यं वर्धत इत्यत्र दृष्टान्तो नास्तीति चेत्।

Purvapaksha for this theory.. Whenever there is deficiency in an organ, the power comes down. Here we are holding a peculiar idea, we say deficient eye has got ESP.

Because of association with some deficiency, the power of that object should come down. Because of some dosha, our digestive power comes down, we dont even taste the food. In the same way, if the eyes have diseases, the eye power has to decrease. But anyata khyati says, deficient eye sees something beyond normal range. According to your theory, normal eyes cannot see beyond normal range, but deficient eyes can see!!

Therefore, your theory says power increases due to deficiency. In such a contention, there is no example at all. Anyata khyati vaada now responds saying he will give example. नायं दोषः, दृष्टान्तसद्भावात्। तथा हि, पित्ताधिक्यप्रयुक्तभस्मकरोगाभिभूतस्य कस्यचिच्चतुर्जुणितमप्यन्नं क्षुधां शमयितुं नालं भवति। तत्र पित्तदोषेण यथा जाठराग्रेः पाचनशक्तिर्वर्धते, तथा चक्षुषोऽपि दोषैर्व्यवहितसर्पादिप्रत्यक्षीकरणशक्तिर्वर्धत इति वक्तुं युक्तम्। इत्थं च वल्मीकादिप्रदेशान्तरे स्थितसर्पस्य, अन्यथा = प्रकरान्तरेण = पुरोऽवस्थितरज्जुदेशे ख्यातिः = स्फुरणमभिवदनं च अन्यथाख्यातिरिति कथ्यते।

There is no example is not correct. To explain, in ayurveda, they speak of bhasmaka rogaha, reducing everything into ashes, digesting whatever is thrown into stomach. This sickness means any amount of food is consumed, every half hour he feels hungry. Bhasmaka roga has increased digestive power. Normally dosha will decrease the power.

M: because of increased pitham.. Agni tatvam..it can affect brain also. Here digestion is increased, 4 times affected, not enough to vent his hunger. Tatra, because of pita dosha, similarly in rope snake phenomenon, real snake which is far away is seen as close by. As a proximate snake, it is seen.

14th June 2014

Class 107

नायं दोषः, दृष्टान्तसद्भावात्। तथा हि, पित्ताधिक्यप्रयुक्तभस्मकरोगाभिभूतस्य कस्यचिच्चतुर्जुणितमप्यन्नं क्षुधां शमयितुं नालं भवति। तत्र पित्तदोषेण यथा जाठराग्नेः पाचनशक्तिर्वर्धते, तथा चक्षुषोऽपि दोषैर्व्यवहितसर्पादिप्रत्यक्षीकरणशक्तिर्वर्धत इति वक्तुं युक्तम्। इत्थं च वल्मीकादिप्रदेशान्तरे स्थितसर्पस्य, अन्यथा = प्रकारान्तरेण = पुरोऽवस्थितरज्जुदेशे ख्यातिः = स्फुरणमभिवदनं च अन्यथाख्यातिरिति कथ्यते।

As a part of khyati vaada vicara, ND is introducing 4 purvapaksha khyati to explain rajju sarpa darsanam. We have finished, asat khyati of shoonya vaadi, atma khyati and now anyata khyati of nyaya philosopher. Pracheena nyayaha and navya are both are presented. Anyata khyati (pracheena) no 1 was completed. Upon a rope a snake is perceived because the eyes have got some defect, but due to eye defect they are able to perceive some thing abnormal. Like the jaataka agni roga causing increase in digestive power. Eyes get a unique ESP, that when the eue sees rope, it perceives a snake.

Now the new one in next section

Topic 142

7.41

(१४२) अत्र नव्यनैयायिकचिन्तामणिकारमतम् – दोषसहित चक्षुषा वल्मीकगतः सर्पो यदि दृश्येत तर्हि मध्यस्थपदार्थान्तरदर्शनमप्यापद्यते। तस्माध्यव्यवहितं वस्तु न नेत्रेण गृह्यते। किन्तु दुष्टनेत्रस्य रज्जुर्न स्वस्वरूपेण भासते, भासते तु सर्पाध्याकारेण। तस्मात् रज्जोः, अन्यथा = प्रकारान्तरेण = सर्पाध्याकारेण ख्यातिः = स्फुरणमभिवदनं चान्यथाख्यातिरिति।

New school of nyaya philosophy was initiated by Gangesopadhyayaha. He lived in 12th century...tatva citamanihi was his book. Main difference is, pracheena nyaya concentrated o the philosophy. Interested in prameya pradhaana nyaya. From tatva chintamani onwards, focus shifted to Prammanam. Anumaana pramaanam or logic was specialized. Therefore, all systems of philosophy focused on this to learn debating power. Since it is initiated by tatvacintamani, the acharya is also known as chitamanikaaraha. He is a navya naiyayika philosopher. First he is criticizing the previous anyata khyatihi. Instead of seeing just the snake, eyes can see all other things also. That does not happen. Because of the eye defect, rope does not appear as rope. But appears as snake.

Prakaranantarena: different manner which is snake here. Khyaati includes the statement and perception. This is very very close to Vedanta. Vedanta says this is incomplete, it's not wrong. Vedantin's khyaati. Anirvacaneeya khyaati. (home work is important)

Topc 143

21:15

(१४३) अख्यातिमतम्, पूर्वोक्तमतत्रयखण्डनं च- तत्राख्यातिवादिनोऽयमाशयः- असत्ख्यातिमतरीत्या यध्यसदपि प्रतीयेत तर्हि बन्ध्यापुत्रशशशृङ्गादयोऽपि प्रतीयेरन्। तथा प्रतीत्यभावादसङ्गतमेवासत्ख्याति मतम्।

4th one is akhyaati matam by (topic 138) saankyaa and praabhaasaka mimasaka philosophers. First they refute the previous 4, asat khyaati, atma kyaati, anyata khyaati 1 and 2. Anyata khyaati no 1 need not be refuted as it is already done by 2. Therefore only 3 have to be refuted. That's why the topic is purvoktamatastraya. Our job is simple, only akhyaati needs to be refuted. When you take asat khyaati of maadhyamika, non existent snake is appearing on non existent rope. Like seeing horn in the middle of the class on few students. How can this happen.

Atma khyaati;

28:55

यदि क्षणिकविज्ञानवादिमतरीत्या प्रतिक्षणमन्यथा भवन्ती बुद्धिः सर्पाध्याकारतां प्राप्नुयात्तदा क्षणादूर्ध्वं तस्य सर्पस्य प्रतीतिर्न स्यात्। परन्तु यावद्भूमकालं सर्पप्रतीतिरनुवर्तते। तस्मादात्मख्यातिमतमप्यनुपादेयमेव।

In kshanika vijnana vaada, flow of momentary consciousness (Atma = buddhi= thought flow) is only there, no matter is there. Each consciousness lasts only one moment. This assumes rope snake shape. Therefore, you see the snake. Snake will then appear only for one moment. According to the karma, next momentary consciousness will take shape. Snake continues for several minutes until he goes near and sees for himself. Continuity of the snake cannot be explained by this vaadi.

34.52

अन्यथाख्यातेः प्रथमः प्रकारः चिन्तामणिकारमतेन खण्डितः। चिन्तामणिकारप्रदर्शितान्यथाख्यातिप्रकारोऽप्यसङ्गत एव। 'ज्ञेयाधीनं ज्ञानम्' इति हि प्रसिद्धिः। अत्र तु ज्ञेया रज्जुः, ज्ञानं तु सर्पविषयकमिति सुतरां विरुद्धमुच्यते। तस्माच्चिन्तामणिकाराभिमतान्यथाख्यातेरादरानर्हत्वात्, अख्यातेरेव शरणमिति साङ्ख्याः प्राभाकराश्चाहुः।

You will be good at Sanskrit by the time you finish the book. I need not refute the anyata khyaati 1, cintamanikaraha (gangesopaadhyaha) has already refuted no 1. 2 is also illogical. As it violates an

important rule in the sastra. “jneyadheenam jnanam” vruti jnanan (thought) is jnanam, vruti vishayaha is jneyam. (object). Thought and object must always agree. A thought cannot exist without a relevant object. This jneya adheenam jnanam. Violation is, in anyata khyati no 2, object is rope, thought is snake. They are not aligned. Therefore, objectless thought. The kyaativada is built up by post Sankara acharyas, Sankara does not discuss this in detail. Vicarasagara presents this beautifully. Therefore, it is not worthy of consideration, therefore come to us say akhyaativaadis.

Akhyati

44.23 to 47.39

अख्यातिमतम् – रज्जौ सर्पादिभ्रमदशायां नेत्रं स्ववृत्तिद्वारा रज्ज्वा सह संयुज्य 'अयम्' इति रज्जोः सामान्यज्ञानं जनयति। तदा सर्पस्मरणं च जायते। ततः 'अयं सर्पः' इति ज्ञानं जायते। तत्र ग्रहणस्मरणात्मकज्ञानद्वयमस्ति। 'अयम्' इति रज्जोः सामान्यांशप्रत्यक्षज्ञानम्। 'सर्पः' इति ति पूर्वानुभूतसर्पस्य स्मरणरूपमपरं ज्ञानम्। इत्थम् 'अयं सर्पः' इत्यत्र ज्ञानद्वयमस्ति। अत्र 'अयम्' इति रज्जोः सामान्यांशज्ञानस्य पूर्वानुभूतसर्पस्मरणरूपज्ञानस्य च परमार्थत्वेऽपि भयरूपप्रमातृदोषेण तिनिरूपप्रमाणदोषेण च, मम ज्ञानद्वयमभूत् तत्रैकं रज्जुसामान्यांशप्रत्यक्षं सर्पस्मरणरूपज्ञानमपरमिति, विवेकः पुरुषस्य नोत्पद्यते। एतज्ज्ञानद्वयाविवेक एव भ्रम इति साङ्ख्याः प्राभाकराश्च वदन्ति। भ्रमोत्पत्तिस्थले च सर्वत्रैवमेव बोध्यमिति चाहुः।

Akhyati matam is presented here. Eyes do come in contact with the rope. “This is” knowledge comes, but rope knowledge does not travel (prayaksha jnanam). Simultaneously he remembers, real snake some time earlier which is already registered in the mind. (smarana jnanam). These too are joined together. Rope and snake jnanam are “combined” together naturally. In this one piece of knowledge, there are 2 pieces. In this manner, in this one experience, there is a combination of 2 jnanams. Even though it is composite, this experience does not know it is a composite experience (and not unitary). Snake is also real, it's just you remember. According to akhyati matam, there is no mithya, only remembered real snake combined with rope jnanam. Problem is the experiencer does not know it is a composite experience. 2 reasons: Because there is a fear (pramaatra dosha belonging to observer), also pramana dosha..eye defect. If eyes are perfect, he would have seen rope itself and not partially. This confusion between perception and memory is called bramaha, there is no unreal snake, only memory of real snake.

21st June 2014

Page 82 2nd para last 2 lines.

एतज्ज्ञानद्वयाविवेक एव भ्रम इति साङ्ख्याः प्राभाकराश्च वदन्ति। भ्रमोत्पत्तिस्थले च सर्वत्रैवमेव बोध्यमिति चाहुः।

एवं रज्ज्वादौ सर्पादिभ्रमोत्पत्तिविषये मतचतुष्टयं पूर्वोक्तप्रकारेण श्रूयते। तत्र भवदभिमतमुत्तमं मतं यत्, तद्वदुपदेशाद्विज्ञासे इति तत्त्वदृष्टिः पृच्छति।

In this portion, Niscaladasa introduced the akhyaati matam of saankhya and Prabhaasaka. All the others were negated by this group. The memory of the real snake is called smruti or sarpa jnanam. Pratyaksha jnanam and smruti jnanam combined together causes “this is snake” experience. Jnana dwayam refers to both the pratyaksha and smruti jnanam. Here jnanam is used in a general way.

Hey Guru, in the snake of rope snake erroneous cognition, the four fold explanations or theories we have heard. Whatever be the best and right theory, which is held by your honour, by your teaching I would like to know. Thus asked Tatvadrushti.

13.40

(आ. १४४ - १४५) अख्यातिमतखण्डनम्- (१४४) भयपलायनाध्यनुपपत्त्या रज्जौ सर्पानुभवो वाच्यः - हे सोम्य। भ्रमस्थले असत्ख्यातिः, आत्मख्यातिः, अन्यथाख्यातिः, अख्याति इत्येतन्मचतुष्टयमपि युक्तिविरहितम्। पूर्वोक्तमतचतुष्टयविलक्षणमनिर्वचनीयख्यातिनामकं मतान्तरमस्ति पञ्चमम्; तदेवोपादेयम्। पूर्वोक्तासत्ख्यात्यादिमतत्रयं नोपादेयमित्यख्यातिवादिना दर्शितः, अख्यातिमतमपि नोपादानमर्हतीति प्रदर्श्यतेऽधुना।

Main argument: Whenever we remember any object, the remembered object is not available nearby. If it is around, it is pratyaksha vishayam. Therefore, remembered object cannot have location. Anirvacaneeya khyaati matam says, experiencer experiences the rope snake and says there is a snake and he wants to run away from the place. This experienced snake has a location. However, akhyaati matam says remembered snake cannot have a location. Therefore, experienced snake cannot be a remembered snake.

M: Hey student, in the place of confusion, all 4 theories are illogical. Advaitin is going to speak about 5th theory, anirvacaneeya khyaati vaada. All the 4 purvapakshi matam should be objected, the first 3 were already rejected by the 4th matam (akhyaati matam). Page 81 topic 143. Only one is unrefuted, akhyaati vaadi. That is being shown now.

22.14

अख्यातिमतरित्या 'अयं सर्पः' इति ज्ञाने 'अयम्' इति रज्ज्वात्मकाधिष्ठानसामान्यांशप्रत्यक्षज्ञानम्। 'सर्पः' इति त्वन्यत्र पूर्वदृष्टसर्पस्य स्मरणात्मकज्ञानमिति स्थितिः। तत्र पूर्वदृष्टसर्पस्मरणमेवाङ्गीकृत्य पुरोवर्तिरज्जौ

सर्पज्ञानानङ्गीकारे, पुरोऽवस्थितरज्जुं दृष्ट्वा पुरुषो भीत्या न पलायेत, रज्जुं दृष्ट्वा पुरुषः पलायत इति तु सर्वजनीनम्। तस्मात्पुरोऽवस्थितरज्ज्वामेव सर्पः प्रत्यक्षतया भासते इति, न तु पूर्वदृष्टसर्पस्मरणमात्रमिति च वाच्यम्। अन्यथा रज्जौ सर्पज्ञानाभावेन पुरुषस्य पलायनादि नोपपद्येत।

In the first 2 sentences, ND is reminding akhyati mata, this is snake when you say, “this is” is pratyaksha 2nd snake is sarpa jnana. Whereas the experience of snake is only the remembered knowledge of real snake elsewhere. If you are taking only the memory part of the snake, we don’t question the remembrance. Remembered snake does not explain the located snake as remembered snake does not have location. Whereas we have to accept located snake. If we do not accept the located snake(for the experience) on the rope, the experience will not be running away from that place. He cannot run away from remembered snake because the problem is memory. Seeing the rope, the person is running away. Unless we accept the generated located snake, we cannot run away. This is pratibhaasika satyam. None of the 4 khyatis accept this. Upon the rope, this person experiences a pratibhaasika snake. It is not merely remembered snake, but remembered snake based generated located snake outside must be accepted. Therefore, it is not just remembered snake as said in akhyaati matam. You can never explain the running away phenomenon with akhyati matam. One more fallacy.

Akhyati mata khandanam is a big topic discussed in several advanced texts.

33.58

(१४५)बाधज्ञानबलादपि रज्जौ सर्पानुभवो वाच्यः - किञ्च रज्जुयाथात्म्यज्ञानानन्तरं 'मम मिथ्यासर्पो रज्ज्वामभात्' इति बाधरूपानुभवबलादपि पुरुषस्य रज्जावेव सर्पः स्वरूपतः प्रतीतः, न तु पूर्वानुभूतसर्पस्मरणमात्रमभवदिति वक्तव्यं भवति।

All the khyati vadas have to explain the located snake upon the rope, because he runs away. Even shell silver, he is running towards the silver. Negation of experience of located snake is important. After gaining knowledge of rope, seeing through torch light (sastra pramaanam), I experienced a false snake upon the rope. (anirvacaneeya sarpa). Upon the rope only, snake as a substance it appeared. It is just not remembered but located. Through baadam, also it is negated. Bhayam(fear), phalayanam (running away), baada jnanam are 3 arguments.

4th argument

41:03

अपि च 'अयं सर्पः' इत्यत्र जायमानं ज्ञानमेकमेव, न तु ज्ञानद्वयम्। न ह्येकस्मिन् क्षणे एकान्तःकरणवृत्तित्वेन स्मरणात्मकानुभवात्मकं च ज्ञानद्वयं जायेत। तस्मादख्यातिमतमप्यसङ्गतत्वादनुपादेयमेव। पूर्वोक्तमतचतुष्टयलक्षणं तत्खण्डनादिकं च

विवरणस्वाराज्यसिद्ध्यादिग्रन्थेषु विस्तरतो वर्णितम्। तेषां मतानां स्वरूपमात्रजिज्ञासूनां ज्ञानसौकर्यार्थं तत् सङ्क्षिप्योक्तमत्र।

Moreover, we are experiencing only one unitary experience, how do you say it is composite experience. No 2 jnanams. According to sastra, any prammanam will take only one kshanam. Second one will take another second. 2 jnanams can never joined together and appear together. Tasmāt, knowledge is not possible...composite knowledge. Being illogical, akhyati matam must be rejected.

ND feels he has not done justice to all the khyati vaadas. He gives reference. All the definitions and their elaborate refutation pancapaadika vivaranam written by prakaashatmaka on pancapaadika. Pancapaadika was written by padmapadacharya, a commentary written by Sankara on brahma sutra.

Swaarajya siddhi written by Gandharendra saraswati. Ekasiddhi. We have English translations for these. The English ones are in fact tougher than Sanskrit. We should console ourselves, all elaborate discussions come under purvapaksha siddhanta. So we can condemn these. We don't need to probe into these texts.

Those who want these 4 in a nutshell, for those people, they have been condensed (even in adyaasa bhaashyam, Sankara doesn't elaborate, where as Bhammati discusses elaborately)

Now comes anirvacaneeya khyati.

53.53

(आ. १४६-१४९) सिद्धान्तिनोऽनिर्वचनीयख्यातिनिरूपणम्-

(१४६) अनिर्वचनीयख्यातिलक्षणम् – अन्तःकरणवृत्तिश्चक्षुरादिकरणद्वारा बहिर्निर्गत्य विषयसमानाकारा भवति। तया वृत्त्या विषयावरणभङ्गे सति विषय उपलभ्यते। तस्या वृत्तेः सौराध्यालोकोऽपि साधको भवति। आलोकं विना पदार्थो न प्रकाशते, तस्मादालोकः सहकारी; इति क्रमः।

The following theory is of the siddhantis. Presentation of anirvacaneeya khyatihi. 146 to 149. How does the wrong perception take place? First right perception is discussed. Factors involved in right perception. Dakshinamoorti stotram.. nana... jnanam chakshu...

Whenever the senseorgans come in contact with the external world, the antakarana vrutti pervades the object. Only the thought of the mind goes and engulfs. In the antakaranam, reflected consciousness is there. Pervasion of chaitanyam is called phala vyapti. In this perception, for eye, you require support of light too. Eye cannot fully function without proper light. Vrutti, chaitanyam and light are required. The aavaranam will go away

28th June

Topic 146

(आ. १४६-१४९) सिद्धान्तिनोऽनिर्वचनीयख्यातिनिरूपणम्-

(१४६) अनिर्वचनीयख्यातिलक्षणम् – अन्तःकरणवृत्तिश्चक्षुरादिकरणद्वारा बहिर्निर्गत्य विषयसमानाकारा भवति। तथा वृत्त्या विषयावरणभङ्गे सति विषय उपलभ्यते। तस्या वृत्तेः सौराध्यालोकोऽपि साधको भवति। आलोकं विना पदार्थो न प्रकाशते, तस्मादालोकः सहकारी; इति क्रमः।

From topic 146, ND is introducing Anirvacaneeya khyati. It was hinted earlier in page 44 footnote 1, page 55 para 2. Development will be as follows. In the context of rope snake appearance, root cause is ignorance of rope. In Vedanta, ignorance of atma is called moola avidhya, any other ignorance is thoola avidhyaa. (anatma ignorance).thoola avidhya is responsible for this false projection. One aspect is projection of snake itself, parallel snake perception or cognition is happening. Sarpa vishaya (arthaadyaasa) and sarpajnanam (jnana adhyaasa). In all avidhya projection, there will be 2 parallel projections. Both these come under prathibaasika satyam. **Thoola vidya produces Pratibhaasika sarpam and prathibaasika sarpa jnanam are produced. Moolavidhya will produce vyavaharika vastu and vyaavaharika vastu jnanam.** Whenever we discuss Anirvacaneeya khyati, we must see arthadyaasa and jnanadhyasa together only. One is external one is internal. First we will see at pratibhaasika plane then we will see vyavaharika plane.

See the para now. There was a rope. Along with this rope avidhya also was there. Antha...mind and the beam (vruttihi) originating from the mind. Antahkarana vrutti pervades through the eye. Rope is covered by partial ignorance because light is insufficient. The job of vruttihi is agnyana nivruttihi. nyaanam is called aavaranam here. When the sunlight etc is supporting, the eye can perceive. This is the mechanism in the normal course. In the case of rope snake, normal course does not take place.

17:07 to 20:47

रज्ज्वादौ सर्पादिभ्रमोत्पत्तिदशामन्तःकरणवृत्तिश्चक्षुर्द्वारा बहिर्निर्गत्य रज्ज्वा सह संयुज्यते। तथापि सा तमआदिदोषैः प्रतिबद्धा सती न रज्जुसमानाकारा भवति। ततो न रज्जोरावरणभङ्गो जायते। इत्थमावरणभङ्गकवृत्तिसंसर्गे सत्यपि यदा दोषैः रज्ज्वामावरणभङ्गो न जायते तदा अधिष्ठानभूतरज्ज्ववच्छिन्नचैतन्यनिष्ठाविध्यायां कश्चन विक्षेपो जायते। तदा साविध्या सर्पाकारेण परिणमते। स चाविध्याकार्यभूतः सर्पो यदि सन् स्यात्, न स रज्जुसाक्षात्कारेण निवर्तेत; निवृत्तिश्चानुभूयते। तस्मान्नैव सन् स सर्पः। अत्यन्तासंश्वेत्स्यात्स सर्पो बन्ध्यापुत्रादिवन्नोपलभ्येत, उपलभ्यते तु। तस्मान्नाप्यसन् स सर्पः। किन्तु सदसद्विलक्षणोऽपिनिर्वचनीयः। एवमेव शिक्त्याध्यधिकरणेष्वपि आरोपितरजतादयस्तात्कालिकतया अनिर्वचनीयतयोत्पन्नाः सन्तः प्रतिभान्ति।

अस्यनिर्वचनीयस्य सपदिः ख्यातिः = प्रसिद्धिः = प्रतीतिः =
स्फुरणमभिवनञ्चानिर्वचनीयख्यातिरिच्युच्यते।

What is the abnormal development is being talked about? In the context of projection of rope snake on the rope, at that time also beam of thought originating from the mind does contact the rope, and normally rope jnanam must have taken place, but there was an obstacle. Now that vrutti is obstructed by tamaha, darkness (see foot note, tamaha means manda andhakaaraha, partial darkness. Total darkness and light is not a problem). It is no more rope vrutti due to partial darkness. Therefore, the envelope that covers in the form of darkness is not destroyed. Although vrutti is supposed to destroy aavaranam, because of dosha it does not happen. Thoola avidhya gets activated. Avidhya has 2 powers. Avarana and vikshepa shakti. Avarana covers and vikshepa takes over. ND wants to give incidental information. Whats the adhistanam of thoolavidya? Generally rope ignorance is in the rope. According to Vedanta, ignorance can be located only in the consciousness (chaitanyam). We analysed in naishkarmya siddhi, full page introduction, avidhya is located in atma or anatma, Sureshwaracharya concluded that ignorance is always located in chaitanyam. When thoolavidya is rope ignorance, it is located in chaitanyam , but this chaitanyam enclosed in rope. Sarveshu vishayeshu... ghatavidhya is in chaitanyam enclosed within ghata. Where there is rope, there is consciousness also and in this thoolavidhya is there. When avarana shakti is not removed vikshepa shakti takes over. Vikshepa shakti of thoola vidhya which is located in the rajju based chaitanyam generates the arthadyaasa the snake.

Avidhya is always parinaami (changing) upadhaana karanam. chaitanyam is vivarta upaadana kaaranam.

Is sarpa sat, asat or sadasat vilakshanam?

Is sarpa really existent on the rope, the existent sarpa will not go away even if you bring more light. Rajju sakshat kara (no mysticism) or clear understanding of the rope as rope. (Understanding myself clearly is sakshatkara, no mystic experience.) However, when we put on the torch the snake “goes” away. How can sancita karma go through knowledge? Many people ask this. It should be compared with this “goes”. Can you say snake is non-existent? If the snake is totally non existent, then it will not be experienced by anyone at any time. For the ignorant person, it is experienced. Our snake therefore is neither existent nor non-existent and therefore we introduce a 3rd category seemingly existent. Only in advaitam you have 3rd category otherwise moksham is not possible. No other system of philosophy has this. Entire world is 3rd category. Even in naastika darsanam, only yogachara bhaudha and maadhyamika bhauddha accept 3rd category.

See footnote. also.

In the case of shell silver, shell ignorance is thoolavidhya located in chaitanyam enclosed by shell. Thoola vidhya vikshepa shakti generates silver arthadhaasa. Therefore it is called anirvacaneeya khyatihi (inexplicable snake). There is an experience and a verbalization also. This person shows the snake and says there is a snake and wants to run away. Untill now, only partially dealt with (anirvacaneeya khyatihi). Only appearance of the snake artha dhaasa explained, the snake experience or jnanadhaasaha has not been explained yet (147 onwards).

This topic must be repeatedly meditated about. Only then jagan mithya becomes clear. Only then brahma satyam will be clear and aham brahmasmi will be liberating knowledge.

6th July 2014

1st para

Kintu sadast vilakshanam

किन्तु सदसद्विलक्षणोऽपिनिर्वचनीयः। एवमेव शिक्त्याध्यधिकरणेष्वपि
आरोपितरजतादयस्तात्कालिकतया अनिर्वचनीयतयोत्पन्नाः सन्तः प्रतिभान्ति।
अस्यनिर्वचनीयस्य सपदिः ख्यातिः = प्रसिद्धिः = प्रतीतिः =
स्फुरणमभिवनञ्चानिर्वचनीयख्यातिरिच्युच्यते।

ND has entered into a discussion of anirvacaneeya khyaatih. Next 4 to 5 pages are intellectually challenging. If we understand the difficulty faced by advaitins, we can proceed. 2 phenomena needs to be explained. Outside experience of the snake on the rope (arthadhyasaha), 2nd is snake experience in the mind (jnanadhyasaha); rope ignorance is called thoola vidhya. Both experiences have to be generated by thoola vidya. Avidhya has to be in the conscience. If we say thoola vidhya is located external, consciousness enclosed within rope. 2nd possibility : ignorance is in my mind. Antahkarana avachina chaitanyam in the mind. Now question is where is it thoolavidhya internal or external.. Suppose I say 1st one, it can explain the generation of snake on the rope. This cannot explain the internal experience. Second one also cannot explain both, only jnanadhyasa. First explanation for purvapakshi: second will be revised one.

Imagine there are 2 vessels. One small laghu paatram and second big one , mahat patram. Imagine you pour in the small vessel only. Everything is in space. So actually it is in space enclosed by small vessel (strictly). In the bruhat patram, no water. In space enclosed by brihat patram, no water. Suppose I put laghu patram in bruhat patram. Now I ask you where is the jalam in laghu patra avachina akase or brihat patra avachina akasa, now this space is merged into the other one, I can present the jalam in 2 ways either laghu patra avachina akasastam jalam or brihat patra avachina akasastam jalam, because both are overlapping. We can present one jalam in either way.

Similarly, explanation 1: Although avidhya is one, can be presented in 2 ways. Rajavachina chaitanyasta avidhya is rajju avidhya or antahkarana avachina chaitanyasta avidhya. When this person is looking at the rope, the antahkaranam through the vrutti has reached the rope. Where there is rope, the mind is also there (mind in the form of vrutti; this is) vrutti vyaptih. Both are overlapping at the time of perception, Rajavachina chaitanyam and antahkarana avachina chaitanyam. One is responsible for arthadyasa and the other one is jnanadhyasa. Rajavachina chaitanyasta thoolavidhya is responsible for sarpadhyasa. Antahkarana avachina chaitanyasta thoolaavidhya is responsible for jnanadhyasa.

Moolavidhya is Maya, that creates the universe. Maya has got 3 gunas. Rajaha, tamaha and satvam. Maya is moolavidhya. Moolavidhya has got 3 gunas. ND says just as moolavidhya has got 3 gunas,

thoolavidhya also has 3 gunas. Which guna is responsible for arthadyaasa and which for jnanadhyasa? Arthadyaasa, sort of inert or substance in nature (snake) must have been born out of tama guna, jnanadhyasa is born out of satva guna. **Rajavachinya chaitanyasta thoolavidhya's tamo guna gives rise to sarpadhyasa . Satva guna of Antahkarana avachina chaitanyasta thoolavidhya generates sarpajnanam.** We have pratibhaasika sarpam and prathibhaasika sarpajnanam. Both are anirvacaneeyam only.

Now we have to enter jnanadhyasa topic.

Topic 147

31:47 upto anirvacaneeyam bhavati

(१४७) भ्रमस्थले सर्पज्ञानमप्यविद्ध्यापरिणामः, सर्पतज्ज्ञानयोर्युगपदेवोत्पत्तिलयौ; सर्पः साक्षिभास्यश्च- यथा सर्पादिरविद्ध्यापरिणामस्तथा तादृशसर्पादिज्ञानरूपवृत्तिरप्यविद्ध्यापरिणाम एव, न त्वन्तःकरणपरिणामः। अत एवाधिष्ठानरज्ज्वादिसाक्षात्कारेण आरोपितसर्पादिरिवारोपितसर्पादिज्ञानमपि बाध्यते। तस्यान्तःकरणपरिणामत्वे तु न बाधो युज्यते। अतः आरोपितसर्पादिवत् तज्ज्ञानमप्यविद्ध्याकार्यत्वात् सदसद्विलक्षणमनिर्वचनीयं भवति।

Same ignorance generated snake experience. Previously the object was talked about now the thought. This is also sadasat vilakshanam or pratibhaasikam only. The thought of the snake also (besides snake itself) is also result or projection of avidhyaa only. Chaitanyam is vivarta upaadana karanam, avidhya is parinaami upadana karma. Both of them simultaneously arise out of one thoola vidhya. Snake experience is illumined by saakshi or chaitanyam directly. There is a rule. All pratibhaasika objects rope snake, shell siver and internal experiences like emotion, knowledge, thought are illumined by sakshi. All the external objects are illumined by pramaata or chaitanyam plus mind (mind is required). Therefore in rope snake, rope is pramaatru bhaasyam, snake is sakshi bhaasyam which can be negated by knowledge.

M: sarpa is illumined by sakshi: Just as rope snake is projection of thoolavidya, in the same way, the sarpa vrutti is avidhya parinaama only. It is not antakarana parinaamaha. avidhya parinaamam means karana sareera vruttihi. rope snake is karanasareera vrutti(pratibhaasika). Rope is sukshma sareera vruttihi. (vyavahaarika) . defn of karana saeera...avidhya roopam. Therefore only, when we get the rope knowledge, snake is negated, sarpa vrutti is also negated (karana sareera vrutti). If sarpa vrutti is sukshma saeera vrutti, it would not have been negated by knowledge. Sarpa is also avidhya kaaryam, sarpa vrutti is also avidhya karyam. Therefore, only, like sarpa which is avidhya kaaryam, sarpa vrutti which is also avidhya kaaryam (both being products of thoola vidhya), both of them will come under mithya. External sarpa and internal sarpa vrutti, both are sadasat vilakshanam and anirvacaneeyam.

Here after, ND will say there is however a difference. The tamo and satva guna par.

19th July 2014

We are in the midst of anirvacaneeya khyati explanation. Superimposition of snake on rope. We normally make it a simple affair by saying rope snake appears because of rope ignorance. Rope ignorance is there because we do not have sufficient light. ND give through explanation. In page 89 topic 158 revised explanation. We need to see both together. Anirvacaneeya khyati becomes more involved because of rope snake experience in addition to rope snake appearance. **External product...rope snake located upon the rope (arthaadhyasa).** **Internal product is rope snake experience in the form of thought (jnanadhyasaha).** **Since one rope snake ignorance has to generate 2 things, therefore advaitins have divide this into 2 versions of rope ignorance.** When advaitin discusses ignorance, he remembers that ignorance must be located in a conscious being only. You say Rama is ignorant of table, you don't say table is ignorant. Ignorance is located in consciousness. We require 2 versions of rope ignorance. Therefore 2 versions of consciousness holding 2 versions of ignorances. When you see the rope, you perceive through eye manovrutti. My mind is also there with the rope when adyasa is taking place. All pervading consciousness must be enclosed in rope too. (avachina chaitanyam or enclosed consciousness). Consciousness pervades inert objects also. We do not recognize it, that's all. Rajju avaccinna chaitanyam. Consciousness enclosed by the rope. There itself, my mind is there at the time of perception. Antahkarana avachina chaitanyam is also there. Therefore, 2 versions of consciousness and 2 versions of rope ignorance also. One rope ignorance (rajavidhya) in one version of consciousness (rope avaccina chaitanyam), another ignorance (rope ignorance located in the consciousness) in another version of consciousness (antahkarana avaccina chaitanyam). 2 avachina chaitanyam and agnyaanam. Snake and snake experience are 2 products produced. **Rope ignorance located in the consciousness enclosed in rope is responsible for the production of snake. Rope ignorance located in the consciousness enclosed in the mind is responsible for the production of rope snake experience.** Snake produced is outside because the person points out "there is a snake" and also runs away. Therefore, there is an external snake. Pratibhaasika sarpa. Similarly sarpa anubhava is internal. Anirvacaniya khyati is 2 sets of ignorance, consciousness and product. Rajavidhya is tamo guna pradhaana avidhya produces rope snake. Satva guna pradhaana rajvaavidhya produces sarpa jnanam. This is first version produced by ND. Only one knowledge rajju jnanam negates both types of ignorance and agnyaanam.

अपि त्वयं विशेषः - प्रातिभासिकसर्पादिः
 रज्ज्वाध्युपहिताधिष्ठानचैतन्यस्थतमोगुणप्रधानाविध्यांशपरिणामः। तद्विषयकवृत्तिज्ञानन्तु
 इदमाकारवृत्त्यभिव्यञ्जकसाक्षिचैतन्यस्थसत्त्वगुणप्रधानाविध्यांशपरिणामः इति विवेकः।
 रज्ज्वाध्युपहितचैतन्यस्थाविध्या यदा सर्पाध्याकारेण परिणमते, तदैव
 तद्धुत्त्युपहितसाक्षिचैतन्यस्थाप्यविध्या सर्पादिज्ञानाकारेण परिणमते। येन कारणेन
 रज्ज्वाध्युपहितचैतन्यस्थाविध्यायां क्षोभो जायते तेनैव कारणेन साक्षिचैतन्यस्थाविध्यायामपि
 क्षोभो जायते। तस्माद्भूमस्थलेसर्पादि विषयास्तज्ज्ञानानि च युगपदेवोपपद्यन्ते,

रज्ज्वाधिष्ठानसाक्षात्कारेण युगपदेव प्रलीयन्ते च। इत्थं च भ्रमस्थले बाह्यचैतन्यस्थाविध्यांशः
सर्पादिविषयोपादानकारणं भवति। अन्तःसाक्षिचैतन्यस्थाविध्यांशः
सर्पादिविषयकज्ञानरूपवृत्त्युपादानकारणं भवति।

M: Even though rope ignorance is only one, we have to make a subtle difference to differentiate between the internal one and external one. External praatibhaasika sarpam, projected sarpam, is the first version of ignorance located in the enclosed consciousness within rope. It generates the external snake. (tamoguna pradhaana). Arthadyaasa production. Vrutti jnanam...snake experience. Sarpa experience (internal) is generated by a different version of rope ignorance, the one located in the consciousness enclosed in our mind. The mind which has contacted the rope. Mind which is now entertaining the thought “this is” (not rope clearly...then there will be no snake) , version 2 satva guna pradhaana leading to jnanadhyasa. Both sarpa and sarpa anubhava productions are simultaneous. In saddarsanam, this is spoken about. Always object and object experience simultaneously come. When you wake up, you see clock and time together. The karanam for the rise of both is activation of vikshepa shakti, because aavarana shakti is suppressed. Because of which cause, activation takes place in first version of ignorance, same cause in the version 2 also, causes activation. Whenever cause is ready to produce effect, is called kshobhaha. A 100 metre race. One foot on the mark, breathe in and out, position is kaarya abhivatvam. Before any product is produced, cause must be ready. That’s kshobhaha. Kshobaha is ignorance is getting ready to sprout into misconception. Therefore, wherever there is confusion or adhyasa, external object and internal experiences simultaneously arise. Vishyaha , vrutti ca. When the frightened person is helped by a guru, through Vedanta pramanam and uses a torch to light the rope snake, both ignorances go away simultaneously. In this manner, the ignorance the upadhaana karanam (material cause) goes away. We say avidhya is bhava roopa, material cause for producing arhadhyasa and jnanadhyasa. Avidhya version no 1 is upadhaana kaaranam for external snake and ignorance version no 2 is the upadhaana kaaranam for the internal thought or vrutti (sarpa vrutti).

26th July 2014

Class 112

तस्माद्भ्रमस्थलेसर्पादि विषयास्तज्ज्ञानानि च युगपदेवोपध्यन्ते, रज्ज्वाधिष्ठानसाक्षात्कारेण युगपदेव प्रलीयन्ते च। इत्थं च भ्रमस्थले बाह्यचैतन्यस्थाविध्यांशः सर्पादिविषयोपादानकारणं भवति। अन्तःसाक्षिचैतन्यस्थाविध्यांशः सर्पादिविषयकज्ञानरूपवृत्त्युपादानकारणं भवति।

Artaadyasa jnanadhyasa difference.. object adyaasa and thought adyaasa. Both have ignorance as the upadhaana kaaranam. Two versions of ignorance too. Avidhya is located in consciousness. We need 2 versions of consciousness. In the case of rajju sarpa, sarpa janaka avidhya, sarpa vrutti janaka avidhya are 2 versions. Snake producing ignorance is located in the consciousness enclosed within the rope, snake thought producing ignorance is located in the consciousness in the mind. It is really not divisions, but 2 versions like space in pot and space outside. Though we use terms small space big space, it is one and the same.

स्वप्ने त्वन्तःसाक्ष्याश्रयाविध्यागततमोगुणांशो विषयाकारेण परिणमते, तादृशाविध्यागतसत्त्वगुणांशस्तज्ज्ञानाकारेण परिणमते। अत एव स्वप्नेऽन्तःस्थाविध्यैव विषयतज्ज्ञानयोरुभयोरुपादानकारणं भवति। अनेनैव हेतुना बाह्यरज्जुसर्पादयः आन्तरस्वाग्रिकपदार्थाश्च साक्षिभास्या इत्युच्यन्ते। अविध्यावृत्तिद्वारा यध्यत् साक्षी प्रकाशयति तत्तत् साक्षिभास्यमित्युच्यते।

When we are experiencing a dream, entire dream is a projection. We have object and object experience also. Tiger and tiger experience. In dream, both are internal. In Rajju sarpa adyaasa, one is internal and one is external. Therefore, 2 versions of avidhya not required. Only one avidhya located in the consciousness inside is required. Satva guna part of the internal avidhya located in the internal saakshi is responsible for that vishaya vrutti (dream tiger experience). After waking up we will say there is no dream mountain or tiger. But during dream we treat the object and thought as 2 different things. In jagrat avasta also, we treat astika samajam and astika samajam thought are considered different. From paaramaarthika drushti, they are 2 projections or 2 versions of same ignorance only. Because of this reason only, external rajju sarpa produced by avidhya and internal dream objects also are produced by avidhya. All these are called sakshipadhyam. Through avidhya vrutti, jnanadhyasa, whatever object is experienced, is called sakshipadhyam.

(१४८) रज्जुसर्पः तज्ज्ञानं चाविध्यायाः परिणामश्चेतनस्य विवर्तश्च— अनिर्वचनीयरज्जुसर्पादिस्तज्ज्ञानं च भ्रम इति अध्यास इति चोच्यते। अयं च भ्रमोऽविध्यायाः परिणामश्चेतनस्य विवर्तश्च भवति। उपादानकारणसमस्वभावकोऽन्यथाभावः परिणामः, अधिष्ठानविषमस्वभावकोऽन्यथाभावो विवर्त इति च विवेकः। उपादानकारणमविध्या, स चानिर्वचनीया। तथा रज्जुसर्पादि तज्ज्ञानश्चानिर्वचनीयमेव। तस्माद्रज्जुसर्पादि तज्ज्ञानश्चाविध्यासमस्वभावकतदन्यथाभावरूपत्वादविध्यापरिणामो भवति। रज्ज्वाध्यवच्छिन्नाधिष्ठानचैतन्यं तु सत्त्वरूपमास्ते। रज्जुसर्पादि तज्ज्ञानं हि सद्विलक्षणं भवति। तस्माद्रज्जुसर्पादि तज्ज्ञानं च स्वाधिष्ठानचैतन्याद्विरुद्धस्वभावकतदन्यथाभावरूपत्वाच्चैतन्यविवर्तो भवति। ततो रज्जुसर्पादि तज्ज्ञानश्चाविध्यापरिणामः चैतन्यस्य विवर्तश्चेति सिद्धम्।

Coming to rajju sarpa arthadyasa and jnanadhyasa. Only when rope and rope ignorance are there, only snake arthajnanadhyasa can be there. Rope ignorance is the material cause of the snake. Ignorance is presented as parinaami upaadhaana kaaranam of snake. Consciousness enclosed within the Rope is considered vivarta upaadhaana kaaranam of snake. Further subtle division. Vivarta upaadhaana kaaranam ultimately lends existence. However rope itself does not have an existence of its own. Rope is not vivarta upaadhaana karanam, but rope avachinna upaadhaana kaaranam. Consciousness ultimately lends existence to rope snake.

Parinaami upaadhaana karanam is rope ignorance which is located in consciousness enclosed within rope. **Rope ignorance located in consciousness enclosed within the rope is parinaami upaadhaana**

karanam for rope snake. Conciousness which is enclosed within the rope is vivartha upadhaana karanam for rope snake. Because always vivarta upaadhaana kaaranam lends existence without undergoing change.

Always parinaami upadhaana karanam(rope ignorance) and the product (rope snake) will have same degree of reality(pratibhaasika satyam). Vivarta upadhana karanam and the product (rope snake) will have different orders of reality. Rope snake and the thought of rope snake is the modification of avidhya. Rope snake which is anirvachaniya-mithya and the snake thought are both bramaha or adyaasa. In rope ignorance, snake and snake thought are in potential form. Just as entire world is in moolavidhya in potential form. In Vedanta saaram also, we saw this. Maya is parinaami upaadhaana karanam of the world, Brahman is vivarta upaadhaana kaaranam. Chaitanyam enclosed within the rope is also upadhaana karanam, but it is vivarta, because it lends existence without undergoing any change.

1. Everywhere chaitanyam is vivarta karanam in all jagrat, swapna or rajju sarpa prapancam.
2. Since chaitanyam lends existence it is called karanam and because it does not undergo change its called vivarta upaadhaana karanam.
3. All the products in the world are modifications of moola vidhya (Maya) or thoolavidhya (avidhya) only. Therefore avidhya is termed parinaami upaadhaana karanam.

2nd August 2014

Page 85

Topic 148 contd

रज्ज्वाध्यवच्छिन्नाधिष्ठानचैतन्यं तु सत्वरूपमास्ते। रज्जुसर्पादि तज्ज्ञानं हि सद्विलक्षणं भवति। तस्माद्रज्जुसर्पादि तज्ज्ञानं च स्वाधिष्ठानचैतन्याद्विरुद्धस्वभावकतदन्यथाभावरूपत्वाच्चैतन्यविवर्तो भवति। ततो रज्जुसर्पादि तज्ज्ञानाविध्यापरिणामः चैतन्यस्य विवर्तश्चेति सिद्धम्।

Topic appears hair splitting. First, we will consolidate.

First part: ND has presented 2 versions of consciousness, 2 versions of adhyasa or projection. 2 versions: I don't say 2 consciousness. CV1 and CV2. CV1 is consciousness enclosed within the rope. CV2 is consciousness enclosed within the mind in contact with rope. (sakshi chaitanyam is CV2). Rope ignorance is also presented in 2 different versions. IV1, IV2. IV1- rope ignorance located in CV1, because ignorance always has locus in consciousness. Rope ignorance looked at from stand point of CV2 is IV2. IV1 ignorance version 1 is responsible for the projection1 (P1) snake object-sarpa vishaya. IV2 is responsible for projection 2 (P2). Snake thought sarpa vrutti. Ignorance located in consciousness alone projects both object and thought. All Arthadhyasas put together, all the objects put together, all P1s put together is the world. All the jnanadhyasas, all the thoughts and P2 s put together is the mind. World is arthadhyasa, mind is jnanadhyasa (final vision), both world and mind are projections of avidhya which is located in the consciousness. I am the consciousness, within

me is avidhya, this has protected both the world and mind. Avidhya alone projects jagrat prapanca and jagrat manaha and swapna prapanca and swapna manaha. Vyavaharika prapanca and mind are moolavidhya projections. Prathibhaasika prapanca and mind Thoola vidhya projections. Sadhyam is adhishtaanam of avidhya, consciousness is satyam.

Second part: avidhya is parinaami upadana karanam, chaitanyam is vivarta upaadaana kaaranam for all projections. Ignorance is parinaami upadhana karanam means ignorance alone supplies the changing naamaroopa portion (both jagrat and swapna prapanca), consciousness is vivarta upadana karanam means it supplies the existence part of all the projections. Ignorance supplies namaroopasa called parinaami because always subject to change. Whatever provides existence is vivarta, because it undergoes no change.

We have to go to 3rd message.

21.57

(१४९) रज्जुसर्पतज्ज्ञानयोः क्रमेण रज्जूपहितचैतन्यमन्तःकरणोपहितचैतन्यं चाधिष्ठानम्। रज्जुतत्त्वज्ञानं ततोर्निवर्तकम् – मिथ्याभूतसर्पाध्याधिष्ठानं रज्ज्वाध्युपहितचैतन्यमेव, न तु रज्ज्वाध्यचेतनम्; रज्ज्वादेरपि सर्पादिवत्कल्पितत्वात्। न ह्येकं कल्पितं वस्तु कल्पितवस्त्वन्तरस्याधिष्ठानं भवेत्। अतो रज्ज्वाध्युपहितचैतन्यमेव सर्पाध्यधिष्ठानम्, न रज्ज्वाध्यचेतनम्।

Topic 149

What happens when we gain rope knowledge? Always, projection is because of the ignorance of the adhistaanam. Any false projection must have a real substratum. Mithya projection must have satyam adhishtaanam as support. Ignorance of real sub stratum is always the cause for false projection. When the knowledge of the substratum comes, it destroys ignorance. False projection will also go away. Fundamental principles of anirvacaneeya khyati. Deeper version we are going to see now. Earlier, rope was adhistaanam. Rope snake is false projection. Ignorance of the rope is the cause of snake projection(viveka choodamani first few verses, mandukya karika). In anirvacaneeya khyati, we don't want to accept rope as adhishtaanam. According to Vedanta, rope itself is mithya object. We now say, rope has chaitanyam enclosed within that (CV1). We say CV1 consciousness is the substratum for snake. We say consciousness enclosed within dry sand is adhistaanam for mirage. Consciousness enclosed within my body is adhitanam of my dream. When I claim I am the consciousness, I am adhistaanam of everything. Everything including time and space is located in me. Never say rope is the adhistanam of snake.

M: heading: for the rope snake and rope snake thought (P1, P2), chaitanyam is adhistanam. That chaitanyam which is enclosed within rope. CV1 responsible for P1. For the P2 snake thought jnanadhyasa, CV2 is responsible (mind that is watching the rope, vritti vyapti has taken place). When you say, knowledge of the adhistanam (rajju tatva jnanam) removes the adyaasam P1 and P2.

Elaboration: repetition of heading. Adhistanam of P1 is CV1. You should change your mental practice, don't say rope is the adhistanam-sub stratum of rope snake. Superficial truth-pratibhaasika prapanca is supported by vyavaharika prapanca (consciousness enclosed in vyavaharika prapanca). Both jagrat and swapna are supported by Me only. Therefore, adhistaanam is only CV1, not the rope at all. He considers a suggestion. Why can't you say consciousness and rope are both the supporters of the snake (instead of just consciousness enclosed within the rope). In sanskrit when you include the rope, it is rajju vishista chaitanyam. ND says, no it is only upahita chaitanyam. Credit cannot go to the rope at all.

54.07

रज्जुविशिष्टचैतन्यस्याधिष्ठानत्वाङ्गीकारे, उभयोः रज्जोश्चैतन्यस्यचाधिष्ठानत्वं भवेत्। तत्र रज्जोरधिष्ठानत्वस्य बाधितत्वात्, रज्जूपहितचैतन्यमेवाधिष्ठानं न तु रज्जुविशिष्टचैतन्यम्।

Rope also is mithya therefore it can never enjoy the status of adhistaanam. Rope is also mithya like snake. Credit must be exclusively given to consciousness only. Consciousness enclosed within the rope is adhistaanam. Rope is only an enclosure not as the supporter. Just as you say, pot space holds water, credit for holding goes to pot, or space or potspace (both)...

9th August 2014

रज्जुविशिष्टचैतन्यस्याधिष्ठानत्वाङ्गीकारे, उभयोः रज्जोश्चैतन्यस्यचाधिष्ठानत्वं भवेत्। तत्र रज्जोरधिष्ठानत्वस्य बाधितत्वात्, रज्जूपहितचैतन्यमेवाधिष्ठानं न तु रज्जुविशिष्टचैतन्यम्।

Page 85 last 4 lines at the bottom

I hope you remember, CV1, IV1, P1 and CV2, IV2, P2.

CV1- consciousness enclosed within rope, IV1-rope ignorance located on CV1, P1- sarpa vishaya artha adhyasa caused by IV1 located on CV1- snake projection

CV2- consciousness enclosed within the mind which is in contact with rope, IV2- rope ignorance located in CV2, P2: projection of sarpa vrutti-jnanadhyasa caused by IV2 located in CV2, snake thought

IV1- located in CV1, therefore CV1 is said to be the aashraya of IV1 ignorance (locus). CV2 is locus or aashraya of IV2. P1- that is the projection that requires an adhistaanam, base or support. We normally say rope is the adhistaanam of rope snake, ND says consciousness is ultimate adhistaanam of any mithya vastu. Never say rope is adhistaanam, in vedantic LKG we say that. CV1 is adhistaanam of P1. CV2 is adhistaanam of P2. **With respect to IV we say aashraya, for P we use the term adhistaanam.**

Let us try our best to understand VS, not mandatory for Moksha.

Fine distinction, when we say CV1 and CV2 are adhishtaanam. Consciousness CV1 enclosed within rope is adhishtaanam of snake. Rope by itself cannot be adhistaanam as it is mithya vastu. You cannot say mere consciousness is support of snake. Consciousness enclosed within rope, rajju upahita chaitanyam is the adhishtaanam. Why can't we say, mixture of consciousness and rope together is the adhishtaanam of snake. Rajju vishista chaitanyam? ND says enclosed consciousness alone is adhistaanam, we cannot say mixture is. Because it will mean both are together responsible or both are adhishtaanam. Adhishtaanam status cannot go to both. Job of rope is to enclose the consciousness, it cannot serve as adhistaanam, only as enclosure. I gave the example. Question in last class: Let us assume there is water in a pot, water is held by space. Only enclosed space can accommodate water. Ghata avacchina aakasaha can hold water. Can you say pot accommodates water or space accommodates water or mixture accommodates water? Therefore, none of these accommodates water but space enclosed within pot accommodates water. Job of pot is not accommodating water, but to serve as an enclosure.

Similarly consciousness is not adhistaanam of rope snake, rope is not adhistaanam of rope snake, mixture is not, but consciousness enclosed within rope CV1 is adhistaanam of P1. ND extends this argument to P2. Consciousness is not adhistaanam of P2, mind is not adhistaanam of P2, consciousness mind mixture is not adhistaanam A of P2. Consciousness enclosed with in the mind is adhishtaanam of P2. Avacchina or upahita chaitanyam alone is the adhistaanam

26.17

Page 85 last line till end

तथा सर्पादिज्ञानस्यापि साक्षिचैतन्यमेवाधिष्ठानम्। इत्थं सर्वत्र भ्रमस्थले विषयस्य तज्ज्ञानस्य चोपाधिभेदादधिष्ठानं भिद्यते, नत्वेकम्। विशेषरूपेण रज्जोरज्ञानं यथाविध्यायां क्षोभोत्पादनद्वारं सर्पादिस्तज्ज्ञानस्य च कारणं तथा विशेषरूपेण रज्जुज्ञानं तदुभयोर्निवृत्तिकारणं भवति

Anirvacaneeya khyati is in progress (of advaitam)

Tathaa.. just as CV1 P1, rope snake experience (jnanadhyasa) P2, saakshi chaitanyam CV2 is the adhistaanam. In this manner, in all places of superimposition, for both P1 and P2, adhishtaanam is different, even though consciousness is one. The consciousness versions are 2.

Next major topic, vishesha roopena : Adhistaanam s common for both adhyasa, adhistaanam requires the ignorance factor. Without ignorance, adhistaanam cannot have adhyasa. Ignorance leads to projection through aavarana and vikshepa shakti. IV1, IV2 becomes the specific cause of P1 and P2.

Imagine a person brings the torch light and goes near the rope. What does jnanam do?

When you take the torch light(maha vaakyam), fear goes away.

Rope knowledge produced with torch light is responsible for elimination of both versions of adhyaasa P1, P2. How? Purvapakshi comes and says “rope knowledge cannot eliminate P1, P2” this argument is legitimate based on our past discussion.

Topic

39:36

150

(आ. १५०-१५८)अत्राक्षेपसमाधानानि –

(१५०) रज्जुज्ञानेन सर्पनिवृत्तिर्न स्यादित्याक्षेपः - ननु रज्ज्वादिज्ञानेन न सर्पादिर्निवर्तेत। मिथ्यावस्तुनो यदधिष्ठानम्, तज्ज्ञानेनैव मिथ्यावस्तु निवर्तेत्यद्वैतसिद्धान्तः। मिथ्याभूतसर्पाध्याधिष्ठानं तु रज्ज्वाध्युपहितचैतन्यमेव, न रज्ज्वादिरिति प्रागभिहितम्। तस्माद्रज्ज्वादिज्ञानेन न सर्पादि निवृत्तिर्भवेदिति चेत् -

Purvapakshi raise an important question: we have a general principle. Ignorance of adhishtaanam is cause of projection. Knowing adhishtaanam should remove projection. Ignorance of rope is cause of snake appearance. If you apply this, rope knowledge, rope knowledge cannot eliminate snake. Rope knowledge can eliminate snake only if rope is adhishtaanam of snake. We said, it is not so, we said rope is mithya. Consciousness is adhishtaanam. In this format, cv1... objections and their answers. By gaining rope knowledge, snake will not go away. (heading) To object, through rope knowledge, snake cannot go away (P1). (P2 not discussed here) because according to advaitic principle, false entity will go away when you get knowledge of adhishtaanam. Here, according to you adhishtaanam for P1 is consciousness enclosed within rope CV1.

Ref Page 85 4th line from bottom, we said so in the previous page. Therefore with rope knowledge, rope snake P1 will not go. Instead you have to know the consciousness enclosed within rope to eliminate P1.

50:47

Topic 151

(१५१) रज्जुज्ञानमेव सर्पाध्यधिष्ठानज्ञानं भवतीति समाधिः - अत्रोच्यते - रज्ज्वादिजडपदार्थविषयकज्ञानमन्तःकरणवृत्तिरूपम्। वृत्तेस्तु प्रयोजनमावरणभङ्गः। इदञ्चावरणमज्ञानस्य शक्तिः। यस्मादावरणं जडमनाश्रित्य तदधिष्ठानचैतन्यमेवाश्रयति, तस्मादन्तःकरणवृत्त्या रज्ज्वादिविषयाकारापन्नया रज्ज्वाध्यवच्चिन्नचैतन्यावरणमेव भज्यते।

वृत्तिस्थचिदाभासस्तु रज्जुमात्रं प्रकाशयति। चैतन्यस्य स्वयंप्रकाशरूपत्वात्तत्प्रकाशाय नाभास उपयुज्यते। अयमर्थो विस्तरतः उपरिष्ठादस्मिन्नेव तरङ्गे कथयिष्यते।

I will give you the gist of the reply. Epistemology of advaita. When rajju jnanam takes place, enclosed consciousness is also know. You need not separately work to know, when rajju is known, there is the shining rope avachnna chaitanyam. When I go with torch light near rope, in the mind rope knowledge thought appears. This thought goes through our eyes outside. (just as beam from lamp illumines the book-dakshinamurti stotram). The thought envelops the rope. In the mind, consciousness is reflected, pratibimba chaitanyam or chidabhaasa chaitanya. (Vrutti vyapti and phalavyapti). Reflected consciousness illumines the rope. What is the role of vrutti. Rajju vrutti. Upon the rajju, rope avachina chaitanyam is there CV1. Upon cv1, iv 1 is there. Thought vrutti removes the avaanam, the chidabhaasa does not remove. CV1 becomes effulgent, (covering removed). Because of chidabhaasa, rpe shines, because of vrutti, cv1 shines. Thus in rajju jnanam, both are shining. That chaitanyam we appreciate in the form of existence of the rope. Isness belongs to rajju upahita chaitanyam.

August 16th 2014

Topic 151

(१५१) रज्जुज्ञानमेव सर्पाध्यधिष्ठानज्ञानं भवतीति समाधिः - अत्रोच्यते - रज्ज्वादिजडपदार्थविषयकज्ञानमन्तःकरणवृत्तिरूपम्। वृत्तेस्तु प्रयोजनमावरणभङ्गः। इदञ्चावरणमज्ञानस्य शक्तिः। यस्मादावरणं जडमनाश्रित्य तदधिष्ठानचैतन्यमेवाश्रयति, तस्मादन्तःकरणवृत्त्या रज्ज्वादिविषयाकारापन्नया रज्ज्वाध्यवच्चिन्नचैतन्यावरणमेव भज्यते। वृत्तिस्थचिदाभासस्तु रज्जुमात्रं प्रकाशयति। चैतन्यस्य स्वयंप्रकाशरूपत्वात्तत्प्रकाशाय नाभास उपयुज्यते। अयमर्थो विस्तरतः उपरिष्ठादस्मिन्नेव तरङ्गे कथयिष्यते।

Upto tarange katayishyate

Beautiful language, I love the presentation of Sri Vasudeva Brahmendra Saraswati for the beautiful Sanskrit language he uses.

Remember the 3 storey buildings, CV1, IV1, P1 and CV2, IV2, P2. CV1- consciousness enclosed within rope, IV1-rope ignorance located in CV1, P1- rope snake object; CV2- consciousness enclosed within the mind within rope snake, IV2- rope ignorance seen as located in CV2. P2 is the projection of the rope experience which is in the form of vrutti.

We are going to get certain objections. ND is going to answer. Objection was : rope snake was dismissed by knowledge of the adhistaanam. What we have established is CV1 is the adhistaanam? Only with knowledge of adhistaanam CV1 will rope snake go away. That is not our experience. By

gaining rope knowledge, the snake can be dismissed. Therefore rope must be treated as adhishtaanam. You are saying rope is not adhishtaanam, then how can P1 go away? ND's answer: when we gain rope knowledge, another phenomenon is taking place which we are not aware of. While we gain rope knowledge rope avachinna chaitanyam (CV1) is also revealed in rope knowledge. According to Vedanta, in every vishaya jnanam, vishayena saha vishaya avacchinaa chaitanyam prakashate. Ghata jnane, ghatena saha ghatavachinna chaitanyam prakashate. How come in one effort, 2 things are simultaneously shining? ND says, it is just 2 components. When you get rope knowledge there are 2 components, rajju akara vrutti (vishayaa kaara vrutti) which envelops the rope. Thought spread over the rope. Along with the thought chidaabhaasa also is there. One contributes to the revelation of rope, other one revelation of rope avachina chaitanyam. (CV1). ND says, ' vrutti component eliminates the concealing power of ignorance because of which consciousness is concealed'. Avarana shakti of IV1 is concealing of CV1. Vrutti need not illumine the enclosed consciousness, because consciousness is self-revealing. Because of chidaabhaasa, rope is evident, cv1 is also evident. Rope knowledge therefore includes adhishtaanam jnanam (it includes rope avachina chaitanya jnanam). Therefore, rope knowledge removes rope ignorance means, rope avachinna chaitanyam removes P1. M: Very rope knowledge process involves in it the knowledge of the adhishtaanam, CV1 rope avacchinaa chaitanyam. Everywhere we should see chaitanyam and jadam. Whole life is cit jada grantihi. Awareness of this is liberation. One component is changing uncontrollably due to prarabhdham (jada component). The changeless component is Cit and being aware that cit component is "I" is liberation. When we gain the rope knowledge with the help of a torch light, we take it as one process, there are 2 components, rope akara vruttihi (vrutti emanates like light from mind and envelops the object) and reflected consciousness

Avaranam IV1 is located upon CV1 (rope avachina chaitanyam). The avaranam without resting on the inert rope, rests on CV1. Vrutti's job which has now got rajju akara vrutti removes the avaranam. This is the job of the vrutti component of our cognition. The other component, the reflected consciousness of the vrutti illumines the rope. For revealing the chaitanyam(OC), reflected consciousness is not required. This topic is going to be discussed in detail later (in this chapter-topic 202, page 113).

Continuing. Upto 38.56.

इत्थं चिदाभासविशिष्टान्तःकरणवृत्तिरूपज्ञानस्य केवलवृत्तिरूपांशश्चैतन्यनिष्ठावरणं नाशयति, चिदाभासरूपांशस्तु रज्जुं प्रकाशयतीति प्रयोजनद्वयं सिद्ध्यति। तस्माद्वृत्तिज्ञानस्य न केवलजदात्मकरज्जुर्विषयीभवति। किन्त्वधिष्ठानचैतन्येन सहिता रज्जुः चिदाभाससहिवृत्तेर्विषयीभवति। अत एव सिद्धान्तग्रन्थे 'अन्तःकरणजन्यवृत्तिज्ञानं अखण्डं ब्रह्म विषयीकरोति' इत्यभिहितम्। इत्थं यतो रज्जुज्ञानेन भग्नावरणं सत् सर्पाध्यधिष्ठानरज्ज्वाध्यवच्छिन्नचैतन्यं स्वयमेव प्रकाशते, ततो रज्जुज्ञानमेव सर्पाध्यधिष्ठानज्ञानरूपमपि भवति। ततश्च रज्जुज्ञानेन सर्पादिनिवृत्तिर्युज्यत एव।

This is consolidation of the bottom line only. Message is in one ropeknowledge two components are there and two knowledge is there, rope and rope avachina chaitanya jnanam. Cv1. Rope knowledge really does not remove snake, but rope avachina chaitanya jnanam that removes snake. We just accept rope. But for rope avachina chaitanya jnanam, no separate jnanam is required. Rajju jnanam includes cv1... This is the bottom line.

Now purvapakshi comes with next objection.

Topic 152

(१५१)रज्जुज्ञानेन सर्पज्ञानं न निवर्तेत्याक्षेपः - ननूक्तप्रकारेण रज्जुज्ञानेन सर्पे निवृत्तेऽपि सर्पविषयकज्ञानं नैव निवर्तेत। सर्पस्याधिष्ठानं रज्ज्ववच्छिन्नचैतन्यम्, सर्पज्ञानस्याधिष्ठानं तु साक्षिचैतन्यमिति भेदः । उक्तरीत्या तु रज्जुसाक्षात्कारेण रज्ज्ववच्छिन्नचैतन्यमेव प्रकाशेत, न साक्षिचैतन्यम्। अतो रज्जुज्ञाने उत्पन्नेऽपि सर्पज्ञानाधिष्ठानसाक्षिचैतन्यं नैव ज्ञायते। अज्ञाते चाधिष्ठाने तदारोपितनिवृत्तिर्न दृष्टा, किन्तु ज्ञाते एवाधिष्ठाने। तस्माद्रज्जुज्ञानेन सर्पज्ञानस्य निवृत्तिर्नोपपद्यत इति चेत् -

Entire section is purvapaksha topic. During rope knowledge, cv1 is also revealed..rope avachina chaitanyam. Isness belongs to rope avachinachaitanyam. Rope does not have isness of its own. Rope knowledge includes only cv1 jnanam. Cv1 is the adhistaanam of only p1. It cannot eliminate p2 snake experience. Jnanadhyasa. How can one rope knowledge eliminate p1 and p2? Adhistaanam of p2 cv2 knowledge is required for p2 to go away. So how will you explain p1 and p2 go away in one shot with rope knowledge, M: by cv1 knowledge sarpa jnanam, p2 will not go away. This is the objection. Because of the rope knowledge as explained in previous para, vrutti and chidabhasa, p1 can go away but not p2. Because it has a different adhistaanam. Rope knowledge includes cv1 but not cv2. Even if rope knowledge arises, cv2 adhistaanam of p2 cannot be known at all, as long as cv2 is not known, projection p2 will not go away. Therefore, rope knowledge will not eliminate p2. Nd has to prove that p2 will go away, 2 different answers.

August 23rd 2014

Topic 152

(१५१)रज्जुज्ञानेन सर्पज्ञानं न निवर्तेत्याक्षेपः - ननूक्तप्रकारेण रज्जुज्ञानेन सर्पे निवृत्तेऽपि सर्पविषयकज्ञानं नैव निवर्तेत। सर्पस्याधिष्ठानं रज्ज्ववच्छिन्नचैतन्यम्, सर्पज्ञानस्याधिष्ठानं तु साक्षिचैतन्यमिति भेदः । उक्तरीत्या तु रज्जुसाक्षात्कारेण रज्ज्ववच्छिन्नचैतन्यमेव प्रकाशेत, न साक्षिचैतन्यम्। अतो रज्जुज्ञाने उत्पन्नेऽपि सर्पज्ञानाधिष्ठानसाक्षिचैतन्यं नैव ज्ञायते। अज्ञाते चाधिष्ठाने तदारोपितनिवृत्तिर्न दृष्टा, किन्तु ज्ञाते एवाधिष्ठाने। तस्माद्रज्जुज्ञानेन सर्पज्ञानस्य निवृत्तिर्नोपपद्यत इति चेत् -

Important principle: adhishtaana jnanena agnyana (adhyaasa) nivrutih. Adhishtaanam also got divided into 2 in anirvacaneeya khyati CV1 and CV2. Projections also 2. With CV1 knowledge P1 goes away, CV2 – P2. We have to establish this through anirvacaneeya khyati. First part done. When we know the rope, the knowledge of rope enclosed consciousness also is included (CV1). P1 nivrutti also takes place. Last class we proved.

Now purvapakshi raise question wrt CV2. Rope knowledge includes CV1 knowledge therefore it can eliminate P1, but it does not include CV2 (ND uses the term saakshi chaitanyam), therefore it cannot eliminate P2. ND has to justify P2 (snake vrutti) removal. Not snake but thought of snake.

ND is going to give 2 answers. 2nd answer is the right and better answer.

14.28

Topic 153

(आ. १५३-१५५) सर्पभावात्सर्पज्ञानस्य कारणे लयरूपनिवृत्तिरिति समाधिः -

(१५३) सर्पभावात्सर्पज्ञानाभावः - अत्रोच्यते। विषयाधीनं हि ज्ञानं भवति। रज्जुसाक्षात्कारेणोक्तरीत्या रज्ज्वच्छिन्नचैतन्यारोपितसर्परूपविषयनिवृत्त्या सर्पज्ञानमपि स्वविषयाभावान्निवर्तत एव।

153, 154, 155 first relative answer. Gist: When the sarpa P1 is eliminated, P2 being a thought regarding P1, P2 cannot survive, since each thought is connected to a relevant object. Actual or mithya object is required for a thought. Indirect dissolution of P2 due to removal of P1.

Heading: Due to P1 removal, indirect elimination of snake thought will happen in the form of indirect dissolution. In its kaaranam, P2 will dissolve in the cause of P2. Cause of P2 is IV2.

Next para is explanation: P1 abhaavaat P2 abhaavat. A thought cannot exist without the relevant object. In sleep, thoughts cannot exist. Every thought must have a relevant real object or imaginary object. When P1 located on CV1 goes away, P2 also go away because of P1's absence.

Topic 154

24.28

(१५४) साक्षिज्ञानमन्तरा सर्पज्ञानं न निवर्तेतेत्याक्षेपः - ननु कथमधिष्ठानज्ञानमन्तरा तदारोपितभ्रमो निवर्तेत। सर्पज्ञानमपि कल्पितम्। तस्य ह्यधिष्ठानं साक्षिचैतन्यम्। तज्ज्ञानमन्तरा तत्र कल्पितसर्पज्ञानं न निवर्तेतेति चेत्-

Purvapakshi raise a question: I'm not satisfied with your reply. It contradicts another principle accepted by you earlier. Adhyasa will go away only by adhishtaana jnanam. CV2 is the adhishtaanam.

We have not yet got CV2 jnanam. M: Without CV2 knowledge, P2 will not go away. How can an adhyasa go away without adhishtaana jnanam? P2 is also an adyaasa. For that P2, adhistaanam is CV2. Without CV2 knowledge, P2 will not go away.

Topic 155

30.21

First reasoning still being continued.

(१५५) साक्षिज्ञानमन्तरापि सर्पज्ञानं निवर्तेति समाधानम् – अत्राप्युच्यते। निवृत्तिर्द्विविधा - आत्यन्तिकनिवृत्तिः, कारणात्मनावस्थितिरूपा निवृत्तिश्चेति। स्वकारणेन सहैव कार्यस्य निवृत्तिरात्यन्तिकी निवृत्तिरित्युच्यते। कल्पितवस्तूनां सर्वेषां कारणं तु तदधिष्ठानचैतन्याश्रिततदावारकाज्ञानमेव। तस्मादधिष्ठानचैतन्यापरोक्षज्ञानेनैवाज्ञानं तत्कार्यञ्च सर्वमारोपितं निःशेषं निवर्तते। कार्यस्य कारणे लयरूपनिवृत्तिस्तु विनाप्यधिष्ठानज्ञानं जायेत। सुषुप्तौ प्रलये च सकलपदार्थानां विनैवाधिष्ठानज्ञानमज्ञाने स्वकारणे लयो भवति। तदा सर्वदृश्यपदार्थलयहेतुस्तत्तद्भोगप्रदकर्मोपरम एव। एवमेवान्तराप्यधिष्ठानसाक्षिज्ञानम्, सर्पज्ञानं निवर्तते। तत्र सर्पज्ञानविषयीभूतसर्पाभाव एव सर्पज्ञाननिवृत्तेः कारणं भवति। इत्थं च रज्जुज्ञानेन सर्पो निवर्तते, ततश्च सर्पज्ञानविषयीभूतसर्पाभाव एव सर्पज्ञानस्य लयरूपनिवृत्तौ निमित्तं भवति।

Upto 34.15

By rope knowledge when P1 goes away, P2 will go away. ND appreciates purvapakshi's objection. My answer must be understood. P2 cannot be destroyed without adhitaanam jnanam CV2. What I'm saying is P2 is not destroyed, when P1 gets destroyed, P2 cannot survive actively without P1 a relevant object. P2 does not get destroyed but goes into unmanifest condition, resolves into avyakta avastha (cause of P2- IV@ which is located in CV2). Like cutting a tree without cutting the root.

M: A kaaryam can be eliminated in 2 ways, destroying it totally or resolving it into its cause. When you see rajju sarpa and go to sleep, rajju sarpa is not perceived because the vrutti gets dissolved. When I add salt to water, salt is dissolved (laya roopa nivrutti, another is naasha roopa nivrutti). If I remove the salt completely, then it is destroyed. When a thing is in potential form, it is not experienced by us. Suppose there is a piece of fabric, threads are kaaranam. Suppose you burn the thread, the cloth will not be there. When the pot is dropped and broken, pot is not totally destroyed, it goes into clay condition. In the case of P2, laya roopa nivrutti takes place. When something is eliminated along with its root cause, it is absolute. For all adhyaasa, cause is ignorance. Ignorance is the material cause of every false entity. IV2 is material cause of P2. CV2- home. Only when the knowledge of CV2 comes, then alone IV2 and P2 will go away (aatyantika nivrutti). Here ND is in concurrence with Purvapakshi. Without this CV2 knowledge, P2 can go away in the form of dissolution into IV2. Like in sushupti and pralayam (maranam) also samsara goes away, this is layaroota nivrutti in sleep. For a jnani, it goes away as atyantika nivrutti. Samsara does not wake up

along with waking up in the case of jnani. What happens during sushupti, arthadhyasa (entire mithya prapanca) goes away like P1, because every experience good or bad is because of karma. Because the karma goes away temporarily. When prarabhdha karma comes to temporary cessation, jagrat prapanca has to go away. Similarly swapna prapanca also dependent on prarabhdha karma. When both type of prarabhdha dissolve, sushupti comes. You can wake up when karma gets activated.

Punascha janmantara... svapiti..

Puratraye kreedati (kaivalya upa)

We can avoid samsara in the form of laya roopa nivrutti also. Without CV2 knowledge, P2 can have laya roopa nivrutti. For the laya roopa nivrutti of P2, P1 removal is the cause. Through rope knowledge P1 goes away as atyantika nivrutti, P2 goes away as laya roopa nivrutti. Now answer no 2 in the next topic.

30th August 2014

117

Topic 155 contd

तदा सर्वदृश्यपदार्थलयहेतुस्तत्तद्भोगप्रदकर्मोपरम एव। एवमेवान्तराप्यधिष्ठानसाक्षिज्ञानम्, सर्पज्ञानं निवर्तते। तत्र सर्पज्ञानविषयीभूतसर्पाभाव एव सर्पज्ञाननिवृत्तेः कारणं भवति। इत्थं च रज्जुज्ञानेन सर्पो निवर्तते, ततश्च सर्पज्ञानविषयीभूतसर्पाभाव एव सर्पज्ञानस्य लयरूपनिवृत्तौ निमित्तं भवति।

Anirvacaneeya khyati topic continues. Taking rajju sarpa example, ND has explained the arthadyasa and jnanadhyasa P1 and P2 have been explained. IV1 and IV2, CV1, CV2 explained. Now he is explaining how one rope knowledge eliminate both P1 and P2. CV1 is automatically known and then P1 goes away. Purvapakshi said CV2 sakshi chaitanyam is not included and therefore P2 will not go away. Ans was: CV2 knowledge is not there therefore P2 cannot be destroyed, ND agreed. He said, although not destroyed, but will be dissolved into potential form.

Topic 156

8.32

(१५६) रज्जुज्ञानसमये सर्पज्ञानाधिष्ठानभूतसाक्षिभानमपि सम्भवतीति समाधानम् – अथवा सर्पस्तज्ज्ञानं चेत्युभयमपि रज्जुज्ञानेनैव निवर्तते। तथा हि, रज्जुसाक्षात्कारसमयेऽन्तःकरणं नेत्रद्वारा बहिर्निर्गत्य रज्जुदेशं प्राप्य तत्समानाकारं भवति। अतो रज्जुसाक्षात्कारसमये वृत्त्युपहितं चैतन्यं रज्जूपहितचैतन्यञ्चेत्युभयमप्येकीभवति। न तयोरस्ति भेदः।

ND points out that the previous reply is to only satisfy the purvapakshi. Here is the real answer. Revision to answer now. CV2 also becomes known in one rajju jnanam itself. 3 fold knowledge is included. CV1 and CV2 are normally different. One is rope enclosed consciousness and other is mind enclosed consciousness. Small pot space and big pot space. They are distant, away and separate. Once you bring the smaller pot inside bigger pot, the 2 enclosed spaces merge into each other. Mind comes in contact with the rope, vrutti roopa and therefore are in the same common place. Therefore, in one place called rope, both CV1 and CV2 are there. This is the real answer, bhaada roopa nivruti nor laya (dissolution) roopa nivruti.

20.58 contd

अत्रायं हेतुः - न हि क्वचिदपि चैतन्यस्यास्ति भेदः स्वरूपतः, किन्तूपाधिनि बन्धन एव सः। वृत्त्युपहितचैतन्यस्य रज्जूपहितचैतन्यस्य च भेदप्रयोजकोपाधिर्वृत्ती रज्जुश्च। यदा वृत्ती रज्जुश्चेत्युपधिद्वयं विभिन्नदेशस्थं तदा तदुपहितचैतन्ययोर्भेदः सिद्ध्यति। यदा तूपाध्योरेकदेशस्थत्वं भवति तदा नोपहितचैतन्ययोर्भेदः। अयमर्थो वेदान्तपरिभाषादिग्रन्थेषु प्रसिद्धः। विभिन्नदेशस्थोपाधिभ्यामेवोपहितचैतन्ययोर्भेदः कल्प्यते। द्वयोरप्युपाध्योरेकदेशस्थत्वे तु ताभ्यामुपहितं चैतन्यमप्येकमेवेति सिद्ध्यति। उक्तरीत्या रज्जुसाक्षात्कारदशायां रज्जूपहितचैतन्यं वृत्त्युपहितचैतन्यश्चेत्येतदुभयमेकीभवति। तत्र साक्षिचैतन्यमेव वृत्त्युपहितचैतन्यमित्युच्यते, अन्तःकरणे तद्वृत्तौ च स्थित्वाप्यसङ्गतया तयोरवभासकचैतन्यमात्रस्य साक्षित्वाभिधानात्। उक्तरीत्या रज्जुसाक्षात्कारसमये साक्षिचैतन्यस्य रज्जूपहितचैतन्यस्य चाभेदः सिद्धः। रज्जुपहितचैतन्यं च रज्जुज्ञानेनावभासते। रज्जूपहितचैतन्यादपृथग्भूतं साक्षिचैतन्यमपि रज्जुज्ञानेनैवावभासते। एवं रज्जुसाक्षात्कारसमये सर्पज्ञानाधिष्ठानभूतसाक्षिचैतन्यस्य भानसत्वात्, तत्र कल्पितसर्पज्ञानस्यापि निवृत्तिः सम्भवति।

ND reminds us of the fundamentals of Vedanta. Consciousness has no difference anywhere. Everything is only imaginery difference or upaadhi. Seemin plurality. Caused by upaadhi only, seeming differences are there. CV1 and CV2 should not be imagined as 2 different ones. Enclosures that cause the seeming difference are mind or thought and rope. When rope and mind are in 2 separate places, we talk of CV1 and CV2 because enclosures are separately located. At the time of rope perception, enclosure 1 and 2 have merged. Then CV1 and CV2 are only 2 words but not 2 separate adhishtaanams. There is a well known text called Vedanta paribhaasha. Vicarasagara is heavily based on pancadasi and Vedanta paribhaasha. We have seen pancadasi, Vedanta paribhaasha is tough. Deeper and other darsanams are compared. First chapter is very tough and difficult language. Tatvabodha, Vedanta sara, Vedanta paribhaasha is the order. At the time of rope knowledge, CV1 and CV2 are one and the same. CV2 otherwise known as saakshi chaitanyam. Because saakshi is the name of consciousness enclosed in mind or thought. CV2. At the time of rope knowledge CV1 and CV2 are known.

Topic 157

(१४७) सकलत्रिपुटीभानसमये साक्षिभानमवश्यं भवतीति निरूपणम्- अथवा कूटस्थदीपे विद्यारण्यमुनिभिरित्थमुक्तम्- 'अन्तःकरणस्य वृत्तिश्चिदाभाससहिता चक्षुरादिकरणद्वारा बहिर्निर्गत्य घटादिविषयान् प्रकाशयति। तत्र घटादिरूपो विषयः, चिदाभाससहितवृत्तिरूपं घटादिविषयकं ज्ञानम्, चिदाभाससहितान्तःकरणरूपो ज्ञाताः, एतत्त्रयमपि साक्षी प्रकाशयति' इति।

In pancadasi, 8th chapter, kootastha deepasya prakaaranam, advaitic epistemology is dealt with. Pramata, pramanam and prameyam. Saakshi chaitanyam is parallel evident in all the perceptions. ND is presenting this. CV2 is evident in all our experiences. M: when any triputi is becoming evident, saakshi has to become evident. When I am experiencing an object, there is pramaata, mind is pramaata, vrutti is pramaanam, this comes in contact with the object. Vishaya the object is prameyam. Relevant vrutti has to take place. This is called vrutti parinaamaha. This is taking place only to reveal the vishaya or object. Pot gets known through the process. **Pot is known and I know that I know the pot.** In the second know, (brightened one), 3 things are known (meta knowledge), I pramata, know pramana vrutti, pot. Triputi is illumined without a process. First case, pot is known through a separate process. Simultaneously you realise the second knowledge... I know knowledge (because of saakshi chaitanyam). Saakshi is involved in every meta knowledge.

The thought along with chidabhaasa through various sense organs like the eyes goes out and illumines the various prameyams, there is parallel illumination of pramata, prameyam, pramaanam. Jnanam which is in the form of vrutti jnanam, all these 3 saakshi illumines. First mind is illumined, then chidabhaasa illumines the object.

6th September 2014 class 118

(१४७) सकलत्रिपुटीभानसमये साक्षिभानमवश्यं भवतीति निरूपणम्- अथवा कूटस्थदीपे विद्यारण्यमुनिभिरित्थमुक्तम्- 'अन्तःकरणस्य वृत्तिश्चिदाभाससहिता चक्षुरादिकरणद्वारा बहिर्निर्गत्य घटादिविषयान् प्रकाशयति। तत्र घटादिरूपो विषयः, चिदाभाससहितवृत्तिरूपं घटादिविषयकं ज्ञानम्, चिदाभाससहितान्तःकरणरूपो ज्ञाताः, एतत्त्रयमपि साक्षी प्रकाशयति' इति।

Continuiung with the topic of anirvacaneeya khyati, how one rajju jnanam will reveal both CV1 and CV2. IV1 and IV2 will be removed. Both P1 and P2 will be removed. When rope knowledge takes place, antakarana avachinna chaitanyam will also be revealed. CV1 and CV2 both. Since both overlap, one vruttti reveals both. Therefore, P1 and P2 (jnanadhyasa, snake vrutti) will be eliminated. Kootastha deepa prakaranam now being quoted. In any knowledge, regardless of the type, saakshi is involved. Although chidabasa reveals the prameyam, but pramata and pramaanam are revealed by saakshi only. (Chap 8 of pancadasi- verse 4). Chap 10- nataka deepa prakaranam

(verse 9). When pramaata, pramaanam and prameyam come together. Pramaana (mind through sense organs taking the shape of the object) operation, object is prameyam. Pramaana is to reveal the prameyam. This is a pot. "I know the pot" is a process taking place without any separate process. I the pramaata is involved in the second case. Know refers to pramaanam. Pramaata is the mind, pramaanam is vrutti, prameyam is the vishayaha. Through pramaanam operation, prameyam is revealed, but pramaata is automatically revealed. Who is revealing the mind and vrutti? Chidabhaasa is revealing. Chidabhaasa is given by saakshi. Therefore, we should say saakshi reveals mind and vrutti by lending chidaabhaasa. Indirectly, it reveals the prameyam, because saakshi's chidabhaasa through vrutti goes to vishaya. Saakshi reveals pramaata and pramanam directly and prameyam indirectly.

18.45

अस्यामर्थः - 'अयं घटः' इति ज्ञाने साभासान्तःकरणवृत्त्या घटमात्रं प्रकाशते। 'घटमहं जानामि' इत्यत्र तु 'अहम्' इति शब्दस्यार्थो यो ज्ञाता, 'घट' इति यो ज्ञेयः, 'जानामि' इति यत् घटविषयकं ज्ञानम्, इत्येतत् त्रयमपि त्रिपुटीरूपं साक्षी प्रकाशयतीति। ज्ञाता, ज्ञेयम्, ज्ञानं चेत्येतत् त्रयमपि त्रिपुटीत्युच्यते। इत्थमेव सर्वत्र निखिलत्रिपुटीप्रकाशकः साक्ष्येव। यदि साक्षी स्वयमज्ञातः स्यात् तदा त्रिपुटीज्ञानं न साक्षिणा ज्ञायेत। तस्मात्सकलत्रिपुटीज्ञानदशायां साक्षिज्ञानमप्यवश्यं जायत एव स्वयंप्रकाशत्वात्साक्षिणः, इत्यभ्युपेयम्। अनेन च साक्षिज्ञानेन सर्पज्ञानं निवर्तते। उक्तरीत्या सर्पादिमिथ्याविषयस्य तज्ज्ञानस्य च पृथगेवाधिष्ठानमित्यभ्युपगमपक्षे इयन्त्याक्षेपसमाधानानि समभवन्।

When we say this is a pot, no pramaata or pramaanam here. Because of thought with RC, pramanam, antakarana vrutti, pot alone is shining, but immediately another thing is happening. I know that "I know the pot". Three things are evident simultaneously. 1) Meaning of word aham, pramaata, the mind (jnata), I, 2) janaami-vrutti the pramanam 3) pot vishayaha prameyam. All 3 are inert by themselves. Etatrayam... this triad, triputi, all jnana vyavahara involves these three, all 3 are revealed by Sakshi by lending chidabhaasa. This is the case of all perceptions. I know I know thw pot. Second I is saakshi. No physical distance between pramaata and saakshi. Sakshi is the illuminator in all the cases. If Saakshi itself is covered and not shining, then no triputi existence. In the absence of triputi, the whole world will become blind as it were. Therefore, in this manner, by this rope knowledge, both CV1 and CV2 are revealed. P1 and P2 are revealed.

This discussion started in topic 149 page 85 upto now topic 157. (CV1, IV1, P1, CV2, IV2, P2).

Now ND says, this 2 fold structure format has a few problems, so we have to discard this format. We will change the format slightly. Only one structure only. This is presented in next 2 sections

41.28

Topic 158

(१५८) मिथ्यासर्पस्य तज्ज्ञानस्य चाधिष्ठानं साक्ष्येवेति निरूपणम्- मिथ्यासर्पस्य तज्ज्ञानस्य च पृथगधिष्ठानत्वपक्षे दोषोत्तयोरेकमेवाधिष्ठानमितीदानीं निरूप्यते। तत्र न हि बाह्यरज्ज्ववच्छिन्नचैतन्यं सर्पस्य तज्ज्ञानस्य चाधिष्ठानं भवतीति शक्यते वक्तुम्। यावन्ति ज्ञानानि जायन्ते तानि सर्वाण्यपि प्रमातारं साक्षिणं वाश्रित्य जायन्त इति नियमः। तस्मात् बाह्यरज्ज्ववच्छिन्नचैतन्यं न सर्पज्ञानस्याश्रयो भवितुमर्हति। सर्पस्य तद्विषयकभ्रमरूपज्ञानस्य चाधिष्ठानमन्तःकरणोपहितसाक्षिचैतन्यमित्यभ्युगमे शरीरस्यान्तरेवान्तःकरणप्रदेशे सर्पोपलब्धिरभ्युपगन्तव्या स्यात्, न तु बाह्यरज्जुदेशे। अन्तरेवोत्पन्नः सर्पो मायाबलेन बहिरवभासते इत्यङ्गीकारे आत्मख्यातिमतसिद्धिः प्रसज्यते। तच्च प्रागेव खण्डितम्। इत्थं रज्जूपहितचैतन्यस्य सर्पज्ञानाधिष्ठानत्वासम्भवात्, अन्तःकरणोपहितचैतन्यस्य सर्पाधिष्ठानत्वासम्भवाच्च मिथ्या सर्पतज्ज्ञानयोरेकाधिष्ठानत्वपक्षो यध्यप्यसङ्गत इति भाति, तथापि वक्ष्यमाणारीत्या अन्तःकरणवृत्त्युपहितचैतन्यस्योभयाधिष्ठानत्वसम्भवान्न दोषः।

ND wants to replace with one structure. Instead of arthadhyasa and jnanadhyasa. This was post sankara philosophers' contribution. Sankara never split into 2. Complexity of anirvacaneeya khyati is because of dividing into 2. Sankara's is simple one. Post Sankara anirvacaneeya khyati's complexity is due to dividing projection into 2. Snake and snake thought. ND says in this 2 fold adhishtaanam (a prutagadhishtaanam) there are problems. M:For P1 and P2, when we present separate adhishtaanam in the form of CV1 and CV2, there will be some problem. (in next topic 159 last para). We have to have only one enclosed consciousness as adhistaanam. We will face one problem here too. Better to confront this. Which adhishtaanam CV1 or CV2 you should take? Rope enclosed or mind enclosed consciousness. Either one you choose, you will be in trouble. If you take CV1 as one common adhishtaanam, it can be adhistaanam of Snake but not snake vrutti. Snake vrutti's adhistaanam has to be in the mind. If you chose CV2, mind enclosed consciousness, since mind is here, how can mind enclosed consciousness become the adhistaanam for rope snake which is external?

13th September 2014

Class 118

इत्थं रज्जूपहितचैतन्यस्य सर्पज्ञानाधिष्ठानत्वासम्भवात्, अन्तःकरणोपहितचैतन्यस्य सर्पाधिष्ठानत्वासम्भवाच्च मिथ्या सर्पतज्ज्ञानयोरेकाधिष्ठानत्वपक्षो यध्यप्यसङ्गत इति भाति, तथापि वक्ष्यमाणारीत्या अन्तःकरणवृत्त्युपहितचैतन्यस्योभयाधिष्ठानत्वसम्भवान्न दोषः।

We had a double sided representation...double structure...arthadhyasa and jnanadhyasa. Mithyasarpasaya...doshat... introduction to the next idea. We will see the doshat later. Only one

common adhistaanam for both P1 and P2. There are problems. Problems discussed Page 89, top para, 3rd line tatra upto ittham fourth line from bottom of para. Four lines at the end is consolidation. Abolish CV1 or CV2. ND says either way there is a problem. CV1 is external. It can support P1 which is external but not P2 which is internal. If I take CV2, we will have reverse problem. M: Ittham onwards. CV1 cannot be the adhistaanam for P2. And antahkarana upahita chaitanyam cv2 cannot support P1. Therefore it appears impossible. Still as explained in the next para, we will manage to find the common adhistaanam.

Solution: For supporting both internal and external adhyasa, we need to find common adhistaanam present both internally and externally. Antahkarana vruttihi. Thought is inside and outside. Nana chidra....jnana ...spandate. According to advaita, antahkaranam is inside, but thought is like a beam of light with beginning inside the mind.consciousness enclosed within the thought vrutti upahita chaitanyam...this is also called sakshi as it is part of antahkarana upaahita chaitanyam. Sakshi spreads both internally and outside (rope) during perception. (modified) CV2 is in reality occupying the same place as that of CV1.Extending CV2, called sakshi chaitanyam can be the common support for both P1 and P2

तथा हि, चक्षुर्द्वारा रज्जुदेशं गतस्यान्तःकरणस्येदमाकारवृत्त्युपहितचैतन्याश्रिताविद्या सर्पाकारेण तज्ज्ञानाकारेण च परिणमते । वृत्त्युपहितचैतन्यस्थाविद्यायास्तमोगुणांशः सर्पस्योपादानकारणम्; तस्या एव सत्त्वगुणांशः सर्पज्ञानस्योपादानकारणम् । एवं सर्पतज्ज्ञानयोर्वृत्त्युपहितचैतन्यमेवाधिष्ठानम्। अन्तःकरणवृत्तेर्बाह्यरज्जुदेशस्थत्वात्तद्वृत्त्युपहित-चैतन्यमपि बहिरेवास्ते। अतस्तदेवसर्पस्याश्रयः। अन्तःकरणस्य स्वरूपं यावत्तावदेव साक्षिस्वरूपमपि। शरीरान्तःस्थान्तःकरणमेव वृत्तिरूपेण परिणतम् । तस्माद्वृत्त्युपहितचैतन्यं साक्षी भवति। अतस्तदेव सर्पज्ञानस्याश्रयः। रज्जुप्रत्यक्षकाले रज्जूपहितचैतन्यवृत्त्युपहितचैतन्ययोरेकीभावात् रज्जुज्ञानेनैव मिथ्यासर्पतज्ज्ञानयो-र्निवृत्तिरुपपद्यते ।

Only when the mind reaches the object through eyes it becomes a vrutti. Since there is darkness, it does not become rope akara vrutti but it is idamakara vrutti (general knowledge). Rajju upahita chaitanyam and idamakara chaitanyam are overlapping. M: For P1 and P2, this CV2 is the adhistaanam. Chaitanyam is vivarta upadaana karanam, ajnanam is parinaami upaadaana kaaranam. Avidhya has got 3 gunas. Maya has got 3 gunas. Tamo guna of avidhya projects the sarpa P1. Satva guna part projects the sarpa vrutti P2. CV2 extends upto the rope also. Sakshi is confined to my mind and when sense organs are open, sakshi chaitanyam is searching all over. Now he is explaining how both P1 and P2 go away when we get rope knowledge. At the time of rope knowledge, CV1 and CV2 are overlapping, through one rope knowledge, Rope ignorance located in CV2 is gone, therefore the adhistaanam aavaranam becomes released, then adhistaanam jnanam takes place both P1 and P2 go away. CV1, CV2 should be written as below CV1, CV2 should be added.

Heading of topic 158: for both P1, P2, the adhistaanam is saakshi eva, stretched CV2 only

Topic 159

(१५९) एकस्यामेव रज्जौ नानापुरुषाणां भिन्नभिन्नभ्रमादपि साक्षिचैतन्यमेव भ्रमाधिष्ठानम्

This can explain how different people can project different things on one and the same rope. Like crack on earth, snake etc etc.

किञ्चैकस्यामेव रज्ज्वां नानापुरुषाणां भिन्नभिन्नाः भ्रमाः भवन्ति — यथा कस्यचित् सर्प इति, अन्यस्य दण्ड इति, अपरस्य मालेति, एकस्य भूच्छिद्रमिति, इतरस्य तैलधारेति च । अथवा सर्वेषां सर्प इत्येकरीत्यैव भ्रमो जायताम् । तत्र यस्य पुरुषस्य रज्जुसाक्षात्कारो जायते तस्यैव तदीयवृत्त्यवच्छिन्नचैतन्ये कल्पितोऽध्यासो निवर्तते । यस्य तु रज्जुसाक्षात्कारो न भवति तस्याध्यासनिवृत्तिर्नास्ति । तस्मात् वृत्त्यवच्छिन्नचैतन्यमेव कल्पितानां सर्वेषामधिष्ठानम्, न तु रज्ज्वादिविषयोपहितचैतन्यम् ।

We have to assume that if we have 5 people, we have 5 CV2 overlapping with one CV1. So many P1, P2 pairs are possible. They may think it is streak of oil or snakes; different projections are possible. CV2 can be any number. Whichever person gets the knowledge for that person, on the respective CV2, that gets revealed and P1 and P2 go away. Therefore, stretched CV2 alone is the adhishtaanam for one rope ignorance (I), cause of both P1, P2. Not CV1, presented in format 1.

20th September 2014

Class 120

तत्र यस्य पुरुषस्य रज्जुसाक्षात्कारो जायते तस्यैव तदीयवृत्त्यवच्छिन्नचैतन्ये कल्पितोऽध्यासो निवर्तते । यस्य तु रज्जुसाक्षात्कारो न भवति तस्याध्यासनिवृत्तिर्नास्ति । तस्मात् वृत्त्यवच्छिन्नचैतन्यमेव कल्पितानां सर्वेषामधिष्ठानम्, न तु रज्ज्वादिविषयोपहितचैतन्यम् ।

ND had given the first format for anirvacaneeya khyati. Two consciousness CV1 and CV2 as adhishtaanam for P and P2. In second format, he says it is better to take one adhishtaanam which is antahkarana vrutti avachinna chaitantam. Stretched CV2. Because vrutti stretched to mind and rope. CV2 is not only there in the place where mind is but also stretched to where CV1 was originally thought of. We will take stretched CV2 as common adhishtaanam for both P1 and P2. Advantages are being spoken about. You can talk about different superimpositions on one rope. 5 people in a dark room, 5 superimpositions. These can be nicely explained as stretched CV2 are 5 in no in place of one CV1. Each CV2 can be the adhistaanam for both P1 and P2.

रज्जूपहितचैतन्यस्य सर्पदण्डाद्यधिष्ठानत्वे नानापुरुषाणां भिन्नभिन्नतया प्रतीयमानानि सर्पदण्डादीनि वस्तूनि सर्वाण्यपि, एकैकस्यापि पुरुषस्य प्रतीयेरन्; न तु तथा प्रतीयते ।

वृत्त्युपहितचैतन्यस्य मिथ्यासर्पाद्यधिष्ठानत्ववादिमतरीत्या तु न दोषः । यस्य पुरुषस्य वृत्त्युपहितचैतन्ये यद्वस्तुकल्पितं तद्वस्तु तस्यैव प्रतीयते, नान्यस्येति वक्तुं शक्यत्वात् ।

Problems of CV1 as adhistaanam now. As per first format if you take CV1 as adhistaanam for sarpa, stick etc when 5 different people are looking at it, different adhyasas which are superimposed on CV1, all 5 superimpositions (non separable from CV1) will be experienced by all 5 people. But we don't find such a thing happening. As per second format, this won't be there. 5 stretched CV2 will be there in the second model. In stretched cv2, any superimposition will be experienced (adhyasa) by that person only.

इत्थं बाह्यभ्रमविषयसर्पादीनां तज्ज्ञानानां च वृत्त्युपहितसाक्षिचैतन्यमेवाधिष्ठानम् । स्वप्नोपलब्धपदार्थानां तज्ज्ञानानां चान्तःकरणोपहितसाक्ष्येवाधिष्ठानम्।

एवं च सदसद्विलक्षणानर्चनीयाविद्यायाः परिणामभूतानिर्वचनीयसर्पादीनां ख्यातिः = प्रतीतिः = प्रसिद्धिः = स्फुरणमभिवदनञ्च अनिर्वचनीयख्यातिः इत्युच्यते ।

In the case of all external superimpositions, P1 and their experiences called jnanadhyasa or P2, for both of them, stretched CV2 alone is the adhistaanam. We get similar adhyasa in dream also. Dream objects are called arthadhyasa, dream object experience is called jnanadhyasa. Difference is with regard to rope snake experience. Arthadhyasa is outside and jnanadhyasa is inside. In the case of dream both are inside only. Because of this reason, in the case of rope snake CV2 has to be stretched, in the case of dream no stretching required. In swapna, CV2 is the adhistaanam. In the case of swapna, antahkarana avachinna chaitanyam is adhistaanam. In the case of rope, antahkaranavrutavachinna chaitanyam is adhistaanam. Saakshi chaitanyam is used for both CV2 and stretched CV2. In this manner, one rope ignorance (thoola vidya) alone located in the saakshi chaitanyam is sadas vilakshanam; seemingly existent. This is otherwise called anirvacaneeyam. This ignorance alone modifies into arthadyasa and jnanadhyasa. Since avidhya is anirvacaneeyam, therefore both adhyasas are called karyam. If kaaranam is anirvacaneeyam, kaaryam is also anirvacaneeyam, therefore it is called anirvacaneeya khyati. Sarpa and sarpajnanam both are anirvacaneeya and kyaathihi (appearance) and prasiddhi- (availability) sphuranam (appearance). Root Khya- both experience and utterance. There IS a snake. (vaakyam has kha root in it). Topic 149 to 160 anirvacaneeya khyati. Now topic of Vedanta.

Before that, we discussed 3 pages of CV1 and CV2 format and then one adhistaanam CV2 alone discussed in one page. Why did he discuss wrong format in 3 pages? Some students may have this doubt. We should take it as a study of a purvapaksha. In vedantic teaching we always study different purvapakshas. When you see the loop holes in purvapaksha and we see our siddhanta view, our views will get strengthened. More you study of purvapaksha and loop holes, the knowledge gets converted into conviction. Brahmasutra chap 2, second pada all naastika and astika darsanam are discussed. All their views were introduced and negated. Sometimes, certain purvapakshas are very close to siddhanta, then they are not presented as purvapakshas. They are just presented and flaws

are just observed and corrected like it is done here. In brahma sutra, anandamaya adikaranam discusses tai upa's anandamaya kosa. Sankaracharya comments on somebody else's opinion(vruttikaara matam) without saying it is going to be rejected. 12 sutras are commented, towards the fag end. Sankaracharya says, I want to add a note. Note: whole adhikaranam must be approached differently. He presents his view. Should he not recommend on all the 12 sutras? He says you yourself can understand the 12 sutras. Thus sometimes, the commentators do this. Ekadehi matam- close purvapakshas.

2nd observation: anirvacaneeya khyati that we studied in these 11 topics is refined or revised anirvacaneeya khyati. We have studied rope snake example on several occasions, there also we studied anirvacaneeya khyati (mandukya karika- anisshitayata rajjuhu... sarpa...vikalpitaha viveka choodamani, adhyasa bhaashyam also). This is the complex explanation. Earlier were simple ones. Difference between the two- For beginners you introduce simple one, for advanced students you introduce the complex one. 3 differences:

1. In simple one we say rope ignorance is the cause of snake appearance and rope knowledge is the means of negating the snake appearance. In refined one, rope ignorance is cause of snake appearance and snake experience (arthadhyasa and jnana adhyasa); rope knowledge is the means of negating both of these.
2. Rope is the adhistaanam of snake appearance in simple one. In refined one, it is antahkarana vrutavachinna chaitanyam, consciousness enclosed within the mind that is in contact with the rope is the adhishtaanam. (or use thought) is adhishtaanam of snake experience and snake appearance
3. We say snake appearance is anirvacaneeyam or mithya or satasad vilakshanam. (mithya is accepted only in Advaitam). In simple one, snake appearance is anirvacaneeyam. In refined one, snake appearance and snake experience both come under anirvacaneeyam.

Refined anirvacaneeya khyati is later development from post sankara acharyasa. Nowhere in Sankara bhashyam you can find explicit discussion on this. This anirvacaneeya khyati (RAK) is foundation for dhrustishrusti vada (DSV). In later portions we will have occasion to discuss this elaborately. All brilliant acharyas have crystallized. Both anirvacaneeya khyati and dhrustishrusti vada are intellectually challenging. Therefore, it will be difficult to grasp. Some students have a question in the mind. Do we really require this? Especially since sankaracharya has not elaborately dealt with. Consoling answer: We never consider these two as compulsory for all spiritual seekers. It is additional and optional tools that can be used by people who are intellectually active. It is useful for grasping aham brahmasmi or practicing binary format. VS is an intellectually challenging text book. ND says dhrushti shrishti vada is for uttamaadhikari for the intellectually hyperactive students.

I will explain why later on it is for uttamaadhikaari. With simple anirvacaneeya khyati and dream example, it is possible to assimilate aham brahmasmi.

27th September 2014

3rd para from top.

एवं च सदसद्विलक्षणानर्वचनीयाविद्यायाः परिणामभूतानिर्वचनीयसर्पादीनां ख्यातिः = प्रतीतिः = प्रसिद्धिः = स्फुरणमभिवदनञ्च अनिर्वचनीयख्यातिः इत्युच्यते ।

Topic 146 page 83 –anirvacaneeya khyati started page 90 topic 159 topic concluded. Anirvacaneeya khyati must help us assimilate triangular format or vyavahaarika satyam. Drushti shrishti vaada is based on anirvacaneeya khyati. Now ND comes to vedantic topic from topic 160.

(१६०) मिथ्याजगत आधाराधिष्ठानविषयकप्रश्नः — हे स्वामिन् । प्रतीयमानस्यापारस्य मिथ्याभूतस्यास्य जगत आधारः कः । अधिष्ठानं च किम् । कृपया वद मे प्रभो । इति तत्त्वदृष्टिः पृच्छति ।

Aadhaaraha and adhishtaanam, two new words introduced. Generally we use these two words interchangeably. In rope snake example before, we said rope snake superimposition is possible only when partial knowledge is there. In both total knowledge or total ignorance no superimposition. Idam amshaha, saamanya amshaha, anavruta amsham is the “there is something”. This referring to an object is saamanya amsham. The person does not recognize the ropeness, aavruta amsaha, concealed portion, vishesha amsaha (rajju amshaha). The snake appears because of this. Snake is associated with the saamanya amsa of the rope. Because of the concealment of the vishesha amsha, in the place of vishesha amsa, the adyastha amsa comes. This displacing adyastha amsa will join the saamanya amsa. Saamanya amsa joins the adhyastha amsa instead of being connected with vishesha amsa. In this experience, saamanya amsa and adhyastha amsa are there. Do they have equal degrees of reality? One has higher degree, saamanya, has higher degree vyavaharika satyam. The adyastha amsa is pratibhaasika satyam lower order of reality. During the superimposition, saamanya amsa joins adhyastha amsa. After knowledge, samaanya amsa joins the vishesha amsa. Saamanya amsa is never concealed by ignorance. In both samsara kale and jnana kale. Both agnyaani and jnani says “this is”. Whats concealed is vishesha amsa. Now ND says, this unconcealed saamanya amsa is called aadharaha. Brahman the aadhara amsa is always experienced. Vishesha amsa or rajju amsa is called adhishtaanam. Agnyaani doesn't know adhishtaanam, whereas he knows adhaaraha. Jnani knows both. Most acharyas don't make this difference. Sarvajnatmamuni has made this observation, disciple of sureshwaracharya. Samshepa sareerakam is the work in verse form. He has introduced this subtle difference. Other acharyas do not follow this. ND seems to like this. Tatvadrushtihi, the uttama adhikari is asking a question. For this mithya universe what is the aadhara amsaha and what is the adhishtaana amsaha? Hey Swamin, for this universe which is appearing in front of me, whats the adhaara amsa and adhishtaana amsa? Hey prabho, kindly explain these two things. Thus asked tatvadrushti.

(आ. १६१-१६२) पूर्वप्रश्नस्योत्तरम् —

(१६१) मिथ्याजगत आत्मैवाधारोऽधिष्ठानं च — हे शिष्य । त्वन्निजस्वरूपज्ञानात् (आत्मनो

ब्रह्मरूपेणाज्ञानात्) तवेदं मिथ्याजगत् प्रतिभासते । अतस्त्वमेवास्य जगत आधारोऽधिष्ठानं च । रज्ज्वज्ञानान्मिथ्याभूतः सर्पः प्रतिभासते । तत्र मिथ्याभूतसर्पादीनां रज्जुराधारोऽधिष्ठानं च भवति । यद्यपि मुख्यसिद्धान्तभूतद्वितीयपक्षेमिथ्यासर्पाद्यधिष्ठानं वृत्त्युपहितचैतन्यमिति प्रथमपक्षे रज्जूपहितचैतन्यमिति चोक्तत्वात् कस्मिंश्चिदपि पक्षे रज्ज्वादि जडमधिष्ठानं भवति, तथापि प्रथमपक्षे चैतन्यनिष्ठाधिष्ठानत्वे रज्जुरुपाधिर्भवतीत्यतः स्थूलदृष्ट्या रज्जुरेवाधिष्ठानमित्युच्यते । मिथ्याभूतसर्पादिर्यथा रज्जुरधिष्ठानमाधारश्च भवति तथा मिथ्याजगतस्त्वमेवाधिष्ठानमाधारश्च भवति ।

Answer: ND uses the word Atma instead of Brahman. Atma is the adhaara and adhishtaanam. Uniqueness of vicarasagara is it is all the time in binary format. We always say aham satyam, jaganmithya. Hey shishya, because of the ignorance of your real nature (vishesha amsa), which is concealed, since you do not claim yourself to be Brahman. The world is appearing for you, therefore, you are the adhaara and adhishtaanam. Example used to explain. Because of the ignorance of rajju, vishesha amsa, the adhyastha amsa, the sarpa is appearing. For the sarpa etc, rajju is the adhaara and adhishtaanam. We may remember and have a doubt. For the rope snake, what is the substratum adhishtaanam. If you remember the anirvacaneeya khyati, in simple one, we said rope is the adhishtaanam, in refined one, we said, rope is not the adhishtaanam (because rope itself is mithya), rope avacchinna chaitanyam is the adhishtaanam, CV1. Stretched CV2, is there where CV1 was there. So we can say CV2 is adhishtaanam. For understanding adhaara and adhishtaanam, I am only taking simple anirvacaneeya khyati. According to that, rope is the support. Tatra, mithya roopa sarpam, according to simple AK. In refined AK, adhishtaanam is vrutti upahita chaitanyam, cv2 – stretched, before that we saw CV1 was adhaara. In the refined AK, jadam never becomes adhishtaanam. Either CV1 or CV2 only, both are chetanam. Still, I'm going back to simple AK. In the refined AK, we said CV1 is adhishtaanam, consciousness enclosed within the rope. From superficial observation, rajju is the adhishtaanam. For the mithya sarpa, one rope alone is both adhaara and adhishtaanam. In the same way, for this entire triangular format, jiva jagat iswara roopa adhyaasa, tvam eva, you're (atma) the adhaara or adhishtaanam.

(१६२) आत्मनः सामान्यरूपमाधारः, विशेषरूपमधिष्ठानम् —अत्रेदमाकृतम् — रज्जोः स्वरूपद्वयमस्ति, एकं सामान्यरूपम्, अपरं विशेषरूपमिति च। तत्र 'इयम्' इति सामान्यरूपम्; 'रज्जुः' इति विशेषरूपम् । 'अयं सर्पः' इति भ्रान्तिदशायां मिथ्याभूतसर्पेण तादात्म्यापन्नं सद्भासमानं 'अयम्' इति यत्स्वरूपं तत् सामान्यरूपम् । भ्रान्तिदशायां यत्स्वरूपं न भासते, यस्य स्वरूपस्य साक्षात्कारमात्रेण भ्रमो निवर्तते तदेव रज्जोः विशेषरूपम् ।

In this regard, the following is the view. Even though rope is one, there are 2 components. Specific vishesha and general saamanya roopam. This is part is there along with rope during jnanam and with snake during ignorance time. This is "iyam" is saamanya roopam. During superimposition, along with the unreal snake, the saamanya amsam is not covered or concealed. Satyam and mithya are experienced together. When we say this is a snake, it is unitary experience. This is the saamanya roopam. Vishesha roopam or rajju roopam is not available during Ignorance time. It is displaced by adhyasta roopam. Our struggle is in realizing the vishesha amsa or adhishtaana amsa. By his knowledge, adhyasta amsa will be replaced by adhishtaana amsa.

4th October 2014

‘अयं सर्पः’ इति भ्रान्तिदशायां मिथ्याभूतसर्पेण तादात्म्यापन्नं सद्भासमानं ‘अयम्’ इति यत्स्वरूपं तत् सामान्यरूपम् । भ्रान्तिदशायां यत्स्वरूपं न भासते, यस्य स्वरूपस्य साक्षात्कारमात्रेण भ्रमो निवर्तते तदेव रज्जोः विशेषरूपम् ।

ND wants to introduce the topic of adhaara and adhishtaanam. Wherever adhyaasa is there, there must be an adhishtaanam. Vishesha and saamanya amsa (sarvajnyata muni). Samaanya amsa is that that is not covered during superimposition. Only vishesha amsa is covered. When there is a rope is in front of me, light is sufficient and my eyes are proper, the knowledge is "This is a rope". This is saamanya amsham, rope is vishesha amsa. Even when light is insufficient, this is will remain (anavruta amsam). Rope part is covered by the partial darkness. Saamanya amsa is there during jnana and agnyaana kaala. Saamanya amsa gets connected with rajju amsa as well as sarpa amsa in anavruta kala. The rajju amsa that is concealed is aavruta amsa and is unavailable is replaced by mithya sarpa amsa. This is vishesha amsa. Saamanya amsam is vyavaharika satyam. It always gets mixed with mithya amsam. Ayam is same as Idam amsa referring to sammanya amsam.

Now we have to see this for atma. I am jivatma. There is a satya saamanya amsa which is paaramaarthika swaroopam. During samsara also, we experience the paaramaarthika satyam partially.

एवम् आत्मनोऽप्येकः सामान्यरूपमपरं विशेषरूपमिति रूपद्वयमस्ति । तत्र सद्रूपं सामान्यरूपम्, असङ्गत्वकूटस्थत्वनित्यत्वशुद्धत्वमुक्तत्वादिविशेषरूपम् । तथा हि, ‘स्थूलसूक्ष्मशरीरसङ्घातोऽस्ति’ इति कार्यकरणसङ्घातभ्रान्तिदशायामपि मिथ्याभूतकार्यकरणसङ्घातादभिन्नतया सद्रूपं प्रकाशते अत एव सद्रूपमात्मनः सामान्यरूपम् इत्युच्यते । कार्यकरणसङ्घातभ्रमसमये आत्मनोऽसङ्गत्वकूटस्थत्वनित्यत्वशुद्धत्वमुक्तत्वादिस्वरूपं न प्रतिभाति । आत्मनोऽसङ्गत्वादिस्वरूपेण भाने तु शरीरादिसङ्घातभ्रमो निःशेषं निवर्तते

तस्मादसङ्गत्वकूटस्थत्वनित्यत्वशुद्धत्वमुक्तत्वाद्वितीयत्वव्यापकत्वादिकमात्मनो
विशेषरूपम्।

There is a generic nature and specific nature. We have discussed this earlier in vicarasagara. (go home and search, ND raised a purvapaksha, when atma is partless, how do you speak of saamanya and vishesha amsa, ans..paramaarthika drushtya...partless, but from vyavaharika angle we accept parts ananda etc). Sadamsa and cidamsa are saamanya, ananda amsa is vishesha amsa is concealed . ND says sadamsa is there in all states. Cidamsa (consciousness) is not clearly experienced in sushupti. Rahugrasta....maya samaa...sanmaatraha. Therefore ND says only sadamsa is saamanya amsa. The existence component is never covered even during ignorance. Yasika sphuranam sadaat... never concealed. Vishesha roopam: existence in the wall is paaramaarthika satyam. Paaramaarthika sadamsa is asangha, never contaminated by anything. When I say I am sorrowful, sorrow does not touch ME who is paramaarthically existent. Kootasthatvam: nirvikaraha: changelessness, nityatvam: eternity, shudhatvam- purity. Purity of my nature is aavrutam. Still we are waiting for moksha. Muktatvam: that's also avrutam..concealed. When you say body mind complex is existent, even when there is branti, that I the paramaarthika satyam and vyavaharikam is mixed, the sadroopam of ME is stuck. That I am is saamanya. At the time of brama, everything else is covered. If I am I sangha is known to me, I will never say I am a human being.

Kaivalya upa...na bhoomi, narapo...apani padoho...

All these special features are called vishesha swaroopam. Now ND is going to introduce saamanya roopam as adhaara.

समस्तभ्रमेषु सामान्यस्वरूपम् आधारः इति विशेषरूपम् अधिष्ठानम् इति चोच्यते ।
मिथ्यासर्पाश्रयभूतरज्जोः 'इयम्' इति सामान्यरूपं सर्पस्याधारः, 'रज्जुः' इति विशेषरूपम्
अधिष्ठानं च यथा भवति, तथा मिथ्याप्रपञ्चाश्रयभूतात्मनः सामान्यात्मकसद्रूपं
प्रपञ्चस्याधारः, असङ्गत्वाद्वितीयत्वादिविशेषरूपम् अधिष्ठानं च भवति । अयं च विभाग
आधाराधिष्ठानयोः श्रीमच्छङ्करभगवत्पादाचार्यप्रशिष्यभूतसर्वज्ञात्ममुनीन्द्रेण
सङ्क्षेपशारीरकाख्यग्रन्थे प्रदर्शितः।

Vishesha roopa is called adhishtaanam. In rope snake example, this is the saamanya roopam which is the adhaara of the snake. Ropeness of the rope is the adhishtaanam for snake. For the entire mithya prapanca, the support is atma. ND always uses Atma and not Brahman. The sat part of myself is the adhaara of prapanca. When jnani looks at the wall, he is aware of the fact that wall is mithya, but the isness of the wall is "myself". Say I am everywhere lending isness to all the prapanca. When I withdraw the isness of the dream, that lent isness goes away and the dream collapses. Similarly if I withdraw the isness of the world, world loses the isness, it becomes "non existent". There is no I and

the world, Mithya means as good as non existent. Adhistaanam is the vishesha roopam, asangatvam etc. This is not known to a samsari. ND gives credit to the authors. Sarvajyatmamuni- gives adhaara adhishhtaana difference. saamanya vishesha vibhaaga all acharyas have given. Sarvajnyatma muni is grand disciple of Sankaracharya (Sureswaracharya's disciple). Sankshepasareerakam consisting of 4 chapters (corresponds to brahma sutra). 2000 odd shlokas are there. So many commentaries are also there. Chapter 1 verse 31, 32. Different meters.

(१६३) मिथ्याजगत आत्मनोऽन्य द्रष्टा वक्तव्य इति प्रश्नः —हे स्वामिन् श्रीसद्गुरो । को वास्य मिथ्याभूतजगतो द्रष्टा भवेत् । न ह्यस्य मिथ्याजगत आधाराधिष्ठानोभयात्मक आत्मैव द्रष्टा भवितुमर्हति । तथा अदृष्टत्वात् । तस्मात् सर्वजगतः आधाराधिष्ठानभावेन स्थितत्वादात्मनस्तदन्येनैव केनचित् तद्द्रष्टा भाव्यम् । सर्पाद्याधाराधिष्ठानभूतरज्ज्वादेरन्य एव तद्द्रष्टा पुरुषो यथा भवति, तद्वत् । को वास्ति जगतोऽस्य द्रष्टा प्रत्यगात्मनोऽन्य इति शिष्यः पृच्छति ।

A question is raised by shishya. We've to go back to anirvacaneeya khyati. We saw a simple and refined one. In the second part, only CV2 stretched was used. We have 3 answers for what is the aashraya. Simple and 2 revised ones. Simple one: aashraya is rope. Part A of refined: CV1 is aashraya..consciousness enclosed within the rope. Part B. stretched CV2. Saakshi chaitanyam. Student is raising a question based on simple one. ND is going to give 2 answers, one based on SAK and another one based on RAK. Refined anirvacaneeya khyati. Summary: In the case of rope snake SAK, the aashraya for the adhaara for rope snake ayam amsa (saamanya amsa), vishesha amsa is adhishtaanam. The experienter of the snake is different from adhaara and adhishtaana amsa. Adaara adhishtaana amsadvaya vilakshana purushaha sarpam anubhavati. He makes a generalization. Yatra yatra adhyaasaha, tatra tatra Adaara adhishtaana amsadvaya vilakshana drashtayaha bhavati. He assumes observer must be different. Who experiences the world, neither adhaara amsa nor adhishtaana amsa. Whats the third part?

11th October 2014

Topic 163 contd

तस्मात् सर्वजगतः आधाराधिष्ठानभावेन स्थितत्वादात्मनस्तदन्येनैव केनचित् तद्द्रष्टा भाव्यम् । सर्पाद्याधाराधिष्ठानभूतरज्ज्वादेरन्य एव तद्द्रष्टा पुरुषो यथा भवति, तद्वत् । को वास्ति जगतोऽस्य द्रष्टा प्रत्यगात्मनोऽन्य इति शिष्यः पृच्छति ।

After completing the revised anirvacaneeya khyati with topic 160, from 161 to 163 ND introduced the concept of aadhara and ahishtaana wrt any adhyasa. Reference: Page 61 topic 98.Saamanya vishesha amsa were discussed. ND has only given a new names, saamanya amsa now renamed as aadhara amsa, vishesha amsa as adhishtaana amsa. Now in topic 163, student is raising a question. In the case of ropeness, thisness is adhaara, ropeness is adhishtaana amsa, observer is different

from both of these. Third chetana purusha. In the case of the universe, what is the ashraya of the universe. Topic 161,162. What is the ashraya? ND answered, Atma is the aashraya, support. Aadhara amsa of Atma, adhishtaana amsa?? ND said, aadhara amsa is sat amsa (saamanya, anavruta amsa). Isness portion. What is the adhishtaana amsa or aavruta amsa? Page 91, 2nd para. Asanghaha, nirvikaraha, nitya, shuddha, ...Upon this atma, entire world is superimposed. Q: In the case of rope snake, there is an observer different from aadhara and adhishtaana amsa. Similarly in the case of world also, we should have a different observer. Who is he?

Topic 164

(१६४) तत्र समाधानम् — लोके यद्यन्मिथ्यावस्तु, तत्सर्वं स्वाधिष्ठाने कल्पितं भवति । अधिष्ठानं च द्विविधम्, एकं चेतनात्मकमपरं जडात्मकमिति । यत्राधिष्ठानं जडमित्यङ्गीक्रियते, तत्राधिष्ठानादन्य एव द्रष्टा भवति । यत्र चेतनमधिष्ठानम्, तत्र स्वस्मिन्नारोपितस्य सर्वस्याधिष्ठानमेव द्रष्टृ, नान्यत् । यथा स्वप्नप्रचञ्चस्याधिष्ठानं साक्षिचेतन्यम्; तदेव तद्द्रष्टृ च भवति । एवमेवास्य जाग्रज्जगतोऽप्यात्मैवाधिष्ठानम्; स एव तस्य द्रष्टा च ।

Two answers: ND has 2 answers. One based on Simple anirvacaneeya khyati and thereafter one based on revised AK. According to SAK, general support was snake. According to RAK, aashraya was stretched CV2, consciousness enclosed within the thought that has come out of the observer. Saakshi chaitanyam. Saakshi is aashraya. Based on SAK, reply. According to SAK, all the adhyasas can be broadly divided into two types. That type of adhyasa for which ashraya is achetanam. Rope snake: rope is ashraya...acetanam. Shell silver—aashraya is shell acetanam. Wherever the adhyasa has acetanam as aashraya, the observer will be different from the aashraya. (aadhara and adhishtaana amsa). Therefore, you need an independent observer, aashraya vilakshana purushaha rajju sarpam pashyati. Wherever the support is chetanam as in the case of dream, we don't require a separate observer, the chetana aashraya becomes the observer. I can observe the dream. In the case of entire universe, atma is the aashraya. Atma is like the waker chetana aashraya. Therefore, atma is the aashraya as well as observer. **Atma is 3 in one. Aadhra amsa, adhishtaana amsa and observer. I project the world, I sustain the world and I observe the world during agnyaana kale and jnana kale.** Because the aashraya is chetanam, we don't require a separate observer. Reply based on SAK.

M: In the world, whatever is mithya or adhyasa, all of them are superimposed on their aashraya (aadhara plus adhishtaanam), one is chetanam and other achetanam. (jadam). Wherever the aashraya is jadam, in all such cases, other than aashraya, a separate observer is required. Rope snake example. In such cases, whatever aashraya is observed on the chetanam, that chetana aashraya alone is observer. We don't require a separate observer. Just as for the dream world, adhishtaanam is the waker. (saakshi component). Very same waker consciousness is observer. (not waker but waker's consciousness). Just as I am the support and observer of swapna prapanca, I'm the support and observer of jagrat prapanca. Binary format, maiyeeva sakalam jaatam. Answer 1 based on SAK is over. This is for manda adhikaari.

For senior VS students second answer based on RAK. Revised one

मन्दाधिकारिसमाधानार्थं स्थूलदृष्ट्या रज्ज्वादिकं सर्पाद्यध्यासाधिष्ठान-
मित्याश्रित्यैतादृशशङ्कासमाधाने कृते । परमार्थतस्त्वद्वैतसिद्धान्ते सर्पाद्यध्यासाधिष्ठानं
साक्षिचैतन्यमेव, द्रष्टृ च तदेव । तस्मात् कल्पितसकलदृश्याण्डको-
टिसहस्राणामधिष्ठानभूतात्मैव द्रष्टा । नास्मिन् पक्षे शङ्कासमाधानादिकं प्रसज्यत इति
गुरुराह।

In revised AK, answer is simple. We said rope is aashraya of snake. According to RAK, rope is not the aashraya, CV2 is aashraya. Saakshi alone is aashraya for all adhyaasa. That's why we say this is basis of drusti shrishti vaadaha. Saakshi is chetanam. We don't have to divide adhyaasa into two types. Once you come to revised anirvacaneeya khyati, only one saakshi chaitanyam is aashraya. Sakshi through thoola vidhya or moolavidhya is reason for projection of everything. When we come to advanced Vedanta, very big leap takes place. Normally in the initial stages, I'm the creator of swapna prapanca (praatibhaasikam), bhagawan is creator of jagrat prapanca (vyavahaarikam) we say. This is ingrained in us. Creator somewhere. In advanced Vedanta, teacher disturbs the student. Stop saying God created the world. I alone am projecting the jagrat prapanca as well as swapna prapanca. This statement disturbs when the meaning of I is forgotten. We should learn to use I and get away from body mind complex. (tatvabodha defined Atma this way)

18th October 2014

Page 92 2nd para

मन्दाधिकारिसमाधानार्थं स्थूलदृष्ट्या रज्ज्वादिकं सर्पाद्यध्यासाधिष्ठान-
मित्याश्रित्यैतादृशशङ्कासमाधाने कृते । परमार्थतस्त्वद्वैतसिद्धान्ते सर्पाद्यध्यासाधिष्ठानं
साक्षिचैतन्यमेव, द्रष्टृ च तदेव । तस्मात् कल्पितसकलदृश्याण्डको-
टिसहस्राणामधिष्ठानभूतात्मैव द्रष्टा । नास्मिन् पक्षे शङ्कासमाधानादिकं प्रसज्यत इति
गुरुराह।

The student raised a question to the teacher as to who is the experience of adhyasa. Reply is 2 fold, based on SAK and RAK. According to this, whenever adhishtaanam is acetanam, experience will be different from adhaara and adhistaanam (rope snake). Whenever chetanam is both aadhara and adhishtaanam, experience is not separate (dream example). This is based on SAK.

Now RAK, given in this para. All adhyasams will have cetana adhishtaanam only. Rajju is not adhishtaanam, but stretched CV2 is adhishtaanam or saakshi chaitanyam. Entire creation being adhyasa, for that also, adhaaram, adhishtaanam and drashtaa experiencer, saakshi chaitanyam only

plays all 3 roles(PSE-projector, sustainer, experiencer). Saakshi excludes the mind (in pramaata, mind is included). For manda adhikaari, using SAK and uttama adhikaari who uses RAK, taking achetanam as adhishtaanam accepting achetanam as adhishtaanam. According to RAK, acetanam cannot be adhishtaanam. According to advaita siddhantam (RAK), stretched CV2 topic 158 is adhishtaanam. Experiencer also is saakshi chaitanyam only. Tameva bhantam anubhati sarvam... Sakshi chaitanyam alone experiences the mind as well as the world. With RAK, he is raising us to , I the Atma alone the PSE of all the thousands of akhilanda koti brahmadaanam, kalpita, mithya bhoota. In this paksha, there is no scope for further questions and answers in this regard.

Topic 165

(१६५) मिथ्यासंसारनिवर्तनेच्छा नोचिता — हे सोम्य । इत्थं मिथ्याभूतं संसारदुःखं भ्रान्त्या त्वयि प्रतिभासते । तस्मान्मिथ्यासंसारदुःखनिवृत्त्या तव न युज्यते । तत्रायं दृष्टान्तः — यदि कश्चन मान्त्रिकः कस्मैचित् पुरुषाय स्वमन्त्रप्रभावान्मिथ्याभूतं शत्रुं प्रदर्शयति, तदा तच्छत्रुविनाशाय न स पुरुषो यतते; तद्वन्मिथ्याभूतसंसारनिवृत्तये तवेच्छा न युज्यते । तथा चोक्तं गौडपादैर्माण्डूक्योपनिषत्कारिकायाम् — प्रपञ्चो यदि विद्येत निवर्तेत न संशयः। मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ॥ (मा. आ. १७) इति । तथा वराहोपनिषदि चोक्तम् — अज्ञानमेव न कुतो जगतः प्रसङ्गो जीवेशदेशिकविकल्पकथातिदूरे। एकान्तनिर्मलचिदेकरसस्वरूपं ब्रह्मैव केवलमहं परिपूर्णमस्मि ॥ इति ।

The guru continues to point out that once the prapanca is understood as mithya, effort to eliminate prapanca is meaningless. It is inappropriate to entertain a desire to eliminate mithya. Hey dear student. Hey somya. (versus hey bhagawan). In this manner, the chain of mithya samsara, appears because of delusion. Let the world talk about desire to eliminate prapanca, but not VS students. Suppose there is a magician, he clearly tells the other person, I can project imaginary entities, and produces a shatru or tiger or snake, after knowing that it has been falsely projected, nobody will try to destroy that. Whenever you tend to desire the elimination, remind yourself that it is mithya. Nidhidhyasanam is to neutralize our desire to eliminate mithya. Gaudapadacharya has said this in Mandukya karika. In Agama prakaranam..first chapte 17th shloka. Quote>> Prapanco yati.... If there is a world, it can go away. But if there is no world, how will it go away? How will you experience? It is because of appearance. Cause is maya due to which the entire dvaita prapancam appears. Moola avidhya. Buddhists will say dvaitam is not there, only shoonyam or emptiness. Advaitins say “you are there”. In varaha upanisad also, it is said so. There are 1180 upanisads. (because 1180 branches exist). Now only 10 to 20 are there. 180 are published in upanisad sangraha. In that you can find this upanisad. It is a big one with 5 chapters. In 2nd chapter 273, you can find this. Dialogue between Righu maharishi and Varaha. Quote>> worthy of nidhidhyasanam really speaking, moola avidhya or maya is in itself not there, how can product of maya be there? Where is the possibility of universe?

All , jiva, iswara, guruhu are not there. (only from paaramaarthika drushti you can say this, you should never speak out. When you speak, from vyavahaarika drushti, Ishwara is there.

There is only one Brahman, no triangular format possible, non dual, pure consciousness or existence or aananda Brahman exists. That Brahman is me. I am that Brahman which is paripoornam. He uses word asmi instead of asti.

(१६६) मिथ्यासंसारस्यापि दुःखहेतुत्वात्तन्निवृत्त्युपायप्रश्नः — हे स्वामिन् । ‘जगत् त्वयि मिथ्यैव स्वप्नादिवत् प्रतिभाति, न चास्ति तत् परमार्थसद्रूपेण’ इति यदुक्तं तत्सत्यमेव । तथापि, यथा मयि मिथ्यारूपेण वा रूपान्तरेण वा स जननमरणादिरूपः संसारो न प्रतिभासेत, तथा उपायः कृपयोपदिश्यतां मह्यम् । ‘मिथ्याभूतसंसारनिवृत्तये साधनान्वेषणं तव न युज्यते’ इति भवदुक्तं यद्यपि सत्यमेव तथापि यस्य मिथ्यापदार्थो दुःखहेतुर्भवति तेन स मिथ्यापदार्थस्तन्निवृत्तिसाधनैर्निवर्तनीय एव भवति । तथा हि, कस्यचित् प्रतिदिनं भयङ्करदुःस्वप्नदर्शनं जायते । स च मिथ्याभूतस्यापि तस्य स्वप्नस्य निवृत्तये जपपादप्रक्षालनाद्यनेकोपायाननुतिष्ठति । तथा मिथ्याभूतोऽप्ययं संसारो जन्मादिदुःखहेतुत्वेन मे प्रतिभाति । अतस्तन्निवर्तनमिच्छामि । तस्मात्तन्निवृत्त्युपायं कृपया वद भोः इति शिष्यप्रश्नः।

Here, Shishya points out, with due respect says, I would like to humbly disagree with you. Guru said it is inappropriate to desire elimination of mithya padartha. If mithya padartha is giving me problem, student says I will have desire to eliminate mithya padartha. Therefore, you should help me out. When there is bad dream that disturbs me, we do chant prayer to prevent it. I know it is mithya, I any case need to eliminate this. In jagrat avastha, we are doing prayer. It is clear that people want to eliminate mithya when it gives problem. Therefore I also want to eliminate mithya prapanca. First Shishya admires Guru's statement. "The world is appearing in you falsely like swapna." This is nice to hear. Whether world is mithya or satyam, it is giving me problem in the form of janam and maranam, therefore, I want to eliminate this mithya samsara in a manner that mithya samsara will not be there for me. Please give me a method of removing the mithya samsara. (instead of satya samsara!!!). I should not work for the elimination, you're saying. Although what you say is correct generally, in certain cases, it is not acceptable. When somebody else is facing problem, I say so but I cannot accept the statement when it impacts me. By appropriate method, it has to be eliminated. Guru gave example of magician. I have nightmares. I know it is mithya. I need to eliminate that mithya swapna, through japam, and other methods. In the same way, for me samsara is like dusswapnam, they are serious, jananam, maranam etc. I want to eliminate mithya samsara. Therefore, tell me a method. May you tell.

25th October 2014

Page 92 last line at bottom

Based on the elaborate discussion of RAK, acharya made a final conclusion that atma alone is the aadhaaram, adhishtaanam and drashtaa experiencer of the entire universe. Protector, sustainer, experiencer. Atma is cV2 stretched consciousness. World deserves as much status as that of mithya sarpa only. Samsara is also mithya. Acharya made an important conclusion in topic 165, mithya appears but does not exist as a substance. Since samsara is mithya, it exists but not as a substance. Therefore, you cannot eliminate samsara. Elimination of mithya is not possible. The very seeking of moksha is an illogical approach. Therefore an illogical pursuit of moksha is meaningless. That iccha is not uchitam. Two problems all seekers will have. 1 you will not be successful in eliminate samsara. 2 the very effort will cause us to give more reality than what the mithya vastu deserves. (Because you are lending existence)

I have memory of an insult that affected me 50 years back. We empower the insult and hurt ourselves. Hey shishya dont hurt yourself like baby pulling its own hair and crying..

Shishya says i disagree with you. Its ok for me to allow samsara appear and disappear. But when it troubles me, I've to eliminate samsara. Example.. Nightmarish dream. We do things to eliminate dreams in jagrat avastha. There is a chanting to alapoo hanuman for not dreaming or bad dreams. I want to eliminate the mithya samsara.

Topic 167 onwards

Gorouttaram.

Im going to repeat known facts, if you want to eliminate the known mithya samsara caysed by self ignorance, only solution is atma jnanam.

Title... (आ. १६७-१६८) गुरोरुत्तरम् —

(१६७) आत्माज्ञानहेतुकसंसारनिवृत्तावात्मज्ञानमेवोपायः — हे शिष्य । जगद्रूपदुःखस्यात्यन्तनिवृत्तये पृष्ठ उपायः प्रागेव निरूपितः । श्रद्धाभक्तिपुरःसरं तत्र दृढनिश्चयः क्रियताम् । ततो जगद्रूपदुःखमणुमात्रमपि त्वयि न दृश्येत । हे सोम्य । अद्वितीयासङ्गचिन्मात्ररूपस्वात्मस्वरूपस्यापरिज्ञानाज्जगद्रूपदुःखं तव प्रतिभाति । तच्च तवात्मस्वरूपपरिज्ञानमात्रान्निवर्तेत । यद्वस्तु यस्याज्ञानाद्भवति तद्वस्तु तस्य ज्ञानमात्रान्निवर्तेत इति नियमः । रज्ज्वज्ञानात्प्रतीयमानः सर्पः 'रज्जुरेवेयम्' इति रज्जुज्ञानमात्राद्यथा निवर्तेते, तथा आत्मज्ञानात्प्रतीयमानं जगदप्यात्मतत्त्वसाक्षात्कारमात्रेण निवर्तेत ।

Oh student, for the elimination of emotional pain, elimination of pancaanatma around him, profession, possession, family, body, mind. For total elimination, the method you are asking for i will repeat.(ref page 27 topic 45, page 32 topic 53) . Let it not be mechanically stated, let it go into your mind. If it is very well assimilated, you will not accept the existence of world, where is samsara then? There is only one non dual relation-less pure consciousness in this world. Dukham becomes prominent when atma becomes suppressed. During day time also, there are stars. In the night, stars becomes prominent. 5th capsule for vedanta.. By forgetting my real nature, i convert life into a burden. Life gives me an opportunity to claim my glory. Self forgetfulness is the night, problems are the star. Therefore, in vivekachoodamani, nidhidhyasanam is said to be a lifelong procedure. In gita...bashyan shrunvan... Towards sahaja samaadhi Whatever appears due to ignorance of something, that will disappear with the knowledge of the same thing. Thats the rule. He relates to rope snake example. Learning to claim I am the atma from the innermost heart without any reservations. Claiming to be pse of the world.

Continuing....next para

तच्चात्मतत्त्वज्ञानमुपदिष्टपूर्वमपि भूयोऽनुव्याख्यास्यामि — कालत्रयेऽपि मयि जगदणुमात्रमपि नास्ति; मिथ्यात्वात्, स्वप्नवत् । यन्मिथ्या तदधिष्ठानं न दूषयेत् । न हि मरीच्युदकमूषरदेशमार्द्रीकरोति । तथा मयि प्रतीयमानमपीदं जगत् मिथ्यात्वान्न मे कामपि हानिं कर्तुं प्रभवति । अहं सच्चिदानन्दानन्ताद्वितीयासङ्गब्रह्मस्वरूप एवास्मि, इत्येवं निश्चय एव ज्ञानम् इत्युच्यते । एतदेव ज्ञानमासुप्तेरामृतेश्च निरन्तरमभ्यस्यमानं मोक्षसाधनम्, नान्यत् किञ्चिदपि । तदिदं ज्ञानं पूर्वमेवोपदिष्टवानस्मीति गुरुराह ।

Only by sakshaatkara was ended in previous para. Very useful section for nidhidhyaasanam. Getting by heart is difficult as it is in prose form. Im deliberately repeating.This jnanam otherwise called sakshatkara, claiming from the innermost heart with conviction without reservation that I'm the pse. All gurus repeat the ideas. Trait of all gurus. In upa also there is repetition. Reinforcement or nidhidhyaasanam.

Im going to repeat or reinforce now. How a student must do nidhidhyaasanam. Kalatraye onwards. "In all 3 periods of time, in me even an anu of universe you accept, it is a problem. (Vedanta never negates world experience but not world existence. It is like dream). This panca anatma cannot disturb the adhishtaanam. The mirage water does not wet the sand underneath. (Maiyeva sakalam..) this jagat cannot cause any harm to me, me the Atma (manobudhya....aham satchidanata.. Brahma swaroopa). When i sit in a chair, call it jivan mukti chair. Dont tell anybody. I have completed vedanta, can i drop the teaching. These 5 lines must be regularly repeated untill you go to bed. You must revive in the mind. Especially when things are not fine. Daily quota of problems are there. Untill the body falls, you repeat either in the form of shravanam, mananam or nidhidhyaasanam. (Rainy dats, old people coming to class), new text also, or repeating all. , this is moksha saadhanam. For mithya samsara nivrutti.

1st november 2014

Topic 167 2nd para last 2 lines

Acharya established the effort to eliminate mithya samsara is inappropriate, because it is not there at all. Student disagreed with due respect referring to nightmare. We offer prayers or other things. In the same way nothing wrong in trying to eliminate. Guru appreciated student's desire and answered student's question. Jnanam of the adhishtanam is the only way to eliminate. Therefore, your desire will be fulfilled through jnanam. Kalatrayepi onwards... Aham satchidananda adviteeya brahma swaroopam ... 5 lines are very important, worth assimilating.

कालत्रयेऽपि मयि जगदणुमात्रमपि नास्ति; मिथ्यात्वात्, स्वप्नवत् । यन्मिथ्या तदधिष्ठानं न दूषयेत् । न हि मरीच्युदकमूषरदेशमार्द्रीकरोति । तथा मयि प्रतीयमानमपीदं जगत् मिथ्यात्वान्न मे कामपि हानिं कर्तुं प्रभवति । अहं सच्चिदानन्दानन्ताद्वितीयासङ्गब्रह्मस्वरूप एवास्मि

This assimilated knowledge helps in refining inner personality.
Quote..8.25

Keep this knowledge during nidhidhyaasanam and in background at other times...Jnanam alone is saadhanam. It is not one of the paths but only path. Naamasankeerthanam is not an alternate means. I have already given this knowledge before in topic 99 to 106.
Topic 168

(१६८) ज्ञानमेवाज्ञाननाशकम्, न कर्मोपासनादि — हे सोम्य । अस्य जगत् उपादानकारणमज्ञानम् । अस्याज्ञानस्य नाशमनु तत्कार्यं सर्वं दृश्यं जगत् स्वयमेव विनश्यति, उपादाननाशानन्तरं तत्कार्यस्य स्थित्ययोगात् । तस्याज्ञानस्य नाशस्तु ज्ञानमात्रेण जायते, न तु कर्मोपासनादिभिः साधनान्तरैः; यतो ज्ञानमेव साक्षादज्ञानविरोधि न कर्मोपासनादिकम् । यथा गृहान्तर्विद्यमानं तमः केनापि व्यापारेणानिवर्त्यमपि केवलप्रकाशेन निवर्त्यते तथाज्ञानरूपं निबिडं तमो ज्ञानात्मकप्रचण्डप्रकाशेनैव निवर्त्येत, न तु केनचिदपि साधनान्तरेण । हे सोम्य । द्वैतरूपं जगत् यथा निःशेषं निवर्तेत तथाहं ते साधनमुपादिशम् ।

तदेतन्मनसिधारयन् पुनःपुनर्युक्तिभिरनुचिन्तय । ततोऽपि संशयो यदि स्याद्यथेच्छं पृच्छेति
गुरुराह ।

All fundamentals of vedanta redefined and restated. Knowledge alone removes agnyaanam, neither karma nor upaasanam. Ignorance is considered to be the material cause of cosmos. Moola avidhya or maya or prakruti. By the elimination of moola avidhya, the products entire perceptible universe is destroyed. Its existence is negated, its experience is not negated. Prapanca nivrutti..(vidya ranya tells in pancadasi...quote.17.) elimination of that ignorance is only by knowledge. Not by karma or upasana. We dont say karma and upasana are useless. They remove impurity, but not ignorance. Dont look down upon spiritual students doing rituals. Knowledge alone is opposed to ignorance. Just as the darkness inside the home cannot be eliminated by business activity...kayika manasa etc. just light up and it gets eliminated. Ignorance is reinforced by ahamkara and mamakara. Even after 25 years, ignorance continues. Powerful intense light of knowledge is helped by sravanam, mananam, nidhidhyaasanam. I have taught you in previous 3 tarangas the dvaitaprapancanivrutti. Like when camphor burns, there is no residue. Your job is to read first 3 tarangas again and again. Make the knowledge shine. After mananam, if you have doubts, you can come again if you want. Doubts may be silly, but for the student it is important to clear.

Next topic 169 onwards

Topic 169 heading only

(आ. १६९-२२५) पूर्वोपदिष्टविषये आक्षेपसमाधानानि —

(आ. १६९-१८८) जीवब्रह्मणोरभेदनिरूपणम् —

(आ. १६९-१७१) जीवब्रह्माभेदविषये तत्त्वदृष्टिप्रश्नः —

(१६९) गुरुपदेशं सङ्ग्रहेणानूद्य शिष्यः स्वशङ्कां सूचयति —हे स्वामिन् । जगत्कारणमज्ञानम्, तस्याज्ञानस्य तत्प्रयुक्तजगतश्च नाशो ज्ञानेनैव जायते’ इति भवदुपदिष्टं सम्यगवगच्छामि । परन्तु ‘जगन्मिथ्या, जीव आनन्दस्वरूपः, अतश्च स जीवो ब्रह्मणो न भिन्नः’ इति भवतोपदिष्टेऽर्थे जगन्मिथ्यात्वम्, जीवस्यानन्दरूपत्वं चावगच्छामि । ‘जीवो ब्रह्माभिन्नः’ इत्यंशं तु नावधारयामि, तयोर्भेदशङ्कैव मे मनसि परिवर्तते, इति तत्त्वदृष्टिः पृच्छति ।

Shishya says, i will go to another tree and analyse. Then he comes back after few weeks. 169 to 225.. Doubt and answers with respect to teaching given earlier.

Topic 169 to 188 jeeva brahmanoho abheda niroopanam..anirvachabeeya khyati. Jaganmityatvam was talked about but jivabrahma aikyam was not focused

Topic 169 to 171. Jiva brahma abheda vishaye...tatvadrushti

I am a small jiva has been reinforced by vedapoorva bhaga. We want to join God after death. Na jaayate mriyate vaa kadaacit.

In jnanakanda, i should claim maiyevasadakalam jaatam... How can i go anywhere? ..quote from Atmaboda 37.20

To be assimilated in apavaada prakaranam. Mandukya 3 and 4 chapter reinforce the real moksha. Quote again..

Tatvadrushti summarises the teaching given so far. Hey swamin..you have taught me ignorance is the root cause of the existence of the universe. Elimination of the ignorance and universe through jnanam only. This upadesa of yours I have understood clearly. Parantu, semi colon !! Therefore, jiva is not different from brahman. I understand the mithyatvam, but i am not clear on Im brahman or jiva adhaaraha.

Page 93 3rd para 3rd line aardhri karoti. Check original. Mahavaakyam, I m not able to accept completely. We should tremendous courage born out of intellectual conviction. Tatvadrushti asks and gives reason why he has doubt. Did swamiji not read 169 completely

Topic 170 read.

(१७०) जीवब्रह्मणोः स्वरूपभेदात्तयोरैक्यमसङ्गतमिति शङ्का —हे स्वामिन् । अहं हि पुण्यपापयोः कर्ता, तत्फलभूतजननमरणसुखदुःखादीन्यनुभवामि । विचित्ररचनाविशिष्टं जगन्मयि प्रतिभाति । जगत्कारणीभूतमूलाज्ञाननिवृत्तयेऽहं ब्रह्म विजिज्ञासे । ब्रह्मणस्तु पुण्यपापे न स्तः । जन्ममरणसुखदुःखादिक्लेशलेशोऽपि ब्रह्मणो न सम्भवति । अत एव तस्य न ज्ञानेच्छापि । तस्मान्मम ब्रह्मणश्च मिथः स्वरूपतो भेद एव वर्तते । ततो द्वयोरैक्यं नैव घटेत् । यद्यपि जन्मादिसंसारः परमार्थतो मय्यपि नास्त्येव, तथापि मिथ्याभूतो जन्ममरणात्मकः संसारो मयि स्वप्नवत् भ्रान्त्या प्रतिभाति । ब्रह्मणि तु तन्नैव प्रतिभाति । जीवब्रह्मणोरित्थं भेदसद्भावादैक्यं न सम्भवति । अयं च प्रमेयगतसंशयः ।

The jiva and brahman are so different in nature, aikyam is therefore illogical. Therefore, it is blasphemy to claim brahman or iswaraha. Brahman is loosely referred as iswaraha. Brahman and maya.. This is the idea about ourself, I'm punyapaapa karta. I have gone through several janmas and my prayer is this has to be my last janmas. Im working for brahma jnanam indicates that I'm not brahman. For the elimination of moola agnyaanam. I desire to know brahman. There is no punarapi jananam and maranam. How can ignorant jivatma and never ignorant paramatma be united?

Therefore, this is not possible. Although, i know in reality ive no samsara in me, ive mithyabhoota samsara like dream or nightmare. Brahman does not have this problem. In this manner, since there is difference, aikyam is not possible. This is my doubt. Im not able to assimilate, this does not become my basis for leading my life. It is there only in the book. It is the opinion of sastram and Guru.

8th November 2014 Vicarasagaram

Topic 170 yadhyapi onwards last 4 lines

यद्यपि जन्मादिसंसारः परमार्थतो मय्यपि नास्त्येव, तथापि मिथ्याभूतो जन्ममरणात्मकः संसारो मयि स्वप्नवत् भ्रान्त्या प्रतिभाति । ब्रह्मणि तु तन्नैव प्रतिभाति । जीवब्रह्मणोरित्थं भेदसद्भावादैक्यं न सम्भवति । अयं च प्रमेयगतसंशयः ।

The Guru completed his teaching in topic 168 pointing out that jnanam alone is the means for liberation, brahma satyam jagan mithya, jivo brahmaiva naaparaha. Now you reflect over this and if you have doubts, you are welcome to ask me questions. Then the student came back and is presenting his doubt. First 2 components are very clear, but jivaha aikyam I have a doubt which you should clarify. First stage of doubt in topic 170. Prameya gata samshayaha. Prameyam – is the subject matter itself. Jiva alone has samsara mithya or satya we don't bother. Jiva has to go to Guru gain knowledge for this samsara to go. Iswara does not require Guru, no samsara etc. Whats the cause for this difference? In this manner, there is a difference between jiva and Iswara and hence aikyam is not possible. Topic 172 to 185 is the response.

Another doubt now...pramaanagata samshayaha.

Topic 171

(१७१) श्रुत्याकर्मोपासनविधिबलाच्च जीवब्रह्मभेदशङ्का —हे स्वामिन् । मम संशयान्तरमपि जायते । श्रुत्यैव वक्ष्यमाणप्रकारेण जीवब्रह्मणोर्भेदः प्रतिपाद्यते — “द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाये । तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति” (मु. ३.१.१, श्वे. ४.६) इति हि श्रुतिः । अयमर्थः — बुद्धिरूपे एकस्मिन् वृक्षे द्वौ पक्षिणौ वसतः । तावुभावपि समानस्वभावौ । तत्रैकः कर्मफलभोक्ता अपरः शुद्धो भोगरहितोऽसङ्गः सन् कर्मफलभोक्तारं प्रकाशयति । अनयोः कर्मफलभोक्ता जीव इति, अपरः परमात्मेति च प्रतीयते । इत्येवं श्रुत्यैव जीवब्रह्मणोर्भेदप्रतिपादनान्न तयोरैक्यं युक्तम् ।

Second doubt: regarding the central teaching of the veda. Jiva brahma aikyam. No doubt all mahavaakyams talk of this, but veda has other portions. When we study these, we study bedhaha also. How do we know which is the main teaching? All karmakanda portions talk of jiva iswara

bedaha. Puja poojaka bhedaha, upasaka upaasya bhedaha. Even in jnana kanda also, several vaakyams speak of bhedaha. Jiva brahma aikyam does not seem to get enough support. Even though prasthana trayam are common, only advaitam speaks of aikyam. Tatvadrushti asked. Shruti clearly talks of karma and upasana in karma and upasana kanda. Less pages for jnana kanda. Hey swamin, I have got another doubt also (previous para pramana gata samshaya). We saw in Jnana kanda support for dvaitam. As presented in Munaka, 3.1.1, Sve 4.6, dva suparna... this is the meaning. In one buddhi itself, compared with a tree branch, two birds are there, one jivatma bird and another paramatma bird. Both are compared to birds, one of them jivatma is experiencing karma phalam experiencing sukham dukham, mishram. The other one is shuddha paramatma, no sukham, dukham, is uncontaminated, is just illumining the bhokta jivatma through saakshi. Experience is jivatma, other is paramatma. We can gather this. In this manner, the upanisad presents difference between jivatma and paramatma. How do we know which one veda is favouring? Next para, student is going to karma upasana kanda.

किञ्च, वेदे नानाप्रकाराणि कर्माण्युपासनानि च तत्र तत्र कथितानि । तानि निरर्थकानि स्युर्जीवब्रह्मणोरेकत्वाभ्युपगमे । तथा हि — जीवब्रह्मणोरेकत्वम्, किं ब्रह्मणि जीवस्वरूपान्तर्भावात्, किं वा जीवे ब्रह्मस्वरूपान्तर्भावात् । नोभयथापि सम्भवति । ब्रह्मणि जीवस्वरूपान्तर्भावाभ्युपगमे जीवस्यैव ब्रह्मरूपत्वात् कर्मोपासनाद्यधिकार्यभावप्रसङ्गात् कर्मोपासनादीनि निरर्थकानि स्युः । जीवे च ब्रह्मस्वरूपान्तर्भावाभ्युपगमे जीवभावापन्नत्वाद्ब्रह्मण उपास्याभावप्रसङ्ग इत्युपासनावक्यानि निष्फलानि स्युः । अपि च कर्मफलदातृरीश्वरस्याभावात् कर्मानुष्ठानमपि निष्फलं स्यात् । ‘कर्मातिरिक्त ईश्वरो नास्ति, स्वतन्त्रं कर्मैव फलं ददाति’ इति मीमांसकोक्तिरपि न युज्यते; जडत्वात्कर्मणः । न हि जडस्य कर्मणः फलदातृत्वरूपसामर्थ्यं घटते । अतः सर्वज्ञादेवेश्वरात् कर्मफलसिद्धिर्वाच्या । तस्माज्जीवात्मपरमात्मनोरेकत्वं न युज्यते इति । अयञ्च प्रमाणगतसंशयः ।

Varieties of meditation and rituals are presented. All these karmas will become meaningless and redundant if they are one and the same. Student elaborates. If advaitin says jiva and Brahman are the same, we have to merge one into another. Brahman is merged into Jiva therefore only Jiva there or vice versa. One of these has to be true. One is absent and other is present. To explain, the oneness of Jiva with Brahman, you have to merge one of them into another and one of them will become absent. Either way problem. Then nobody will be there to practice karma and upasana if jiva is absent. If Brahman is merged and therefore Iswara is absent. There is no upaasya devata. Therefore, upasana and rituals will become fruitless. In the case of Karma kanda also, no one will get karma phalam and therefore Karma cannot produce phalam. Mimasaka cannot be accepted because Karma cannot produce result without Iswara. In mimamsa, no Iswara, when (see kena pada bhashyam) you do rituals you will get phalam but not given by God. Indra exists in the form of only

words, no devata. By itself, karma will give phalam. In upadesasara, karma kim aram karma tajjalam.. The inert karma cannot give result. Therefore, we require Iswara to give phalam. Karma phala bhokta jiva is also required. This is doubt regarding the central teaching of the veda.

Topic 172 to 185 response

(आ. १७२-१८५) स्वरूपभेदाज्जीवब्रह्मणोरैक्यासङ्गतिरिति शङ्कायाः समाधानम् —

Answer to Prameyagatasamshaya: - Jiva swaroopam and Iswara swaropam is different, therefore their oneness is not sustainable. The answer now.

For pramanagata samshaya 186 to 188, interpretation of dwasuparna. (samanvayaha... very important). Yukta yukti... yukta.. balaadi

Whatever statement is harmonious and well balanced, whether it is coming from a boy or a parent, whatever is acceptable, accept without emotional involvement. Whatever is not acceptable after thorough analysis, you must be intellectually honest to drop, whether it is a boy or shuka saying. A family may inherit a type of aradhana, but philosophy is followed based on a person's conviction. You should follow the darsanam about which you are convinced.

(१७२) आकाशस्येव चैतन्यस्यापि चतुर्विधो भेदः

Here the acharya is introducing a section borrowed from Pancadasi written by Vidyananyaswamy. 13th century. 2 chapters are very big. Smallest chapter has 8 shlokasa. Biggest is 7th.. 298 verses. 6th chapter is also lengthy. Here 6th chapter is quoted. Citra deepa prakaranam. Here he talks about 4 types of consciousness to communicate mahavakyam. 2 types of OCs and 2 types of RCs. Micro RC, micro OC and one macro OC and one macro rc. Jivatma is mixture of first 2, ad paramatma is mixture of macro oc and rc. Oneness of micro and macro OC discussed as part of aikyam. Micro and macro RC division does exist. Four types of prakriya going to be used.

15th November 2014

(१७२) आकाशस्येव चैतन्यस्यापि चतुर्विधो भेदः — हे सोम्य । त्वत्सन्देहनिवर्तकविचाररूपमुपदेशं शृणु — यथा एकस्यैवाकाशस्य (१) घटाकाशः, (२) जलाकाशः, (३) मेघाकाशः, (४) महाकाश इति चतुर्विधभेदोऽस्ति तथा एकस्यैव चैतन्यस्य (१) कूटस्थः, (२) जीवः, (३) ईश्वरः, (४) ब्रह्म चेति भेदचतुष्टयम् अस्ति । एषां स्वरूपं विचारपूर्वकं यदा सम्यग्विजानासि तदा त्वदीयसन्देहानां समाधानं त्वं स्वयमेव जानीयाः । अतस्तेषां स्वरूपं मयाभिधीयमानमवधारय । तदधिगमेन तव निःसंशयज्ञानोदयद्वारा जन्मादिदुःखं निःशेषं विनश्येत् ।

The student pointed out that of the 3 main components or parts of Vedanta, 2 parts are relatively clear. Brahma satyam, jaganmithya is quite clear based on anirvacaneeya khyati. Jivatma paramatma aikyam does require some more confirmation. Suddenly shifting from dasoham to soham is not that easy. It may come at throat level but coming from heart level is difficult. Cit consciousness, chatur...four fold,,, methodology of presenting the four fold consciousness. Vidyananda introduces four-fold akasa. Cit chaturvidya prakriya. Jivatma will be associated with 2 fold, paramatma with 2. Jivatma with one OC and one RC at vyasti or micro level. Paramatma level macro OC and RC. At RC level differences are immaterial as they are both mithya. At OC micro macro differences are there or not? There are differences seemingly. Actually no difference, like ghatakasa and mahakasa. Indivisible OC is seemingly divided into micro and macro. ND beautifies the idea from Vidyananda. Heading: Like the space, consciousness also has four-fold division; as though. Hey somya, dear student, I'm going to present a teaching for you to eliminate your doubt regarding jivatma paramatma aikyam. Hence this is mahavakya vicara. Just as one and the same space can be divided into ghatakasa, jala akasa, megha kasa, mahakasa. Similarly, one and same consciousness is kootasthaha..micro OC, jivaha, micro RC, iswara..macro RC, brahma Macro OC. The 4 ones. Once you understand all these 4 terms, 4 plus 4 akasa and chaitanyam. In saddarsanam, class, **football match, one team may be having the ball for most of the time, team b less time. Ultimately team b won the match. Match winning does not depend on ball possession, only for goal hitting. Similarly, how many years you study, courses you have repeated, notebooks you have used, CDs bought they are like ball possession. You have to hit the goal. Changing format from triangular to binary.** Through enquiry you will come to binary format. Answer to all your questions. If I'm not able to claim privately, there must be a problem with my intellect. Tell your own heart. Samadhaanam: you will know yourself in your innermost heart. Therefore, the nature of these 8 words, taught by me, may you listen to with 100% mind. By understanding these 8 words clearly, you will have doubt less knowledge. You will claim mukthaha.

(आ. १७३-१७६) चतुर्विधाकाशवर्णनम् —

(१७३) घटाकाशः — जलपूरितघटावस्थानाय यावानाकशोऽवकाशं ददाति तावानाकाशः
घटाकाश इति पण्डितैरुच्यते ।

Imagine a water filled pot. This occupies a particular volume of space. This space is ghatakaasaha. For the existence of the water filled pot, how much original space offers for accommodation is ghatakasa. (micro original akasa). ND is making a fine refinement (footnote) essence: normally we talk about internal akasa enclosed by the pot and external akasa outside the pot. ND says, you are leaving out the space occupied by the thickness of the pot. In ghatakasa, this space occupied by the pot thickness must be included.

(१७४) जलाकाशः — जलपूर्णे घटे नक्षत्रादिसहिताकाशः प्रतिबिम्बति ।
तादृशाकाशप्रतिबिम्बो घटाकाशश्चेत्युभयं मिलित्वा जलाकाश इत्युच्यते ।

Within the pot there is jalam, water is capable of reflecting, in front of the pot there is sky, this is

reflected in the pot water. Reflected space is called jalakasaha. Whereever reflected space is there, original space also must be there, since reflected space cannot be separated from original space, therefore original space must be included. Therefor jalakasa is mixture akasa. That reflected space (including the original space) is referred as jalakasa. Later, he will refine a little bit more. Reflecting medium of water is also required. Therefore this also must be included. Jalakasa is finally a mixture of reflected space, reflecting medium of water and original (RA+RM+OA).

नन्वाकाशस्य प्रतिबिम्बो न युज्यते, किन्तु केवलनक्षत्रादीनामेव सयुज्यते ।
रूपाभावान्नाकाशस्य प्रतिबिम्बः सम्भवति । रूपवतो हि प्रतिबिम्बः स्यात् । तस्मान्नाकाशस्य
प्रतिबिम्बो युज्यत इति चेन्न । जले आकाशप्रतिबिम्बानभ्युपगमे गोष्पदपरिमाणकस्वल्पजले
महागजादिपरिमाणकगभीरतायाः प्रतिबिम्बो न स्यात् ।
तथोपलभ्यमानत्वादाकाशप्रतिबिम्बोऽङ्गीकार्य एव । न च नीरूपपदार्थप्रतिबिम्बो नास्तीति
वाच्यम् । नीरूपस्यापि शब्दस्य प्रतिध्वनिदर्शनात् । स च प्रतिध्वनिः शब्दस्य प्रतिबिम्ब एव ।
तस्मान्नीरूपस्याप्याकाशस्य प्रतिबिम्बो युज्यत एव ।

What does not have shape or color cannot get reflected. Therefore, space can't be reflected is the concern. Pratyaksha pramaanam: When I'm standing in front of mirror, mirror is 2 feet away from me. I see my reflection, gap between mirror and me is also felt in the mirror. 2 feet behind mirror is also seem. In physics lab, we do an experiment. Pin and mirror. Between the surface of mirror and reflected face, you experience the face and distance also. Purvapakshi asked, reflection of space is not possible, only reflection of stars, cloud etc are possible. Without shape and color, akasa cannot be reflected (roopam refers to color and shape, tarkasastra..primary meaning is color). If you don't accept this, imagine there is a small pool of water in the hoofmark of the cow. Depth of the jalam maybe max 1 inch or cm. When you look into this jalam, you can experience a longer depth. You see your face or entire body in it. How can you experience 5 feet reflection in 1 inch water. The depth which is of the size of a huge elephant, you cannot have such a reflection if it is not reflected space. Original space is very small. In fact when you see stars, the star is so far away. A thing which does not have form or color does not have reflection we cannot say. Like sound coming back as echo. This is a reflection. We experience this which does not have shape and color. Echo is nothing but reflection of sound.

Footnote: Logic is given.. based on a subtle agreement from tarkasastra. It has a rule. A substance is one that has an attribute. All substances have attributes. According to him even Atma has attribute. Substance is dravyam, attribute is gunam, all dravyams have guna hence no nirguna vastu at all. Advaitin tackles this way. Ok dravyam has got attribute which has guna. Does your guna have attribute? Suppose you say attribute has an attribute, then attribute will become dravyam. For attribute to retain status, you have to say attribute does not have attribute. According to tarkasastra, attribute cannot have an attribute. Gunerguna ananangeekara. Therefore, they have to accept guna is nirgunam. If you can have guna which is nirgunam why can't I have atma which is

nirgunam? Color is reflected or not? When a substance is reflected, color is reflected. Color is nirgunam. If nirgunam color can be reflected in the mirror, why can't colorless akasa be reflected? If you don't relate to this, understand the gap being reflected in the mirror, this is powerful.

22-11-2014

2nd para last 3 lines.

नीरूपस्यापि शब्दस्य प्रतिध्वनिदर्शनात् । स च प्रतिध्वनिः शब्दस्य प्रतिबिम्ब एव ।
तस्मान्नीरूपस्याप्याकाशस्य प्रतिबिम्बो युज्यत एव ।

Based upon the 6th chapter of the pancadasi, chitra deepa prakaranam, citchaturvidya prakriya has been presented by Vidyaranya. ND is adopting this method. Enclosed micro Akasa original (ghatakasa), micro Reflected akasa..jalakasa, macro orig akasa is mahaklasa, macro reflected akasa is meghaakasa. Same will be extended to jivatma paramatma. We saw ghatakasa and jalakasa. Now megha akasa and mahakasa. Order is changed, first reflection then original.

Topic 175

(१७५) मेघाकाशः — मेघस्थितये यावानाकाशोऽवकाशं ददाति तावानाकाशः, मेघजले प्रतिबिम्बिताकाशश्चेत्युभयं मिलित्वा मेघाकाश इत्यभिधीयते । नन्वाकाशेऽस्ति मेघः । तत्र मेघे जलमाकाशप्रतिबिम्बश्चास्तीत्यत्र किं मानमिति चेन्न । यद्यपि मेघे जलस्याकाशप्रतिबिम्बस्य च न प्रत्यक्षतो ग्रहणमथाप्यनुमानेन ग्रहणं सम्भवत्येव । तथा हि, मेघाजलवृष्टेर्दर्शनात्तत्र जलमस्तीत्यनुमीयते । यदि मेघे जलं न स्यात्तर्हि ततो जलवृष्टिर्न स्यात् । किञ्च, 'मेघस्थं जलमाकाशप्रतिबिम्बविशिष्टम्, स्वच्छद्रव्यत्वात्, दर्पणादिवत्' इत्यनुमानेन मेघस्थजले आकाशप्रतिबिम्बानुमानं च सिद्ध्यति । यद्यस्ति जलं तर्हि तज्जलमाकाशप्रतिबिम्बेन विना न स्यादिति हि नियमः । एवं मेघे जलम्, तत्राकाशप्रतिबिम्बश्चानुमानेन प्रसिद्ध्यति ।

Whereever clouds occupy the space, there was original space. As much original space is required to accommodate the clouds, in addition there must be space for reflected clouds (meghajalam) also. ND is taking the biggest mirror he can imagine the rain bearing clouds for reflection where the akasa can reflect. Meghakasa is mixture of the original and reflection. That there are clouds in the sky, we are able to accept. How do you know that in the cloud there is water? We are also imagining there is reflection of the sky in it. What is the pramaanam? We don't accept this objection. 1 pramaanam: arthapatti for presuming the water. 2 Anumana pramaanam...for reflection of water. Yes we agree we don't perceive. We can presume water in the clouds ...arthapatti..during the rainy season we

see the water pouring from the cloud. Therefore the water must have come from the clouds. If there were no waters in the cloud, there would be no jala vrushti. That's why we look for rain bearing clouds and add silver iodide crystals for rain to pour. Anumaanam: The waters in the cloud must have the reflections. Water is a reflecting medium. Therefore the space also must have been there. Because jalam is pure svaccha like a mirror or water in the pot. Ghata. Chandogya upa: even eyes are called reflected medium. Akshi purusha virat upasanam.

Now Mahakasaha

(१७६) महाकाशः — ब्रह्माण्डस्यान्तर्बहिश्च व्याप्यैकरूपेण वर्तमान आकाशो महाकाश इत्युच्यते विद्वद्भिः ।

ND does not take too much space for discussing mahakasa. In the entire cosmos called andaha, inside and outside, one indivisible whole space is called mahakasaha by the vedantin. This will be the example for Brahman. Drushtaantaha. Now he has to go to drashtantaha.

(आ. १७७-१८५) चैतन्यस्य चातुर्विध्यवर्णनम् —

(१७७) उपोद्धातः — हे सोम्य । चतुर्विधाकाशलक्षणमुक्तम् ।

१. जलपूरितघटे दृश्यमानाकाशप्रतिबिम्बो घटान्तर्बहिराकाशप्रतिबिम्ब इति शङ्काव्यावृत्तये नक्षत्रादिसहितेत्याकाशविशेषणम् । अपि च जलं विना प्रतिबिम्बासम्भवात् 'आकाशप्रतिबिम्बः' इत्यनेन घटस्थजलसहिताकाशप्रतिबिम्बो ग्राह्यः ।

२. गुणो गुणमाश्रित्य न तिष्ठति, किन्तु द्रव्यमेवेति नियमः । अतश्च गुणत्वेनाभिमतानि नीलपीतादिवर्णानि नीरूपाण्येव । तथापि तेषां स्वच्छदर्पणादौ प्रतिबिम्बो दृष्टः । एवमेव रूपरहितयोराकाशचैतन्ययोश्च प्रतिबिम्बः सम्भवेदेव ।

चतुर्विधचैतन्यलक्षणमप्युच्यमानं शृणु। तस्य श्रवणमात्रेण विचारस्य महाफलं ब्रह्मज्ञानमवाप्येत ।

Hereafter the definition of 4 types of chaitanyam which are to be mentioned may you carefully listen, if you listen receive understand assimilate the great benefit of shifting from triangular to binary format will happen. First is kootasta chaitanyam..chap 8 of pancadasi..kootasta chaitanya prakaranam. Chap 12 Gita. Kootastham has been used. (chap 15 kootastham should not be remembered here). Tatvabodha, rc1, rc2, rc3, rc4, rc5,rc6 viswa, taijasa, pragmyam so on. Jiva consists of 5 components, sthoola, sookshma, karana shareeram, RC in each of these plus OC. In Vedanta sastra, different acharyas define Jiva by taking 2 or more components from these 5 depending on the context. Each method is valid in that context. Prakriya is a very important technical word. Similarly Iswara also has corresponding 5. Generally I give an example for this. One and the same word is used differently as per context. Suppose I say goldsmith has created the bangle. Word of the meaning bangle can mean only naama and roopa. He is not producing the gold. Word nagle therefore here doe not included as gold is not produced by the goldsmith. Suppose in another context, we say bangle weighs 10 gams, here it refers to the gold and not the naama roopa. ND says

sometimes Jiva is described as sookshma shareera pratibimbata chaitanya jiva. Especially in the context of the travel of Jiva. Some other acharya defines this as karanashareera pratibimbata jivaha. ND says both definitions are ok according to context. ND says karanashareera pratibimbata jivaha has certain advantages and hence preferable. This is often called vyasti agnyaanam or avidhya. Karana prapanca is samashti agnyaanam or maya. Definition of karana shareeram in tatvabodha...anirvachya... avidhya. Definition of kootastha also must be appropriately adjusted according to the definition of jiva. If you define Jiva as the consciousness reflected in sookshma sharreram, then kootastha is consciousness enclosed within sookshma shareeram. Second definition: then kootastha is consciousness enclosed in karana shareeram. Following portion is hair splitting.

Topic 178

(१७८) कूटस्थवर्णनम् — बुद्धेर्व्यष्ट्यज्ञानस्य वा अधिष्ठानभूतचैतन्यस्य कूटस्थः इत्यभिधा । यन्मते बुद्धिविशिष्टचेतनो जीवस्तन्मते बुद्ध्यधिष्ठानचेतनः कूटस्थ इत्युच्यते । यत्र तु मते व्यष्ट्यज्ञानविशिष्टचेतनो जीवइति कीर्त्यते तन्मते व्यष्ट्यज्ञानाधिष्ठानचेतनः कूटस्थ इति वर्ण्यते । अत्रायं सिद्धान्तः — जीवत्वापादकं विशेषणं यत् तदधिष्ठानस्य कूटस्थ इति नाम । अयं कूटस्थ उत्पत्त्यादिरहितः ।

Either of them can be taken as kootastha according to context. Both are OC in different enclosures.

29th November 2014

MIOS: Micro original space, MIRS reflected, MOOS, MORS. OC at individual level. kootastha chaitanyam, at reflected individual level jiva chaitanyam. Total OC: Brahman Total RC = Iswara.

Matching:

Ghatakasa==kootastha

Jalakasa==jivaha

Mahakasa==Brahman

Meghakaasa==Iswara

The individual consists of 5 components. Sthoola sareeram, sookshma, karana sareeram, rc, oc (3 reflecting medium). The acaryaas do not take all 5 while defining jiva. 2 definitions of Jiva are going to be taken. We cannot find consistency in Jiva definition. Any case, Jiva's definition is like the scaffolding while building. You have to discard after using. Similarly, Iswara also has 5 components. Different definitions are called prakriya, methodologies adopted by different acharyas. ND is considering 2 definitions.

1. Sookshma sareera pratibimbata chaitanyam.

2. Karana sareera pratibimbata chaitanyam jeevaha. (ND uses vyashti agnyaanam- as karana sareeram is defined as ignorance in vedanta)

ND prefers one of them.

Note: even though we are using these 2, there is no physical distance between sookshma sareeram and kaarana sareeram.

Definition of kootastha : OC enclosed in each of the 3 sareerams. ND wants to make a fine difference while defining kootastham. When you take jiva as consciousness reflected in sookshma sareeram, in this context it (kootastham) is sookshma sareera enclosed consciousness. Similarly for kaarana sareera enclosed consciousness. In using the language there is a difference. Since Jiva's definition is of 2 types, kootastham is also of 2 types. A reflecting medium for Jiva will be the enclosing medium for the consciousness. Whatever is taken as the reflecting medium, that must be taken as enclosing medium. Now the difference between oc and rc.

अयं कूटस्थ उत्पत्त्यादिरहितः । अस्यायमभिप्रायः — ब्रह्मणो व्यतिरिक्ततया चिदाभासो यथोत्पद्यते, न तथा कूटस्थ उत्पद्यते; किन्तु ब्रह्मरूप एव स भवति । यथा घटाकाशो महाकाशान्न व्यतिरिक्तः, किन्तु माहाकाशरूप एव भवति, तद्वत् । अयं च कूटस्थ आत्मपदलक्ष्यार्थः । कूटस्थस्यैव प्रत्यगिति, निजस्वरूपमिति, जीवसाक्षीति च व्यपदेशः ।
कूटस्थो घटाकाशस्थानीयः ।

For RC, aagamanam, gamanam are there. OC is different from RC. Brahman and kootastha are referred as OC. Chidabhaasa is born along with sookshma sareeram. Feeling of location is due to RC. We see ourselves because of this. RC exists as long as RM is there. In sleep, it resolves. The OC is not born and gone. Naa jaayate mriyate va... in Gita. Kootastha is always Brahman. When pot is born, enclosed space is (even before it was there) not really born, ghatakasa the word is born. Similarly kootastha the OC will be there before the birth of body and after also. Chaitanyam is always there, you can introduce the word kootastha. OC is OC all the time. Just as pot space and total space are one all the time. In the same way, kootastha is Brahman all the time. Whenever we use the word jivatma and say jivatma is located, jivatma refers to the body mind chidaabhaasa. **Kootastha is the implied meaning of the word jivatma in the context of mahavaakyam.** This kootastha is pratyagatma, the real nature, inner self, kootasthaha, OC. When you say saakshi chaitanyam, saakshi refers to kootasthaha. Kootasthaha is equal to ghatakaasaha. ND gives definition of kootastha later. Word kootasthaha has got 2 meanings. Koota and staha. Koota has 2 meanings..chap 12. Sankaracharya gives, other acharyas give another definition.

Anvil used for working on various material. Anvil has to be stationery for hammering on it. It must be strong and supporting. Shthiraha and nirvikahara. Enclosed consciousness is referred as kootasthaha like anvil. Upon the kootasthaha we have all the sareerams, prarabhdha karma keeps hammering away. Anvil is kootastha. Kootavat iti thishtati. Sankara I think gives both definition.

2nd : Kootaha: anything false or fake. Any mithya vastu is kootaha. It has to be supported by satyam. Koote (saptami..in mithya sareeram..4 components) sareere adhishtaana roopena thishtati. This is the adhishtanam. Final meaning : OC enclosed in the sareera trayam.

Next is jiva chaitanyam.

6th Dec 2014

यथा घटाकाशो महाकाशान्न व्यतिरिक्तः, किन्तु माहाकाशरूप एव भवति, तद्वत् । अयं च कूटस्थ आत्मपदलक्ष्यार्थः । कूटस्थस्यैव प्रत्यगिति, निजस्वरूपमिति, जीवसाक्षीति च व्यपदेशः । कूटस्थो घटाकाशस्थानीयः ।

We have completed kootastha chaitanyam, OC enclosed in the individual sareeram. 2 definitions for kootastham given later. In page 99, topic 181, second half. Now he has to enter second chaitanyam. 2 definitions of jeevaha.

Topic 179

(आ. १७९-१८३) जीवस्वरूपवर्णनम् —

(आ. १७९-१८२) बुद्धिप्रतिबिम्बितचैतन्यं जीवः —

(१७९) जीवस्वरूपम् — अनन्तकोटिकामकर्मवासनावासितबुद्धौ प्रतिफलितचैतन्यप्रतिबिम्बो जीव इति विद्वद्भिरुच्यते । न हि तत् प्रतिबिम्बमात्रं जीव इत्युच्यते; किन्तु यथा घटाकाशसहिताकाशप्रतिबिम्बोजलाकाश इति कथ्यते, एवं कूटस्थसहितचिदाभासो जीव इति कीर्त्यते । तस्माद्बुद्धिस्थचिदाभासो बुद्ध्यधिष्ठानचैतन्यं चेत्युभयं मिलित्वा जीव इतिसिद्ध्यति ।

Jiva the individual is a composite entity comprising of 5 components, shareeratrayam, reflected consciousness plus OC. Many acharyas are deliberately loose in their definitions because they want us to retain only OC. Kootastha. This is why they are not rigid. ND is considering 2 definitions.

1. Sookshma sareera pratibimbata chaitanyam jeevaha. Then he quietly includes 2 more, the OC and RC in the sookshma saeeram and then RM sookshma sareeram SB+RC+OC
2. He considers causal body, karana saeera pratibimibita chaitanyam jeevaha, then adds OC, RC. CB+RC+OC

OC is not to be included in travelling Jiva(bhaga tyaga lakshna). In the case of birth of Jiva, we must include sthoola sareeram also. (ajahati lakshana).

Jivaswaroopa varnanam: 179 to 183 Jiva is the reflected consciousness obtaining in the buddhi (sookshma sareeram), he will later add RM and OC. For reflection you require the RM buddhi or sookshma sareeram with a huge karma bank. Desires acquired in millions of janmas. Past manushya janmas. No acquiring in other janmas. This is called Jiva. It is not mere RC, but just as in space, jalakasa includes Reflected and original space, here also RC and OC must be considered. Kootastha is OC sahita RC. RC, OC combined with this is called Jiva.

(१८०) आभासस्वरूपविवेचनम् — प्राग् बिम्बरूपकूटस्थसहित- चिदाभासो जीव इति प्रपञ्चितम् । अत इदं प्रतीयते — बुद्धौ प्रतिफलितो यः प्रतिबिम्बः स कूटस्थस्यैव, न तु बाह्यब्रह्मचैतनस्यस्य । यस्य प्रतिबिम्बोऽन्यत्र प्रतीयते, स एव बिम्ब इत्युच्यते । प्रकृते कूटस्थस्य बिम्बत्वाङ्गीकारात् जीवस्तत्प्रतिबिम्ब इत्येव प्रतीयते । तथा हि, अत्यन्तरक्तजपाकुसुमाद्युपाध्युपरिस्थस्वच्छस्फटिके तत्पुष्पादिरक्तिमा प्रतीयते । स च स्फटिकादिगतरक्तिमा तत्पुष्पादिप्रतिबिम्ब एव । तथा कूटस्थाश्रितबुद्धौ कूटस्थस्य प्रकाशः प्रतिफलति । स प्रकाश एव चिदाभास इत्युच्यते । अत्यन्तस्वच्छस्फटिकवत् बुद्धिरप्यत्यन्तनिर्मला; सत्त्वगुणकार्यत्वात्तस्याः । तत्र प्रतिफलितकूटस्थप्रकाशस्यैव प्रतिबिम्ब इति समाख्या । बुद्धेः कूटस्थाधिष्ठितत्वाद्बुद्धौ कूटस्थस्यैव प्रतिबिम्ब उचित इति जीवः कूटस्थप्रतिबिम्ब इति पक्षः प्रदर्शितः ।

ND is further hair splitting. When we say OC is reflected, ND says we divided OC into 2 before. Original space enclosed in the pot and all pervading OS. Similarly enclosed OC and all pervading OC are there, kootstha and Brahman are 2 types. In sookshma sareeram we say OC is reflected, is it kootastha's reflection or brahman's reflection? Answer: you can take either of them. When you have a crystal and a red flower sticking together. This gets reflected in the crystal. Kootastha chaitanyam is like red flower. Sookshma sareeram is like crystal. Because they are very close. Similarly we can have brahma pratibimba. Jalakasa. In the pot there is water, in the water space is reflected. Space is of 2 types, enclosed space and all pervading space. In pot water do you get reflection of pot enclosed space or external vast space. Proof: you can see stars etc therefore it is external space. In the previous portion, jiva has been defined as RC along with OC and therefore the following observation can be made. In the buddhi reflected is the proximate OC not the all pervading consciousness. OC is always named bimba chaitanyam. RC is named aabhaasa or pratibimba chaitanyam. Kootastha chaitanyam is defined as bimba chaitanyam and jiva is kootastha pratibimba chaitanyam. Let us imagine crystal and red flower. The redness is reflected. Here we find bimba and pratibimba are very close. In this comparison, kootastha is compared to red flower. Mind is compared to the crystal in order to explain the reflection. Chap 14 of Gita. Based on this example, it is appropriate to take reflection as kootastha pratibimba.

अथवा ब्रह्मचैतन्यस्य बुद्धौ प्रतिबिम्ब इति पक्षोऽपि सम्भाव्यत एव । तथा हि — घटान्तःस्थजले बाह्यमहाकाशप्रतिबिम्ब एव भवति, न तु घटान्तःस्थस्याकाशस्य प्रतिबिम्बः । घटस्थजले यावान् विस्तार उपलभ्यते तावान्विस्तारो घटान्तःस्थाकाशस्य नास्ति । घटस्थजले उपलभ्यमानविस्तारः आकाशस्य प्रतिबिम्ब एव । तस्माद्बाह्यमहाकाशस्यैव घटस्थजले प्रतिबिम्बो वाच्यः । एवं बुद्धौ व्यापकब्रह्मचैतन्यस्यापि प्रतिबिम्बो भवितुमर्हति ।

All pervading consciousness is reflected not kootastha. Take pot and water. Within the water, when you are experiencing reflected space, you experience clouds, sun etc therefore it must be vast space and not the enclosed pot space. From this angle, in the mind, Brahman is reflected. Brahmapratibimba antahkarane.

व्यापकस्य ब्रह्मचैतन्यस्य प्रतिबिम्बो न युज्यत इतीयमाशङ्का आकाशदृष्टान्तेनैव निराकार्या । यथा आकाशस्य व्यापकस्यापि प्रतिबिम्बः सम्भवति, तथा व्यापकचैतन्यस्यापि प्रतिबिम्बः सम्भवेत् । रूपवत एव पदार्थस्य रूपविशिष्टे एव पदार्थान्तरे प्रतिबिम्बोदय इति नियमोऽपि नास्ति । नीरूपस्यापि शब्दस्य नीरूपाकाशे प्रतिबिम्बो दृश्यत एवेति प्रागुक्तत्वात् । तस्मात्सम्भवत्येव व्यापकनीरूपब्रह्मचैतन्यस्यापि प्रतिबिम्बः ।

How can the all pervading bramachaitanyam get reflected in a small mind? Answer has been already suggested before. We said vast akasa can be reflected in a small pool of water (reflection of stars). Distance also must be reflected. If that's possible, brahma chaitanyam can also be reflected. Page 96, 2nd para..He reminds us of another point: Akasa does not have form or color, how can formless and colorless akasa be reflected? Answer repeated. In the mirror when there are several people are reflected, we experience the gap also in the mirror. In hotels, that's why you have a mirror. You think the room is big.

20th December 2014

Page 99

रूपवत एव पदार्थस्य रूपविशिष्टे एव पदार्थान्तरे प्रतिबिम्बोदय इति नियमोऽपि नास्ति । नीरूपस्यापि शब्दस्य नीरूपाकाशे प्रतिबिम्बो दृश्यत एवेति प्रागुक्तत्वात् । तस्मात्सम्भवत्येव व्यापकनीरूपब्रह्मचैतन्यस्यापि प्रतिबिम्बः ।

ND is introducing the citchaturvidya prakriya in detail. As a part of this grand prakriya, 4 types of akasa were introduced. Thereafter, they are treated as examples for 4 types of consciousness or chaitanyam, kootastha, jiva, iswara and brahma chaitanyam. Acharya's target is mahavaakyam. We are now in chaitanyam, we defined kootastha chaitanyam, original consciousness enclosed within

the shareeratrayam (ghatakasa and kootastha chaitanyam are similar) 178, now 179 jiva chaitanyam. Elaborate. Introduction was given last class shareera trayam plus chidabhaasa plus cit was included in Jiva's definition. Here acharyas are not consistent, they add one or more of these 5. The aim is not to study Jiva but to distill Jiva. It is temporarily there to understand birth, travel, death of Jiva. During apavada kala, we are going to negate all of this and retain only kootastha.

Quote: Mandukya...na kaschit jayate... 3rd chapter last verse important one.

Na niroho... paramarthaka 2nd chapter 32nd verse very important.

Essence : First version: Jiva is going to be defined sookshma shareeram plus sookshma shareera pratibimbita chaitanyam plus sookshma sareera avachinna chaitanyam. SB: subtle body RC plus OC

Version 2: Instead of sookshma sareeram: kaarana sareeram. Sookshma sareeram will be resolved in pralayam. In the second version CB plus RC plus OC Karana sareeram plus karana sareera pratibimbita chaitanyam plus karana sareera avachinna chaitanyam. ND prefers Version 2, not that version 1 is wrong. Reason given.

He slowly builds the definition. In the last para, we saw reflection in consciousness is possible, like akasa can be reflected in mirror.

इत्थं बुद्धिस्थचिदाभासो बुद्ध्यधिष्ठानचैतन्यं चेत्युभयं मिलित्वा जीव इत्युच्यते । सोऽयं जीवः त्वंपदवाच्योऽर्थः । जीवस्थचिदाभासं विहाय परिशिष्टः केवलकूटस्थ एव त्वंपदलक्ष्यार्थः । अहंशब्दस्य वाच्यार्थो जीवः, लक्ष्यार्थस्तु केवलकूटस्थ इति विवेकः ।

RC plus OC, plus the RM (sookshma sareeram) is referred as Jivaha. ND says when anybody uses you in any other context, Jiva must be the meaning but when Guru uses the word You, there must be omny component. RC and RM must not be taken into account. Retain OC component, kootasthaha. You is kootasthaha. Shishya must receive the second person singular to first person I. When Shishya uses I it is again kootasthaha. Mithya means not getting obsessed with. Mithyatvam is exclusion or bhaga tyaga lakshnana, exclusion of RC and RM. You popular meaning is jivaha-3 components, implied meaning is kootasthaha-1 component. Having negated the chidabhaasa through bhagatyaga lakshana, mere original consciousness enclosed within is You. In aham, popular meaning again is 3 components and real meaning is one component.

Jiva continuing.

Topic 181

(१८१) चिदाभास एव पुण्यपापाद्याश्रयः, न कूटस्थः — उभयोः कूटस्थचिदाभासयोर्मिलितयोर्जीवत्वव्यवहारेऽपि कर्तृत्वादयो जीवधर्माः सर्वे चिदाभासमेवाश्रयन्ति । पुण्यम्, पापम्, तत्फलभूतसुखदुःखाद्यनुभवः, लोकान्तरं प्रति

गमनम्, तत इहागमनमित्यादि सर्वं चिदाभासविशिष्टबुद्धिरेव करोति, न तु कूटस्थः । कूटो नामायोधनविशेषः अयस्कारादिप्रसिद्धः । तद्वन्निर्विकारतया तिष्ठतीति कूटस्थ उच्यते । अथवा मिथ्याभूतबुद्धिचिदाभासयोः कूट इत्याख्या । तत्रासङ्गतयास्ते इति कूटस्थ इष्यते । अतः कूटस्थे कर्तृत्वादयो न सम्भवन्ति, किन्तु चिदाभासस्य । भ्रान्त्या ते धर्माः कूटस्थे प्रतीयन्ते ।

Topic 181

Here ND wants to give an important information. We say Jiva has got punyam and paapam etc. In all these expressions, which component is really affected by birth death travel etc. OC is not affected by any of these. Punya paapam belongs to RC or RM or the mixture. Na punyam na paapam... aham bodhanam... chidananda roopaha shivoham Shivoham. All samsara belongs to the mithya component but not me. Chidabhaasaha eva punya papa...Punya papa belongs to RC, RM not OC. If we remove physically chidabhaasa, we have to remove sookshma sareeram, then you will be dead!! Like the wall. Our aim is not to physically eliminate any of these, it is only cognitive separation. In the mixture, even though word Jiva is used to represent a composite entity, kartrutvam, bhoktutram ect belongs (attributes) to chidabhaasa component only. OC does not leave at the time of death. It is always there. Briha upa: artha bhaga ... 2nd chapter, 4th chapter Intelligent people spend time in sastram enjoying them, whereas ordinary people are preoccupied with family worries or sleep or get into a quarrel with neighbor. They belong to the mixture of chidabhaasa and sookshma sareeram. Now kootastha is defined strangely (should have been done in topic 178) here. 1st definition: the anvil , well known for a blacksmith's anvil. He uses iron pieces on the anvil, pieces on top will change shape but anvil remains (nirvikaratvam) changeless. Like OC remains same changelessly. The iron pieces are sookshma sareeram ec. Hammer is kala desa prarabhdha karma etc. Yama is using the hammer. I'm the anvil, not battered, this is the drushti of the jnani. 2nd definition: imitation or duplicate or mithya Kootaha: thaha: that that remains as adhishtaanam. Kootasthaha. RC and RM is mithya, referred as kootaha. In that mithya, remains as changeless without getting affected, the OC. Because of our confusion, all attributes of chidabhaasa, we are falsely transferring to the OC.

27th Dec 2014

Topic 181

अथवा मिथ्याभूतबुद्धिचिदाभासयोः कूट इत्याख्या । तत्रासङ्गतयास्ते इति कूटस्थ इष्यते । अतः कूटस्थे कर्तृत्वादयो न सम्भवन्ति, किन्तु चिदाभासस्य । भ्रान्त्या ते धर्माः कूटस्थे प्रतीयन्ते ।

Acharyas give importance to one of the 3 sareerams. One version being discussed here. Consciousness reflected in the mind plus RC plus OC discussed. Later karana sareeram plus RC plus OC will be used. Author is discussing another point. When we talk of Jiva travelling after death, the kartrutvam and bhoktutvam belongs to which component. Like when somebody says I am

overweight, I refers to the physical body but not mind. When you say I am intelligent or dull, here it is the mental part of the individual. According to context, the relevant meaning is taken. ND wants to say that the OC is not involved in kartrutvam or bhotrutvam, travel, punyam, paapam. OC kootastha chaitanyam. Kootastha is not Jiva but one of the components of Jiva. ND says I am not bothered about which component has these, but the point that kootastha does not have these attributes. If you want to talk of these you can say chidabhaasa is karta, bhokta or sookshma sareeram is karta bhokta or you can say mixture RM plus RC. In this topic 181, chidabhaasa is karta bhokta mentioned. In 182, ND says mind is karta bhokta. Mind is capable of changing , thinking. ND does not give 3rd option, chidabhasa plus buddhi. We are now going to see mind as karta bhokta.

Topic 182

(१८२) वस्तुतः पुण्यपापादयो न चिदाभासस्यापि धर्माः, किन्तु बुद्धेरेव — विचार्यमाणे तु पुण्यपापतत्फलसुखदुःखलोकान्तरगमनागमनादि सर्वं बुद्धेरेव, न तु चिदाभासस्य अपि । बुद्धितादात्म्यादाभासे तत्सर्वं भाति । यथा जलपूर्णे घटे ऋजुवक्रादिस्वरूपे सति, तस्मिन् घटेऽन्येन नीयमाने वा आनीयमाने वा सति, तादृशघटसम्बन्धादेव तत्स्थाकाशाभासस्ताः क्रियाः करोति, न तु स्वतः किञ्चिदपि करोति; तथा कामकर्मात्मकजलपूरितबुद्धिरूपघटः पुण्यपापादिसकलविक्रियाश्रयो भवति । तत्सम्बन्धाच्चिदाभासोऽपि विक्रियाश्रयो भवति । कूटस्थस्तु सर्वविकारशून्यः । यथा घटाकाशो जलपूर्णघटगतसर्वविकाररहितस्तथा कूटस्थोऽप्यसङ्ग इति विद्धि । अतो जीवत्वप्रयुक्तनिखिलधर्माश्चिदाभासे भवन्ति । कूटस्थे त्वज्ञानात्प्रतीयन्ते । अतः कूटस्थबुद्धितत्स्थचिदाभाससमुदायो जीव इत्युच्यते ।

In reality, when you make a finer enquiry, punyam paapam, resulting pleasures and pains, travel in the form of birth and death do not belong to the chidabhaasa, it belongs to the buddhi only. Neither OC nor RC have punya paapam. Because we always connect reflection and reflecting medium, we say reflection(RC) also travels although only RM travels, we also say OC travels (due to the connection) (Normally we say original sunlight does not travel, but reflected light along with hand travels). In footnote, author refers to an example. Coldness of water cannot be transferred to the reflection of water. In a pot that is filled with water, pot has different shapes, in that water there is reflected akasa. Akasa's shape now does not belong to original space or reflected space. The pot affects the reflected space, now when the pot is carried is reflected akasa travelling along with it? Even this is "seeming" travel only. In the same way, our mind is like pot, jalam is kama krodha or emotions. In this mind there is RC, is the RC contaminated by raga dwesha. It seems to be associated with punya paapam etc. RC is not contaminated. As far as OC is concerned, it is free from all these. A vendantin must disassociate himself from both RC and RM reflecting medium and associate with OC. RC is localized consciousness available only where body mind complex is there. Gita : you are asanghaha nityaha shuddhaha sarvagataha. To claim I'm OC, I need RM and RC. ND complete version 1, mind plus RC plus OC roll up into Jiva.

(१८३) अज्ञानप्रतिबिम्बितचैतन्यं जीवः — प्रागुक्तजीवस्वरूपेऽङ्गीक्रियमाणे प्राज्ञस्य हानिरुपजायते । तथा हि — सुषुप्त्यभिमानिनो जीवस्य प्राज्ञ इति नाम । सुषुप्तौ बुद्धेरभावात्तत्स्थचिदाभासोऽपि न सिद्ध्यति । ततश्च प्राज्ञस्वरूपप्रतिपादकशास्त्रं निर्विषयं भवेत् । अतः प्रकारान्तरेण जीव स्वरूपनिरूपणं क्रियते । अज्ञानस्यैकदेशो व्यष्ट्यज्ञानम् इति, सम्पूर्णज्ञानं तु समष्ट्यज्ञानम् इति चोच्यते । तत्राज्ञानैकदेशप्रतिबिम्बितचिदाभासः, तदज्ञानांशाधिष्ठानभूतकूटस्थचैतन्यं च मिलित्वा जीव इत्युच्यते । न चैतस्मिन् जीवस्वरूपे प्राज्ञस्याभावः सम्भवति, सुषुप्तावज्ञानस्य सत्त्वात् । सुषुप्तौ यः चैतन्यप्रतिबिम्बविशिष्टाज्ञानांशः स बुद्ध्यात्मना परिणमते । तत्र चैतन्यप्रतिबिम्बोऽपि सहैव वर्तते । अस्यां चिदाभासयुक्तायां बुद्धौ पुण्यापुण्यादिरूपः संसारः प्रतीयते । अनेनाभिप्रायेण बुद्धिरेव शास्त्रेष्वपि क्वचिज्जीवोपाधितया वर्ण्यते । विचारदृष्ट्या तु जीवस्योपाधिरज्ञानमेव ।

Previous definition of Jiva has been resorted to be several acharyas. It is one of the prakriyas. If you use the word prakriya, then we do not eliminate that completely, we use it because ultimately we are not interested in discussing Jiva. We land on OC finally. It's like having payasam in plastic or silver container. The container should not matter, content matters. Don't be obsessive with containers or prakriya. Karana sareeram, we now take. Also referred as agnyaanam. Refer tatvabodha definition of Karana sareeram. This is a better definition of Jiva. Why? If the previous definition of Jiva is accepted, there is a problem. During sushupti, mind is resolved, naturally RC in mind also is resolved. Therefore, during sushupti is Jiva there or not? We have to say Jiva is not there. Therefore, when Jiva identifies with sthola sareeram, viswaha, and sookshma sareeram. Taijasa, there will be no pragnya at all. Because we defined Jiva as mind plus RC plus OC. In order to accommodate pragnya it is better to say jiva is karana sareera pratibimbita chaitanyam. Chatushpad atma occurs in mandukya upanisad in mantra 2. Therefore, in a different version, we are defining Jiva. Moolavidya or agnyaanam is divided into 2 vyashti avidhya (individual Jiva level) and samashti avidhya (macro level..at pralayam time). Vyashti and samashti agnyaanam. For our purposes, vyashti agnyaanam is karana sareeram and samasti agnyaanam is karana prapancam. Based on this, Jiva comprises of RC, OC and RM karana sareeram.

3rd January 2015

Class 134

अज्ञानस्यैकदेशो व्यष्ट्यज्ञानम् इति, सम्पूर्णज्ञानं तु समष्ट्यज्ञानम् इति चोच्यते । तत्राज्ञानैकदेशप्रतिबिम्बितचिदाभासः, तदज्ञानांशाधिष्ठानभूतकूटस्थचैतन्यं च मिलित्वा जीव

इत्युच्यते । न चैतस्मिन् जीवस्वरूपे प्राज्ञस्याभावः सम्भवति, सुषुप्तावज्ञानस्य सत्त्वात् । सुषुप्तौ यः चैतन्यप्रतिबिम्बविशिष्टाज्ञानांशः स बुद्ध्यात्मना परिणमते । तत्र चैतन्यप्रतिबिम्बोऽपि सहैव वर्तते । अस्यां चिदाभासयुक्तायां बुद्धौ पुण्यापुण्यादिरूपः संसारः प्रतीयते । अनेनाभिप्रायेण बुद्धिरेव शास्त्रेष्वपि क्वचिज्जीवोपाधितया वर्ण्यते । विचारदृष्ट्या तु जीवस्योपाधिरज्ञानमेव ।

Continuing with the citchaturvidyaprakriya, Vidyaranya is speaking about 4 types of consciousness, kootastha chaitanyam enclosed within shareeratrayam. Now in Jiva definition, 2 versions. One version was over, sookshma sareeram plus aookshmashareera pratibimba chaitanyam and sooksha sareera uphita chaitanyam, RC, RM (sookshma sareeram... SB) plus OC. Now, 2nd version, karana sareeram instead of SB, CB in place of SB. CB+RC+OC. In all scriptures, Jiva is said to be anaadi. In advaitam, there are 6 anaadi entities. Only one of them is satyam, other 5 are mithya entities. One was mentioned as Jiva. If it is taken as CB+RC+OC, it will tally with anaadi. If we take subtle body component, it can't be taken as anaadi, since it has arrival and departure. In sushupti and pralayam, sookshma sareeram is not available. Praagnya jiva continues in pralayam. Here he says, kaarana sareeram is of 2 types vyashti and samashti. It is called agnyaanam therefore vyashti agnyaanam and samashti agnyaanam are 2. Samashti agnyaanam is Iswara. Jiva is CB+RC+OC vyashti agnyaanam. Why should a few acharyas take the previous definition? ND wants to justify the other definition. In Sushupti and pralayam even though praagnya jiva continues, samsara is not experienced. That karana sareeram alone is responsible for sookshma sareeram. When part of karana sareeram gets modified into sookshma sareeram, the RC available in Karana sareeram will be available in sookshma sareeram. In this definition, only when praagnya jiva is available as taijasa samsara is experienced and all saadhanas are possible. When you do karmas, we have to be taijasa. Even enjoying jivan mukti is possible only by taijasa. Therefore, this definition is also ok. That's why buddhi is said to be the medium of the Jiva. If you have to choose between the definitions, ND would choose the second version (karana sareeram) through proper enquiry. CB+RC+OC. Now we have to go to macro. Iswara and Brahman.

Topic 184

(१८४) ईश्वरस्वरूपवर्णनम् — मायायां प्रतिबिम्बितचिदाभासः मायाधिष्ठानचैतन्यं चेत्युभयं मिलित्वा ईश्वर इत्युच्यते । अयं चेश्वरो मेघाकाशतुल्यो भवति । अयमेव अन्तर्यामी इत्युच्यते । सर्वेषामन्तःस्थः सन् नियन्तृत्वात् = प्रेरकत्वादन्तर्यामी । अयं नित्यमुक्तः, स्वस्वरूपावारकाज्ञानाभावात्तस्य । अत एव जन्ममरणादिबन्धप्रतीतिरस्य नास्ति, तत एव ईश्वरो नित्यमुक्त इत्युच्यते । किञ्चेश्वरः सर्वज्ञः, तस्योपाधिभूतमायायाः शुद्धसत्त्वगुणप्रधानत्वादस्य सर्वज्ञत्वसिद्धिः । स्वप्रतिबन्धकीभूतरजस्तमसौ अभिभूय स्वयं

ताभ्यामनभिभूतो यः सत्त्वगुणस्तस्य शुद्धसत्त्वम् इत्याख्या । सत्त्वगुणादेव ज्ञानमुत्पद्यते ।
अतः सत्त्वगुणः प्रकाशस्वभावः । एवंभूतसत्त्वगुणप्रधानमायायां
प्रतिफलितचैतन्याभासरूपेश्वरस्य स्वविषये विषयान्तरे वा नैवावरणं सम्भवति ।
तस्मादीश्वरो नित्यमुक्तः सर्वज्ञश्च भवति ।

Iswara swarupa varnanam. Here no two versions. Whenever we talk of origin of the world, two factors are contributing. Generally we take only one factor into account, but not true. Anadi Iswara and Anadi Jiva contribute to the origin of world (Jiva---Karma, Iswara- creator). Saptaanna brahmanam, 1-5 of briha upanisad. Maya plus RC plus OC all 3 together is referred as Iswara. In the akasa drushtaanatha, it is megha akaasa. Sky reflected in the cloud. Also referred as (better) Antaryami (corresponding to Pragnya). (Hiranyagrabha-taijasa). Antaryami braahmanam..chap3-7 Bri upa. Lord Krishna summarises in Chap 18. Quote>> Iswara sarva bhootaani....Inner controller-antaryami. Activator meaning. This Iswara is also chidabhaasa pradhaana, is luckier than Jiva. No samsara for Iswara, nitya muktaha. Iswara need not become nitya muktaha. Avidyaa has got concealing power and projecting power, both powers of agnyaanam are operational. Jiva's original nature of kootastha chaitanyam is concealed and hence Jiva never knows his original nature is kootastha chaitanyam. Then vikshepa shakti takes over. In the case of macro level, aavarna shakti is not operational and therefore his OC is never concealed. He knows aham brahmasmi all the time. Iswara voluntarily uses aavarna shakti at the time of pralayam. Makes sarvagnya shakti concealed (aavarna shakti) at the time of pralayam. Iswara uses vikshepa shakti during creation. Moreover, Iswara is omniscient. Maya has also got three gunasa. At samashti level, satva is unobstructed. (at vyashti level, it is partially obstructed). ND wants to define shuddha satvam, maya has got not only satva guna, it has rajas and tamas. Its (rajas and tamas) function is to suppress satva guna. In the case of Iswara, rajas and tamo guna are there, but they do not obstruct the satva guna. Even in the class, if your rajo guna is slightly up, the mind will start wandering. Upasana yoga is prescribed only to improve satva guna. When satva is operational, jnanedriyas are alert. All sense organs are bright and alert. With regard to para vidya as well as apara vidya, Iswara has no concealment. Iswara is nitya mukta and sarvagnya.

11th January 2015

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सत्त्वगुणादेव ज्ञानमुत्पद्यते । अतः सत्त्वगुणः प्रकाशस्वभावः । एवंभूतसत्त्वगुणप्रधानमायायां
प्रतिफलितचैतन्याभासरूपेश्वरस्य स्वविषये विषयान्तरे वा नैवावरणं सम्भवति ।
तस्मादीश्वरो नित्यमुक्तः सर्वज्ञश्च भवति ।

After talking about the chidabhaasa of Jiva and the cit of the Jiva, now ND comes to cidabhasa(samshti) of Iswara and cit of the Iswara. Individual chidabhasa is reflected in vyashti karana sareeram(avidya) and total chidabhasa is reflected in samashti agnyaanam or kaarana

prapanca (Maya). In both avidya and maya all 3 gunas are there. At the individual level, satva guna is partially covered by rajo or tamo guna. Therefore, partial ignorance. I case of wall, total ignorance therefore no samsara. Iswara, no ignorance. No samsara. Iswara is sarvagnyaha and sarva shaktimaan and nitya muktaha. Omniscience of Iswara includes para and apara vidya.

जीवेश्वरयोरधिष्ठानभूतं शुद्धचैतन्यं बन्धमोक्षादिनिखिलभेदशून्यं सदाकाशवदेकरसस्वभावं तयोरुभयोरपि वर्तते । बन्धमोक्षादिस्तु आभासांशे एव । अधिष्ठाने चैतन्ये त्वाभासस्य भ्रान्त्या प्रतीयते । तस्मात् केवलाभासे एव बन्धमोक्षादिव्यवहारः ।

Here he makes an aside note, karana sareeram plus chidabhaasa plus cit. Jiva is bhaddhaha and Iswara is muktaha. Do these belong to all 3 shareeratrayams and all 3 of Iswara. Adjective bound only belongs to karana sareeram and chidabhaasa. RM and RC. The big I represents the OC not RC. **When jnani says I am liberated, I refers to RM, RC. When he says I'm beyond bandha and moksha, I refers to OC. OC is common to Jiva and Iswara. In Jiva context OC is called kootastha, in Iswara context OC is called Brahman.** In the OC, we are falsely transferring bandha and moksha.. It appears to be in OC. Mandukya kaarika vaitatya prakaranam verse 32, elaborate commentary Quote>> na nirodho.... From stand point of OC all these liberation moksha, etc is not there.

तत्राप्यस्त्येतावान् भेदः — यस्मिन्नाभासे स्वरूपावरणमस्ति तस्मिन्नेव बन्धः । यत्र नास्ति स तु मुक्त एव । ईश्वरे आवरणाभावादेव स नित्यमुक्तः । जीवे त्वावरणसत्त्वात् स बद्धः; यतो यस्या अविद्याया अंशे प्रतिबिम्बितस्य चिदाभासस्य जीवत्वं भवति तस्या अविद्याया आवारकत्वं स्वभावः । यद्यप्येकस्यैव वस्तुनो माया, अज्ञानम्, अविद्या, इत्यादिनामानि तथापि तस्यैव शुद्धसत्त्वगुणप्रधानत्वात् 'माया' इति, मलिनसत्त्वगुणप्रधानत्वाच्च 'अज्ञानम्', 'अविद्या' इति च व्यवहारः । रजस्तमोगुणाभ्यामभिभूतः सत्त्वगुणो मलिनसत्त्वगुण इत्युच्यते। रजस्तमोगुणाधिक्यादेवाविद्या स्वप्रतिबिम्बितजीवरूपचिदाभासांशस्यावरणं करोति । अत एव जीवो बद्धो नेश्वरः । सर्वाधिष्ठानभूतशुद्धचैतन्यसहितो मायाप्रतिबिम्बितचिदाभासरूप ईश्वरस्तत्पदवाच्यार्थः । केवलाधिष्ठानशुद्धचैतन्यं तत्पदलक्ष्यार्थः । ईश्वरो जगदुत्पत्तिस्थितिसंहारान् करोतीति शास्त्रोक्तेरयमभिप्रायः — अधिष्ठानभूतशुद्धचैतन्यमाकाशवदसङ्गम् । मायाप्रतिबिम्बितचिदाभासांशो जगदुत्पत्त्यादिकं करोति । सर्वज्ञत्वादिगुणोऽपि तस्यैव । भक्तानुग्रहादिकर्तृत्वमैश्वर्यान्तरमपि तस्यैव

चिदाभासांशस्य । चैतन्यस्वरूपं त्वेकरसं सर्वसमम् । तस्मिन् सत्तास्फूर्तिप्रदत्वम् अन्तरा
अन्यदैश्वर्यादिकं न किञ्चिदप्युपपद्यते । इति ।

Very important paragraph. We do accept jiveshwara aikyam. We also accept jiveshwara bhedom. In vishishtadvaita, naichya bhavaha: putting down oneself.. You are great and wonderful, I'm helpless, I'm dinaha, youre dinabandho... Advaitins can do this also and at the end he will add a note vyavaharika drushtyaa or chidabhaasa drushtyaa. In the company of vishishtadvaitin, advaitin can join them. Like Sankaracharya does in Sivanandalahari, soundaryalahari etc...very same Sankaracharya can write commentary on upanisads. Tatvameva tvameva tat...kaivalya upanisad. Even according to modern science, pillar is pillar, we will also say, there is no pillar, but it is non solid non tangible energy in very fast motion. Both visions we can have without contradiction. Jiva Iswara bheda consolidation by advaitin... In that chidabhaasa, there is bandaha. In samashti chidabhaasa there is no aavaranam, that chidabhaasaha is muktaha. In Iswara, aavaranam, concealment of real nature is not there, therefore nitya muktaha. In which reflecting medium, chidabhaasa is concealed by ignorance, that is called jiva. Even though karana sareeram and prapanca are essentially the same material, a vyashti level there is satva guna suppression but no suppression at samashti level. In science they call emergent property. An individual does not have some nature, but mob may have a different nature different from individual. Therefore mob psychology can be very different. Therefore, Iswara is not sum of all samsaaras but satva utkarshaha. The overpowered satva guna is referred as malina satva guna. Because of this, this avidhya covers the chidabhaasa, it becomes ignorant of its own adhishtanam the cit. That's why Jiva is baddhaha. When you use Tat, it generally means Iswara consisting of all 3 constituents and similarly tavam refers to all 3 constituents. In vedantic context, tat refers to bhagatyaga lakshana and remove chidabhaasa (including sareera trayam) total RC and CB and include Cit only. When you say Iswara is the creator, the creatorship (karanatvam) to RC and RM. That's why first and second pada is called kaarya pada, 3rd is karana pada and fourth pada is kaarya kaarana vilakshana pada... OC constituent of Iswara does not do anything. Tasya karthaaram apimaan...Gita....I do all of them, I do none of them. From chidabhaasa sand point, I do all of them, from cit sand point none. 5th chapter last para. Bhoktaaram.. God is bhokta and abhokta from different stand points. OC is nirguna, RC is sagunaha... Iswara although does not have any form, because of his sankalpa shakti, Iswara can take any form at will. Sambhavami atma mayaya...Gita. OC does two important things. Providing sat and cit for chidabhaasa. Its like asking what does a screen in the movie? Without screen no movie is possible. Both Iswara and Jiva possible only because of cit. In both RC and RM, both brilliance and existence are provided by OC. Other than that, no other power is there for OC. Providing this OC is not an action. By its mere presence, OC provides this. So its not karta or bhokta. We have covered 3, Jiva, Kootastha and Iswara covered, only Brahman is left. Next brahma swaroopa varnanam.

Vicarasagaram 17th jan 2015

मायाप्रतिबिम्बितचिदाभासांशो जगदुत्पत्त्यादिकं करोति । सर्वज्ञत्वादिगुणोऽपि तस्यैव ।
भक्तानुग्रहादिकर्तृत्वमैश्वर्यान्तरमपि तस्यैव चिदाभासांशस्य । चैतन्यस्वरूपं त्वेकरसं

सर्वसमम् । तस्मिन् सत्तास्फूर्तिप्रदत्वम् अन्तरा अन्यदैश्वर्यादिकं न किञ्चिदप्युपपद्यते । इति ।

Maya....upapadhyate

iti.

Iswara swaroopam is concluded in this para.

Jiva has only finite reflecting medium..karana sareeram, mind , mind being inferior, jiva has inferior attributes (not caused by OC but rm). Between Jiva and iswar rm and rc are diagonally opposite. Therefore iswarA is superior.from vyavahaarika drushti, we accept iswara has solutions to all problems. Oc being akarta and abhokta, it cannot solve any problems. Then why do people go after brahman and not Iswara. Answer. Advaitin knows Iswara alone has solutions to all problems, he never ignores Iswara, karma, upasana, jnana yoga. Iswara alone instructs the seeker that if you want freedom from samsara, go to brahmagnyanam.

Krishna asks this in Gita too. Even after receiving the instructions, seeker asks Iswara on how to gain brahmagnyanam and Iswara says scriptures. It is Iswaras instruction, scriptures that we follow. Any amount of puja, upasana will not give you liberation. Iswara says... Na karmana ...

Even after coming to brahman, jnani bhakta still prays to Iswara, gaudapada offers namaskara to God at the end of mandukya kaarika... Durdasha... Advaitin never ignores Iswara before the study, during and after moksha. Thats why we say jnani bhakta.

Topic

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(१८५) ब्रह्मस्वरूपवर्णनम् — महाकाशवत् ब्रह्माण्डानामन्तर्बहिश्च व्याप्य वर्तमानमखण्डपरिपूर्णचैतन्यं ब्रह्मेत्युच्यते । भाष्ये चोक्तम् — “ब्रह्मशब्दस्य हि व्युत्पाद्यमानस्य नित्यशुद्धत्वादयोऽर्थाः प्रतीयन्ते, बृहतेर्धातोर्र्थानुगमात् । सर्वस्यात्मत्वाच्च ब्रह्मास्तित्वप्रसिद्धिः” (ब्र. सू. भा. १.१.१) इति । रत्नप्रभायामप्येवं व्याख्यातम् — “स चार्थो महत्वरूप इति व्याकरणान्निश्चीयते; ‘बृहि वृद्धौ’ इति स्मरणात् । सा च वृद्धिर्निरवधिकमहत्वमिति, सङ्कोचकाभावात् श्रुतावनन्तपदेन सह प्रयोगाच्च ज्ञायते” इति, “अतो बृहणाद्ब्रह्मेति व्युत्पत्त्या देशकालवस्तुकृतपरिच्छेदाभावरूपं नित्यत्वं प्रतीयते” इति च । तथा सूतसंहिताव्याख्यानेऽप्युक्तम् । (यज्ञ. ब्रह्मगी. ३.३१) “ब्रह्म सत्यज्ञानसुखाद्वयम्, बृहद्भावार्थस्यानुगमात् । तथा हि — ‘बृह बृहि वृद्धौ’ इति धातुर्वृद्धिमाचष्टे । सा च वृद्धिः प्रतियोगिविशेषानुपादानान्निरतिशयैव विवक्षिता । सति च वस्त्वन्तरे तेन परिच्छेदाद्वृद्धेर्निरतिशयत्वं भज्येत ।

Brahma swaroopa varnanan

We are entering the topic brahman. Nd gives the derivation. Mahakasavat.. Like the all pervading akasa, that consciousness that pervades entire cosmos outside and inside, always present, individual and full refered as brahman.

3 references
Brahmasutra bhashyam,, by Sankara. 1.1.1

Brahman ..eternally pure, non dual, existent, all pervading can be derived from one root. Sankaracharya does not say how to derive.

A sub commentator derives,

Word brahman is derived from brih datu or root. Existence of brahman cannot or need not be doubted at all. It says you are existence. Briha ushastha and kahola brahmanam.

Ratnaprabha written by govindananda saraswati. Bhashyaratnaprabhaa ... The glory of the gem called bhashyam. When you go to grammar, bruh.. To be big. Paanini.. Root bruh, to be big or vast ,,,, bruhi ir vruddhi.. Expanded.. Meaning of the word big is relative.. the proximate noun will determine the bigness of the word, in brahman, there is no proximate noun to determine the bigness. Therefore, infinitely big.. In tai upa, we get an upapadam or synonym, satyam jnanam, anantam brahman.. Limitlessly or infinitely big. Also, from this derivation, brahman is free from all types of limitation space wise, time wise.

ND quotes another text...
Tathasa.....

Soothasanthitani.... Book part of skanda puranam. Both saguna and nirguna . First part is on Siva. In later part brahma gita and soota gita. Brahma gita is similar to annubhuti prakasa . Looks like Sankaracharya studied sootha samhita several times before prasthanatrayam works.

Here also, nd quotes brahma gita vyakhyanam, tatparya gita vyaakyaanam written by vidyaranya. Yagna vaibhava khandam. In this comes, tatterriya bhasyam is analysed.. Satyam jnanam anantam.. Root bruh conveys the meaning of expansion. ...absolute bigness,, entire teaching can be derived from this word brahman. If brahman is infinitely big, there cannot be a second thing . Therefore, upanishad is saying there is no world when it uses the word brahman. We are experiencing the world like we are experiencing rope snake. What is brahman in jnanis vision is taken as world in agnyanis vision, there is no time and space beyond brahman. World is also mithya. Brahman alone is satyam. One more important idea we can derive. Brahman is pure. We need a second thing to contaminate. There is no second thing.

24th Jan 2015

तथा च वस्तुकृतपरिच्छेदरहितमेव ब्रह्मशब्दवाच्यं भवितुमर्हति। द्वैतप्रपञ्चस्य तत्स्वरूपेऽध्यस्ततयैव प्रतीतेर्वस्तुतस्तत्स्वरूपानतिरिक्तत्वात्। तथा च वस्तुकृतपरिच्छेदनिराकरणेनैव देशकालकृतपरिच्छेदोऽपि निरस्तो वेदितव्यः। देशकालयोरपि परिकल्पितत्वेन वस्तुतस्तद्रूपानतिरेकात् । एवं द्वैतापरोक्षस्याधिष्ठानत्वेन तद्वाधावधित्वेन च त्रिविधपरिच्छेदरहितं यद्वितीयं तत्सत्यमेवेष्टव्यम्” इति ।

ND is talking about Brahman which is the 4th and final factor of the chaturvidyaprakriya. The function of the adjective is to qualify the noun. The noun also in a way qualifies the adjective. A big ant, elephant, mountain example. Here you observe that the meaning of big changes with the noun it qualifies. So degree of the adjective is determined by the noun. It is always determined in relation to the noun it qualifies. When you convert the adjective itself into a noun, “The Big” , since its not used as an adjective, therefore there is no separate noun along with this adjective. The word Brahman is an adjective converted into a noun and hence no relative attribute but absolute. Like absolute bigness. The upapadam.. brahman is satyam jnanam anantam. When anantam upapadam comes, it determines the degree of bigness, anantam..limitless. Absolute bigness. Without upapadam also Brahman conveys bigness, with upapadam also, it conveys bigness. Since world is mithya, Brahman has to be satyam.

इदं च ब्रह्म न दूरे नाप्यन्तिके वर्तते । यद्धि वस्तु स्वस्मादन्यत्वेनानात्मभूतं देशादिरूपोपाधिपरिच्छिन्नं च भवति तदेव दूरे अन्तिके वा वर्तत इत्युच्यते । इदं तु ब्रह्म न प्रत्यगात्मनो भिद्यते; किं तर्हि, सर्वस्य प्रत्यगात्मभूतं देशादिरूपसर्वोपाधिशून्यं च भवति । तस्मादेव तत् दूरेऽन्तिके वा वर्तमानतया नोच्यते ।

ND says from this very nature of Brahman itself, we can derive the mahavakyam also. If Brahman is anything other than me, I will have desa, kala, vastu paricchedaha. Since it is not an object different from me, I cannot say it is near or far away. This mahavakyam also can be derived from Brahman itself. Quote>> Isha Na dure napi antike... Our Brahman is not a finite object, therefore it is not away from or different from I. That one Brahman alone is the inner self of all individuals. It is free from all the upaadhis and their limitations. Therefore, only Upanisad does not introduce Brahman as a proximate or remote object, but as Yourself. Chandogya.. Chap 6... Svetaketu wants to know where the jagat karana Brahman is. Uddalaka says 9 times, Aitaratya idagum sarvam tat satyam, tat saha atma, tat tvam asi svetaketu.. Brahman knowledge exists only in one form.. not in the form of a mystic experience at all... claiming I am Brahman. This is not a mystic experience. Four types of consciousness. Micro RC, Macro RC, micro OC, macro OC. Four types of consciousness have been introduced. At RC level, micro macro division is really there, at OC level, micro, macro division is really not there. Aim of upanisad is to underline the micro macro OC difference is only seeming, no real division. For introducing micro and macro OC, the acharya introduced 2 reflecting mediums also. Micro RM and Macro RM also. Jiva consists of Micro RM, micro RC, micro OC. Package is Jiva. OC is a

part of Jiva. This micro OC is kootasthaha. This is nirgunaha. Jivaha is sagunaha. Kootastha is a part of Jiva. We are preparing for bhagatyaga lakshna. Saguna Jiva is a direct meaning of the word Tvam in the mahavakyam (vachyarthaha). Jiva is tvam pada vaachyaarthaha. Nirguna kootasthaha is the implied meaning of the word tvam. Kootastha is tvam pada lakshyarthaha.

In the case of Macro, Iswara is a mixture of macro RM, macro RC, macro OC. Iswara is sagunaha. Macro OC of the Iswara packet is nirguna. Macro OC- is Brahman which is nirguna. Saguna Iswara is tat pada vachyarthaha. Nirguna Brahman is tat pada lakshyarthaha.

Next lesson, there are differences between Iswara and Jiva. They are diagonally opposite. Jiva Iswara bheda is acceptable between the vaachyarthaha drushti. From laksyarthaha drushti nirguna kootastha and nirguna kootastha are the same. This is generally declared and attributed to Anjaneya..

Shloka:

Dehamudhyastu dasoham (from the standpoint of the body, I'm your dasa)

Jivamudhyatma tvadamsakaka (from chidabhasa stand point, I'm part of you)..

Atma muddhyatma evaham (from Atma stand point, no difference)

Iti me nischita matihi

First line dvaitam, second.Vishishtadvaitam, 3rd line advaitam..

Brahma shabdasya onwards 2 paras.. very important aside topic, not found elsewhere. ND justifies this aside note. Therefore, it has become longer. The justification is little bit complex and longer. If I enter, I may lose the main flow. Therefore, I'm going to skip the justification part (yellow highlighted part) of the aside note. I will deal only with the aside note.

ब्रह्मशब्दस्य हि वाच्योऽर्थः सोपाधिक एव, व्यापकत्वधर्मविशिष्टस्य वस्तुनो
ब्रह्मशब्दाभिधेयत्वात् । इदं च व्यापकत्वं द्विविधम्, सापेक्षं (सातिशयं) निरपेक्षं (निरतिशयं)
चेति । यद्वस्तु स्वव्याप्यापेक्षया व्यापकम्, स्वव्यापकापेक्षया व्याप्यं भवति, तद्
आपेक्षिकव्यापकम् इत्युच्यते । यथा पृथिव्यादिरूपस्वकार्यापेक्षया व्यापिनी माया;
चैतन्यापेक्षया तु न व्यापिनी, किन्तु व्याप्या । तस्मान्मायायामापेक्षिकमेव व्यापकत्वमस्ति ।
यद्वस्तु सर्वापेक्षया व्यापकं भवति तन्निष्ठव्यापकत्वं निरपेक्षव्यापकत्वम् इत्युच्यते । इदं च
निरपेक्षव्यापकत्वं चैतन्ये एव वर्तते । “न तत्समश्चाभ्यधिकश्च दृश्यते” (श्वे. ६.८)

इत्यादिश्रुत्या तत्समं वाधिकं वा न किञ्चन व्यापकं वस्तु विद्यते इति सिद्धत्वात् ।
तस्माच्चैतन्यस्यैव सर्वापेक्षया व्यापकत्वश्रवणात्तदेव निरपेक्षव्यापकमिति सिद्ध्यति ।

एतद्विविधव्यापकत्वविशिष्टं वस्तु ब्रह्मशब्दस्य वाच्यार्थः । मायाशबलितचैतन्ये
द्विविधमप्येतद्व्यापकत्वं वर्तते । विशिष्टनिष्ठविशेषणीभूतमायारूपांशे आपेक्षिकव्यापकत्वं
विशेष्यभूतचैतन्यांशे निरपेक्षव्यापकत्वं च वर्तते । चैतन्यैकदेशे मायायाः सत्त्वात्,
मायाविशिष्टचैतन्यापेक्षया शुद्धचैतन्यस्याधिकव्यापकत्वाच्च तदेव निरपेक्षव्यापकम्, न तु
माया विशिष्टचैतन्यम् । तथापि यतो मायाविशिष्टचैतन्यं परमार्थदृष्ट्या
शुद्धचैतन्यादनतिरिक्तं सच्छुद्धरूपमेव भवति तस्मान्मायाविशिष्टेऽपि यश्चैतन्यांशस्तत्र
निरपेक्षमेव व्यापकत्वमस्ति । इत्थं मायाविशिष्टचैतन्यमेव ब्रह्मशब्दस्य वाच्यार्थ इति
युक्तमेवोक्तम् । शुद्धचैतन्यं तु ब्रह्मशब्दस्य लक्ष्यार्थः । तस्मादीश्वरब्रह्मशब्दयोरेक एवार्थः
प्रतीयते; न भिन्नार्थता । तथाप्यस्त्ययं विशेषः — ब्रह्मशब्दः स्वरसतो लक्ष्यार्थमेव प्रायशो
बोधयति, काचित्कतया तु वाच्यार्थमपि । ईश्वरशब्दस्तु वाच्यार्थमेव प्रायशो बोधयति,
लक्ष्यार्थं तु काचित्कतया । ईदृग्भेदसद्भावादेव लक्ष्यार्थमवलम्ब्य ब्रह्मशब्दस्यार्थो भिन्नतया
निरूपितः ।

First summary of the aside note, while consolidating I said tat pada vachyarta is saguna Iswara and lakshyartha is nirguna Brahman. This concept is developed by the advaitic acharyas for the purpose of communication. When you go by sastra, this is not a fact. Dayananda saraswati has developed a terminology, meditation is upasanam, contemplation is nidhidhyaasanam. ND says really speaking both Iswara and Brahman are synonyms only. Brahman also means consciousness and maya only. Therefore, it is saguna chaitanyam. Iswara is also saguna chaitanyam only. Iswara's lakshyartha is nirguna chaitanyam, lakshyartha of Brahman is nirguna chaitanyam. Vachyartha of both is saguna chaitanyam. This is the original sastra. In upanisads, both the words are used interchangeably. Therefore, we use Brahman is jagat karanam. Ito vaa imani bhootani..... tat brahmeti...Therefore, the aside note is Brahman and Iswara are used as synonyms only. Later by acharyas a convention has been developed. Iswara...saguna maya sahita chaitanyam. Brahman,,, nirguna maya rahita chaitanyam.

31st January 2015

Page 101 top para last 4 lines

तस्मादीश्वरब्रह्मशब्दयोरेक एवार्थः प्रतीयते; न भिन्नार्थता । तथाप्यस्त्ययं विशेषः —
 ब्रह्मशब्दः स्वरसतो लक्ष्यार्थमेव प्रायशो बोधयति, काचित्कतया तु वाच्यार्थमपि ।
 ईश्वरशब्दस्तु वाच्यार्थमेव प्रायशो बोधयति, लक्ष्यार्थं तु काचित्कतया । ईदृग्भेदसद्भावादेव
 लक्ष्यार्थमवलम्ब्य ब्रह्मशब्दस्यार्थो भिन्नतया निरूपितः ।

ND has introduced 4 words, jiva, kootastha, Iswara and brahman. The meanings have to be clear in order to understand the mahavakyam. Jiva: RM, RC plus OC at micro level. OC, part of Jiva is called kootasthaha. The bhagatyaga lakshana removes kootastha from the Jiva. Similarly Iswara, RM,RC and OC at macro level. Here also, one member specially named, that is OC or Brahman. This is named separately so that it can be separated later through bhaga tyaga lakshna. The mixture is sagunaha, the kootastha portion is nirgunaha. Similarly Iswara is saguna, Brahman is nirguna. ND says really speaking both Iswara and Brahman are synonyms only. Brahman also means consciousness and maya only. Therefore, it is saguna chaitanyam. Iswara is also saguna chaitanyam only. For the sake of communication, the acharyas have used a convention. We use Iswara for sagunam only. Word Brahman is used to represent maha rahitam..without Maya.. therefore nirguna chaitanyam. Therefore, Vidyananya uses Iswara for saguna and Brahman in Nirguna sense. Generally Brahman is nirgunam, rarely, Brahman is sagunam. Generally Iswara is generally sagunam, rarely nirgunam.

(आ. १८६-१८८) “द्वा सपर्णा” इति श्रुत्या जीवब्रह्मभेदः अवगम्यत इति, अन्यथा कर्मोपासनाविधिवैयर्थ्यमिति च शङ्कायाः समाधानम् —

ND condenses the 2 objections raised by purvapakshi. 1 Aikyam is not accepted in the Vedanta itself. 3.1.1 Mundaka Upa. Jivaatma and paramatma are 2 distinct birds in the body, both are different. One is said to be karta, bhokta. Paramatma is distinct in its nature. 2nd : In the entire karma kanda, jivatma and paramatma are treated differently. Worshipper worshipped difference. In upasana kanda also, meditator, meditated pair. ND says, I will answer.

(१८६) चैतन्याभासो भुङ्क्ते, कूटस्थोऽसङ्गः प्रकाशते — चतुर्विधं चैतन्यमुक्तम् । तत्र जीवस्वरूपान्तर्गतमिथ्याभूतचिदाभासांश एव पुण्यपापे कृत्वा तत्फलमनुभवति, न कूटस्थः । स त्वसङ्गतया आनन्दस्वरूप एव प्रकाशते । यदुक्तं ‘बुद्धिरूपवृक्षे जीवः परमात्मा चेति द्वौ पक्षिणो स्तः, तयोर्जीवः कर्मफलं भुङ्क्ते परमात्मा तं प्रकाशयन्नास्ते इति द्वा सुपर्णेति श्रुतेरर्थः,’ इति, तत्रोच्यते — न तत्र जीवपरमात्मानौ ग्राह्यौ; किन्त्वाभासः कर्मफलं भुङ्क्ते कूटस्थः प्रकाशमान आस्ते इति तस्याः श्रुतेरर्थो ज्ञेयः ।

ND says whenever the question comes about jivesara bhedha or not. You should not give answer straight away. Question can be from 2 stand points. Its like asking wave and ocean are identical or different. Nama roopa angle, wave is kaaryam, ocean is kaaranam. In the case of RM and RC, Jiva

and Iswara level are different. Attributes are diagonally opposite. Parviscient (alpagnyaha). In karmakanda, veda takes chidabhasa angle. In Mundaka upanisad, in the next para, aikyam is talked about. RC is karta bhokta, OC remains akarta, abhokta. This is heading's meanings. OC kootasthaha is asanghaha. In Gita, all these ideas have been incorporated. When regarding dva suparna, ND wants to make an observation. Sankaracharya in 1.2.12 Brahmasutra bhashyam, he makes an observation that it comes in mundaka upa plus paingirahasya brahmanam. In paingirahasya brahmanam, veda gives the mantra and meaning here. ND takes the meaning from paingirahasya brahmanam. Here it says that the 2 birds are not referring to Jivatma and paramatma, but 2 portions of the same jivatma, RC and OC part, ahamkara and saakshi part. Therefore, mundaka mantra has not talked of paramatma at all, where is the question of quoring this mantra for jivatma paramatma aikyam.

Purvapakshi says two birds refer to Jivatma and paramatma. Jiva is karta bhokta, Iswara is akarta and abhokta. That mantra does not refer to jivatma and paramatma, but ahamkara or pramata or aabhaasa part(RC + RM), and Kootastha.

(१८७) चैतन्याभास एव कर्मकर्ता, फलदाता च; न तु शुद्धचैतन्यम् — जीवस्वरूपान्तर्गतचिच्छायारूपाभासांशः कर्म करोति; कर्म कुर्वत आभासांशस्य ईश्वरस्वरूपान्तर्गतचिच्छायारूपाभासांशः फलं प्रयच्छति । आभास एव कर्मकर्ता, आभास एव फलदाता च । अनेनायमर्थः सिद्धः — जीवस्वरूपान्तर्गताभासांशः पुण्यपापे कृत्वा तत्फलानि भुङ्क्ते । ईश्वरनिष्ठाभासांशस्तु कर्मफलानि प्रयच्छतीति ।

When we say I think, we treat I as mind. If we say I see, we take eye. Sometimes we take jnanedriyam, karmendriyam, prana, mind etc. Even in the case Of Jiva and Iswara we should take correct component. When used as a karma karta, you should take RC and RM portion. Similarly when you say karma phala data, you should take RC, RM. Krishna moves between karta and akarta stand points constantly in Gita. (RC to OC part). We accept vishishtadvaitam from vyavahaarika angle. Advaitam alone is really real. Vyavahaarika drushti does not give liberation. We do not insist people who stick to vyavahaarika drushti to move to advaitam. The RC portion of the Iswara alone is responsible for karmakarta, phala dhata. OC is like the movie screen. RC part is doing all the punya paapam. Chap 14, RC part goes up and down. RC part of Iswara gives karma phalam. Aikyam from OC point, bheda from RC point.

7th feb 2015

Topic 187 2nd para from bottom

अनेनायमर्थः सिद्धः — जीवस्वरूपान्तर्गताभासांशः पुण्यपापे कृत्वा तत्फलानि भुङ्क्ते । ईश्वरनिष्ठाभासांशस्तु कर्मफलानि प्रयच्छतीति ।

ND is answering 2 objections raised by purvapaksha, if jivatma and paramatma are aken as one and both are liberated, what is the use of karma kanda and upasana kanda, 2nd in Mundaka 2 birds representing jivatma and paramatma are considered? How can they be one?

ND answers with RM, RC, OC points. RM and RC are capable of doing karma. Thus jivatma has karta amshaha , doing portion and Iswara also has karta amsaha. OC continues to be akarta and abhokta. We should know to take the right portion. In gita, pashyan shrunvan naiva kincit karomi. Therefore, no contradiction at all. As far as mundaka mantra is concerned, it is talking of the karta amsa and akarta amsa of the same jivatma.

एतदुभयानुगतचैतन्यांशे न कापि वार्तास्ति । जीवगतचैतन्यांशे
कर्मकर्तृत्वतत्फलभोक्तृत्वरूपसम्बन्धो न वर्तते । ईश्वरगतचैतन्यांशेऽपि न
कर्मफलदातृत्वरूपसम्बन्धोऽस्ति । यस्तु तस्मिन् चैतन्ये कर्मकर्तृत्वफलदातृत्वादिकं वर्णयति स
मूर्ख एव । यतश्चैतन्यमुभयत्राप्यसङ्गमेकरूपं च वर्तते ।

Two portions RM, RC are mithya. Only OC is satyam. You cannot talk of any biography. No speaking, conversation, there is no kartrutvam or bhoktrutvam for Jiva's OC. Similarly for Iswara also. If anybody thinks otherwise, he is an ignorant one agnyaani (moorkhaha). In Jivatma and paramatma, it is asanghaha. That's moksha. Obsession with Punarjanma indicates sookshma sareera abhimaana. For junior students, pirava varam taarum. Real moksha is, I'm of the nature of na jaayate mriyate... I don't need any boon from you.

.....

चैतन्यमात्रे न कोऽपि भेदगन्धोऽस्ति । यस्तु जीवचैतन्यमीश्वरचैतन्यात्, ईश्वरचैतन्यं वा
जीवचैतन्याद्विन्नतया मन्यते, स विगर्ह्य एव भवति । तथा च श्रुतिः “ब्रह्म तं परादात्
योऽन्तत्रात्मनो ब्रह्म वेद; सर्वं तं परादात् योऽन्यत्रात्मनः सर्वं वेद ।” (बृ. २.४.६, ४.५.७)
“मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति” (क. २.१.११, बृ. ४.४.१९) “उदरमन्तरं
कुरुते, अथ तस्य भयं भवति” (तै. ब्र. ७) इति । एतेन, ‘जीवेश्वरयोरैक्याभ्युपगमे
कर्मोपासनप्रतिपादकवेदभागोऽनुष्ठात्राभावान्निरर्थकः स्यात्’ इतीयं द्वितीया शङ्कापीदानीं
समाहिता । जीवेश्वरानुगतचैतन्यभागयोरभेदः, आभासभागयोर्भेदश्चास्ति;
तस्मादुभयविधयोरपि वेदभागयोः प्रामाण्यं समञ्जसम् ।

In the OC chaitanyam, there is no difference. Only in RC, differences are accepted. Kootasthaha and Brahman are the names, but they are referring to same all pervading consciousness. No bheda. When a person is in Karma yoga level, never introduce aikyam, but promote dasoham through karma and upasana yoga. It is the upanisadic teaching. “ब्रह्म तं परादात् योऽन्तत्रात्मनो ब्रह्म वेद;

सर्वं तं परादात् योऽन्यत्रात्मनः सर्वं वेद ।” (बृ. २.४.६, ४.५.७) In Maitreyi brahmanam, twice repeated. Concept is, when we first learn Vedanta, I’m different, World is different. Thereafter with Iswara through mahavakya vicara we understand jivatma paramatma aikyam. In stage 3 we say paramatma is the cause of the world and Iswara is appearing as the world. A corollary is Since I’m paramatma and paramatma appears as the world, I’m the world. So there is no difference. Manobudhyahankara chittani Aham. The last lesson is very important. As long as you say world is different and reject the world, you are making yourself limited. You will feel lonely and left out. Here Brahma means Brahmana. Part of the mantra has been quoted here. Never reject anyone. May you learn to claim everything as yourself. One who differentiates the brahmana(representative) from himself has a problem. I’m all(tamil) to I’m all (English), idagum sarvam yadayam atma.. Everything will reject you if you reject everything. “मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति” (क.

२.१.११, बृ. ४.४.१९) From Kata and Briha upanisad. Whoever sees difference, will travel from mortality to mortality. “उदरमन्तरं कुरुते, अथ तस्य भयं भवति” (तै. ब्र. ७) इति । Jivatma, paramatma, anatma... common one is atma..we need to understand the 3 adjectives, jiva,param and an. Conclusion is jivatma paramatma aikyam.

एतेन, ‘जीवेश्वरयोरैक्याभ्युपगमे कर्मोपासनप्रतिपादकवेदभागोऽनुष्ठात्राभावान्निरर्थकः स्यात्’ इतीयं द्वितीया शङ्कापीदानीं समाहिता । जीवेश्वरानुगतचैतन्यभागयोरभेदः, आभासभागयोर्भेदश्चास्ति; तस्मादुभयविधयोरपि वेदभागयोः प्रामाण्यं समञ्जसम् ।

ND is consolidating his answer. By this analysis, second doubt of the purvapakshi has been answered. ND quotes the doubt. If aikyam is accepted, karma and upasana kanda will have no followers, there will be nobody to worship Iswara. Only for those people who have come to the OC part, karma and upasana kanda will not be relevant. Population of such people is very low.

(१८८) जीवब्रह्मणोर्लक्ष्यार्थभेदसम्भवात् ‘अहं ब्रह्म’ इति जानीयादिति गुरोरुपदेशः-

Shishya mentioned Vedanta has 3 components, I’m able to assimilate based on anirvacaneeya kyati, I can accept brahma satyam, jagan mithya . 3rd part jivo brahmaiva naparaha is still not covered. If you remember the OC portion, claiming aham brahmasmi will not be difficult. If you remember lakshyarthaha, implied meaning of aham, similarly Iswara’s OC part then you will have no problem in assimilating. Advantage with advaitin is he can switch both channels, vyavaharika to paaramaarthika drushti. Jnani has the advantage of all human feelings and also has facility to shake off all of them. When Sankara’s mother passed away he did identify himself as son too. Moksha is not absence of feelings, but it is management of feelings.

14th Feb 2015

(१८८) जीवब्रह्मणोर्लक्ष्यार्थभेदसम्भवात् ‘अहं ब्रह्म’ इति जानीयादिति गुरोरुपदेशः-

— हे सोम्य । त्वत्कृतप्रश्नद्वयमध्ये ‘एकस्मिन्वृक्षे द्वौ पक्षिणौ स्तः; तयोरेको भोक्ता, अपरो निरीहः; अतो जीवब्रह्मैक्यं न घटते;’ इति हि प्रथमः प्रश्नः ।

ND presented the citchaturvidya prakriya based on the 5th chapter of the pancadasi. 4 consciousnesses were introduced. All transactions in the vyavaharik plane happen at RM, RC level only in the case of both jivatma and Paramatma. OC is neither karta nor bhokta. Q raised earlier: Ref: Page 94, topic 170, 171 and 175. The student said, brahma satyam, jaganmithya part is very clear to me. My main difficulty is with respect to jivo brahmaiva naa paraha. Now the teacher reminds of these 2 questions and gives the answer also. Oh dear one, pleasing one, you had asked 2 questions “Mundaka mantra: One bird experiencing the karma phalam, the second one is witnessing, one is bhokta other is abhokta, how can they be identical? Because Jivatma is bhokta, paramatma is abhokta therefore jivatma paramatma aikyam is not possible” . We are not talking of paramatma at all in mundaka mantra, they are only two portions of the same jivatma, kootasthaha (enclosed OC) which is asanghaha, aparaha which is RC. Don’t take tham as jivatma paramatma. Upanisad talks of the difference between the 2 birds micro OC and micro RC. There is no macro at all. Corresponding Akasa: kootasthaha: ghataakasaha RC: jalakasa (Mahakasa and meghakasa---Macro level).

तत्रैवं समाधानमुक्तम् — ‘एकवृक्षस्थपक्षिणोर्मध्ये एकः कूटस्थोऽपरो बुद्धौ प्रतिफलितचिदाभास इत्येवं ग्राह्यम्, न तु जीवपरमात्मानाविति ग्राह्यमिति; एतयोर्घटाकाशस्य आकाशच्छायायाश्च भेदः’ इति चोक्तम्।

Dwasuparna mantram cannot be quoted for dvaitam at all.

त्वत्कृतद्वितीयप्रश्नरीत्या न जीवः कर्मोपासनयोः कर्ता, नापीश्वरस्तत्फलदाता । किन्तु तौ चिदाभासावेव । जीवगताभासांशः कर्मोपासनादिकरोति, ईश्वरगताभासांशः फलं ददाति । जीवेश्वरानुगतचैतन्यांशस्तु घटाकाशमहाकाशवद्भेदशून्यः । इत्थं जीवब्रह्मणोरैक्यं सिद्ध्यति। अतः ‘अहंब्रह्मास्मि’ इत्येव त्वं विजानीयाः ।

Jiva is the upasaka, Iswara is upaasya. In upaasana khanda, this is propagated. In karma khanda also, same. If we say jivaeswara aikyam, entire karma and upasana khanda become futile. Veda will be validated only if the jiva iswara beda exist. ND answered, karma and upasana kanda consider the RC part of jiva and Iswara. From the standpoint of the 2nd question, the entire jiva is not karta, entire Iswara also not tatphala data. Micro RC is the doer, macro RC is the blesser..anugraha karta. Whereas the OC part in both micro and macro part, pot space and total space, there is no difference at all. Where is the difficulty in claiming aham brahmasmi. Don’t think of RC and RM at the time of claiming. May you loudly proclaim “aham brahmasmi”

अत्राहंशब्दार्थः कूटस्थ इति, ब्रह्मशब्दार्थो महाकाशसमतयोक्तलक्ष्यार्थभूतशुद्धचैतन्यमिति चावेहि । अहमिति ब्रह्मेति च शब्दयोर्वाच्यार्थयोरैक्यासम्भवेऽपि लक्ष्यार्थयोस्तत्सिद्ध्यत्येव । हे सोम्य । यावत् ‘अहं ब्रह्मास्मि’ इत्यपरोक्षसाक्षात्कारस्तव दृढतरो न जायते, तावद्दुःखदैन्य भयादिकं त्वां न जहाति । स्वस्वरूपाद्भिन्नतया परमात्मनो ज्ञानमेव ते भयहेतुर्भवति । “उदरमन्तरं कुरुते, अथ तस्य भयं भवति” (तै. ब्र. ७) इत्यादिश्रुतेः । तस्मात् ‘अहं ब्रह्मास्मि’ इत्येव त्वं विजानीयाः ।

In the context of claiming by a receptive student, the meaning of the word Aham in his mind refers to the OC component only, brahma shabdaha refers to the all pervading indivisible consciousness. Pot space does not really make a division. The implied meaning of the word Brahman is shuddha chaitanyam, equated to mahakasa the all pervading consciousness. Vachyārtha Popular meaning of jiva and Iswara is RM plus RC. Omniscience attribute of Iswara refers to RC part only. Next one: You have pointed out that jiveshwara bheda is also valid and abheda is also valid. Why can't I choose bheda only after all we are living in vyavahaarika world? As long as you are in bheda darasanam, samsara will never go away. In triangular format, Jiva is victim, world victimizer, God is savior. Karma is the most powerful. Oh dear student, as long as you don't come to soham bhaavana clearly, so long you will have physical pain, misery and fear etc. They will not leave you. Seeing jiva iswara bhedaha is alone the cause of fear. In Tai upa and bhaashyam, it is said, the smallest difference will cause bhayam. Even a person who has studied the Vedas thoroughly, even that person will have fear, as long as he uses veda to establish bheda. Will the dvaita darsanam go away after I gain knowledge? It does not go away, Vedanta does not negate the experience, but negates the Vedanta experience based conclusion. If the experience continues, won't problems continue? Our body, back pain, potholes etc . Then whats the difference? Stars are there in the sky always, but during night we experience these stars very clearly. The stars are there in the day also. They are as though not there in the light of sun. In the paaramarthika knowledge, the other problems are as though absent. Dvaita samsara mithyatva nischayaha. This is jivan muktaaha.

Class 141

21st February 2015

हे सोम्य । यावत् ‘अहं ब्रह्मास्मि’ इत्यपरोक्षसाक्षात्कारस्तव दृढतरो न जायते, तावद्दुःखदैन्य भयादिकं त्वां न जहाति । स्वस्वरूपाद्भिन्नतया परमात्मनो ज्ञानमेव ते भयहेतुर्भवति । “उदरमन्तरं कुरुते, अथ तस्य भयं भवति” (तै. ब्र. ७) इत्यादिश्रुतेः । तस्मात् ‘अहं ब्रह्मास्मि’ इत्येव त्वं विजानीयाः ।

In this portion, the acharya clarified the question raised by the student. Q: Brahmasatyam jaganmithya part is clear, only 3rd component jeevobrahmaivanaaparaha is not clear. The teacher started the citchaturvidya prakriya based on the 6th chapter of pancadasi. Jivatma also has oc, rc and RM. Paramatma also 3. In all vyavahaarika portion, we only refer to RM and RC of Jivatma and Paramatma... They can never be identical. Dasoham bhavana alone is appropriate from this angle. Vedanta aim is not to reject this. Aim of upanisad is to raise the student from empirical level to the paaramaarthika level. OC is the consciousness enclosed in sareeratrayam. Enclosed consciousness and OC are the same only. You cannot say enclosed consciousness is part of all pervading consciousness like ghatakaasha and meghakasa total space. Ghatakaasa is seemingly a part of total space. Similarly enclosed consciousness is seemingly part of total consciousness. Therefore at OC level, you have to take away the adjectives Jiva and parama. Chap 13...neyam chaturtham anyante sa atma... Without this knowledge you are in the prison called mahasamsara. HAFD. Hey Somya, don't create jivatma paramatma bheda. This is the teaching of upanisad. Student is now going to raise another question.

(आ. १८९-१९८) 'अहं ब्रह्म' इति ज्ञानं कस्येति विचारः —

(१८९) तत्त्वदृष्टिप्रश्नः — हे स्वामिन् । 'अहं ब्रह्म' इति ज्ञानं कस्य जायते । कृपयैतन्मे वक्तुमर्हसीति । प्रश्नस्यायमभिप्रायः — 'अहं ब्रह्म' इति ज्ञानं किं कूटस्थस्य जायते, उत चिदाभासविशिष्टबुद्धेः । यदि कूटस्थस्येत्युच्यते तदा विकारी स्यात्कूटस्थः । यदि चिदाभासविशिष्टबुद्धेरित्युच्यते तर्हि तस्योत्पद्यमानं 'अहं ब्रह्म' इति ज्ञानं भ्रमरूपं स्यात् । 'कूटस्थो ब्रह्म चेत्युभयमेकमेव, आभासस्तु कल्पितत्वाद्ब्रह्मणो भिन्नः' इति प्रागभिहितं भवता । तस्मात् ब्रह्मणोऽन्यस्य चिदाभासस्य ब्रह्मत्वेन ज्ञानं भ्रमरूपमेव स्यात्; यथा सर्पाद्विलक्षणायां रज्ज्वां सर्पज्ञानं जायमानं भ्रान्तिरूपमेव, तद्वत् । एवं च चिदाभाससहितबुद्धेरजायमानं 'अहं ब्रह्म' इति ज्ञानं न यथार्थानुभवरूपं भवेत्, किन्तु भ्रमरूपमेव स्यात् ।

Now the student accepts the possibility of aham brahmasmi jnanam. This knowledge has to arise in the jivatma. Tell me which part of the jivatma gains aham brahmasmi knowledge, oc or rc rm part. Either way we will have a problem.

Heading,, this knowledge aham brahman, which raises when listening to the gurus shastram words. Prama (knowledge) arises in the form of vritti jnanam. Where does this arise? That is being enquired. Tatvadrushti asks, hey swamin. Kasya does not mean does it arise for jivatma or paramatma but which portion of jivatma? Please tell me for my understanding. Kindly tell me. While asking this question, another idea is conveyed. The moment the question comes in the mind, you should not ask, but try to find out the answer within what you have learnt. Use your intellectual ability. Suppose you say rm plus rc is listening to the shastram, mind plus chidabhasa, rc is gaining

this knowledge, rc plus rm is apoornam. Brahman is poornam, therefore, it will be incorrect for rc, rm to claim I'm limitless. Bramanjnanam. Therefore, we can say oc can claim aham brahmasmi. Student says oc can never claim aham brahmasmi vrutti jnanam because thought can arise only in mind. Oc is akarta, abhokta. Therefore, oc cannot claim.

Does it take place in kootastha or chidabhasa vishishta buddhe rc, rm medium? If you say oc gains knowledge, its not possible. Because it is nirvikaram, it cannot undergo modification gaining knowledge. No doubt buddhi can entertain this vrutti, but that vrutti jnanam will be erroneous or brams, because RC can never claim "I am all pervading". We can accept kootstha and brahman as equals, their oneness we have no problem. We cannot say oc and rc can be equal. Rc can never be identical with all pervading oc. Was taught in cit chaturvidya prakriya. When finite buddhi and chidabhasa claim I am all pervading, it is an error. You cannot mistake the false snake as a rope. Taking rope as a snake also is a mistake. When anyone claims so, it cannot be right knowledge. False knowledge cannot give liberation.

‘अहं ब्रह्म’ इति ज्ञानस्य भ्रमत्वाङ्गीकारे न तेन ज्ञानेन मिथ्याभूतं जगन्निवर्तेत ।
यथार्थज्ञानादेव हि मिथ्याभ्रमनिवृत्तिर्दृष्टा; रज्जुतत्त्वज्ञानेन मिथ्यासर्पनिवृत्तिवत् ।
तस्मादाभासविशिष्टबुद्धेः ‘अहं ब्रह्म’ इति ज्ञानं जायते इत्येतद्वचनमनुपपन्नमेवेति ।

This is what is said by dvaitins and vishishtadvaitin. Gita... Quote.. Whoever claims I am Iswara are all asuras. Very useful for dvaitins. Iswaraham bhogi.. Krishna himself says only asuras will claim i am iswara. By thus scarilagius or simple knowledge, the dvaita samsara will never goaway by false knowledge. Through right knowledge alone, false perception can go away only by right knowledge. Jnanam is tarkashastra is just cognition or perception. yathartha jnanam. Just as false knowledge goes by the right knowledge of the rope. Therefore, if you claim the knowledge arises in mind plus chidabhasa, then such a stAtement will be inappropriate.

Now teacher is going to answer based on 7th chapter of pancadasi. To analyse the locus of knowledge. 6th chap 293 verses 7.. 298 verses. 6 clarifies aikyam.

(आ. १९०-१९६) प्रागुक्तप्रश्नस्योत्तरम् —

(आ. १९०-१९१) आभासस्य सप्तावस्थाः —

(१९०) ‘अहं ब्रह्म’ इति ज्ञानमाभासस्यैव — हे सोम्य, शृण्विदानीं मयोच्यमानाश्चिदाभासस्य सप्तावस्थाः । आस्ववस्थासु मध्ये न काप्यवस्था चेतनस्य कूटस्थस्य सम्भवति । ‘अहं ब्रह्म’ इति ज्ञानमप्यासु सप्तावस्थासु मध्ये पञ्चम्यामवस्थायामन्तर्गतम् ।

Answer to the objection with regard to the locus of knowledge. Based on pancadasi, vidyaranya discusses the entire spiritual journey of a seeker is analysed. The journey is divided into 7 stages. 7 stages are going to be discussed here. First answer is there are 7 stages in spiritual journey. These 7 stages belong only to the rm, rc portion, not to the OC. Because to have various conditions, change is

required and oc is nirvikaraha. (Water,vapour, ice etc) . Whenever we say RC chidabhasa, you must add rm also.

Heading: Among 7 states, one stage is knowledge. Vrutti is a stage that rises later. Of these 7 stages jnanam comes under 5th stage. Therefore, let me discuss all the seven avasthas.

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Topic 190

(१९०) 'अहं ब्रह्म' इति ज्ञानमाभासस्यैव — हे सोम्य, शृण्विदानीं मयोच्यमानाश्चिदाभासस्य सप्तावस्थाः । आस्ववस्थासु मध्ये न काप्यवस्था चेतनस्य कूटस्थस्य सम्भवति । 'अहं ब्रह्म' इति ज्ञानमप्यासु सप्तावस्थासु मध्ये पञ्चम्यामवस्थायामन्तर्गतम् ।

From standpoint of RM, RC, aikyam is not possible, only from OC aikyam is possible. Kootastha at micro or vyashti level, Brahman at samashti level is OC. In topic 189, who gains the knowledge aham brahmasmi. Students problem is both RC and OC cannot claim aham brahmasmi, RC is mithya, Brahman is satyam, therefore aikyam is not possible, suppose he says OC claims aham brahmasmi because OC cannot do anything, it is akartha abhokta. Therefore, it cannot claim. Therefore Q is who claims aham brahmasmi. So answer is going to be based on 7th chapter of Pancadasi sapta avastha prakriya. Knowledge is gained by chidabhaasa only. When RC claims, there are some questions arising, acharya says I will handle these. Entire spiritual journey of Jiva belongs to RC only. Entire journey is 7 stages. Jnanam is stage 5. If we have to understand the mechanism of the 5th stage we have to understand the first 4 stages. Very beautiful portion. Credit goes to Vidyaranya.

M: Oh pleasing one!!! Now may you listen to seven stages belonging to the chidabhaasa. Of these 7, no one stage belongs to OC the kootasthaha. Amongst the stages, jnanam comes as 5th stage.

Topic 191

(१९१) तासामवस्थानां नामानि — अज्ञानमावृत्तिः सम्यग्विक्षेपश्च परोक्षधीः । अपरोक्षमतिः शोकहतिस्तृप्तिर्निर्ङ्कुशा ॥ प. द. ७.३३ ॥ इति ।

(१) अज्ञानम्, (२) आवरणम्, (३) भ्रान्तिः (विक्षेपः), (४) परोक्षज्ञानम्, (५) अपरोक्षज्ञानम्, (६) शोकनाशः (अनर्थनिवृत्तिः), (७) अतिहर्षः (निरतिशयानन्दप्राप्तिः), इति ।

The names of the 7 avasthas. Pancadasi chapter 7 - 33rd verse. (298 verses in total). Vidyaranya takes examples for each stage. Tenth man story. In this shloka 2 mistakes are there. Instead of samyak, it must be tatvat. (original pancadasi). Instead of shoka hati:, it must be shoka mokshaha. Freedom from sorrow. First 3 are samsara, 4th and 5th transition or corridor, 6th and 7th moksha.

Acharya is going to elaborate all 7 stages.

(१९२) अज्ञानावरणयोः स्वरूपम् — हे सोम्य, 'अहं ब्रह्म न जाने' इति व्यवहारे कारणम् अज्ञानम् । 'ब्रह्म नास्ति, न भाति' इति व्यवहारकारणं तु आवरणम् । आवरणेन द्विविधो व्यवहारो भवति, यतोऽज्ञानस्य शक्तिद्वयं वर्तते । तत्रैका शक्तिरसत्त्वापादिका, अन्या अभानापादिका । उभयोरपि शक्त्योः आवरणम् इति साधारणं नाम । 'वस्तु नास्ति' इति प्रतीतिहेतुभूता शक्तिः असत्त्वापादिका इति, 'वस्तु न भाति' इति प्रतीतिहेतुभूता शक्तिः अभानापादिका इति चोच्यते । इत्थं 'ब्रह्म नास्ति' इति व्यवहारकारणमज्ञानस्यासत्त्वापादिका शक्तिरेव । 'ब्रह्म न भाति' इति व्यवहारकारणमज्ञानस्याभानापादिका शक्तिरेव । अनयोः शक्त्योः साधारणाभिधा आवरणमिति ।

The nature of agnyaanam and aavaranam. Oh pleasing one, if somebody asks you if you know Brahman, you say I do not know Brahman. This mental condition that makes you say this, this avastha is called agnyaanam. Agnyaanam is centred on me. If we say Brahman is not there or brahman, I do not experience. With regard to Brahman, Brahman is not there (before reading Vedanta), this negating existence of Brahman, next negating experience of Brahman. Existence experience negation statement. The verbal statement is not called aavaranam, but the mental condition that expresses in the form of experience existence negation is aavaranam. Avaranam is centred around Brahman. Even though avaranam is one, it causes 2 types of verbal vyavahara. Negation of existence and negation of experience. (tatva nishedam (existence), bhaana nishedam(experience)). Aavarana shakti itself is of 2 types as given above. Asatva abhaasika... negation of existence, abhaanapaadika... negation of experience. First he analyses for any object then he explains for Brahman.

Nirgunam Brahman is non existent for dvatam and vishishtadvaitam philosophers. They also have prasthanatrayam. Vishishtadvaitin do not accept nirgunam Brahman only naarayan, saguna Vishnu.

In Tai up, satyam...brahma, they will equate Brahman with narayana. No existence or experience of nirgunam Brahman.

We have covered 2 stages agnyaanam and aavaranam.

(१९३) भ्रान्तिस्वरूपम् — कूटस्थे भासमानजन्मादिसंसारो वेदे भ्रान्तिः इत्युच्यते । अयमेव संसारः शोकशब्देनाप्युच्यते । “तत्र को मोहः कः शोक एकत्वमनुपश्यतः” (ई. ७) “तरति

शोकमात्मवित्” (छा. ७.१.३) “भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे” (मु. २.८) “मत्त परतरं नान्यत् किञ्चिदस्ति धनञ्जय” (भ. गी. ७.७) “न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः” (भ. गी. ५.१४) “अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः” (भ. गी. ५.१५) वासुदेवः सर्वमिति स महात्मा सुदुर्लभः” (भ. ७.१९) इत्यादिश्रुतिस्मृतिभिः संसारस्यात्मैकत्वज्ञानमात्रनिवर्त्यत्वबोधिकाभिर्भ्रममात्रत्वं बोधितम् ।

The third stage is the consequence of the aavaranam. Vikshepa shakti takes over, it projects the mithya prapance.(anirvacaneeya mitya dvaiti prapanca drushti). Branti Swaroopam: Jananam, maranam, all experiences at vyashti called janma and at samashti level called shrushti are all branti. Mithya or adhyasaha. All other systems of philosophy raise a big question. Where is this word Mithya coming from, Veda never says mithya or adhyasa. All these are your interpretation. Brahmasutra begins with adhyasa bhashyam. Sankaracharya starts here. Ramanujacharya negates adhyasa first. Where is it said? Veda does not directly says this but indirectly says this. Shrutarthapatti pramanam. Inderect message given by veda. Veda says Samsara will go by jnanam. If jnanam can eliminate something, that something has to be mithya. Our famous example rope snake example. Entire swapna prapanca goes away by the jnanam of the waker. Knowledge eliminates samsara is clearly stated. What can be eliminated by knowledge can neither be sat or asat, existent or non existent but seemingly existent. This mithya branti is samsara.

First one: anupashyantaha, means my dear knowledge. For a person who has this knowledge, no shoka or moha. Therefore, it is like rope snake or dream. Aaत्मैकत्वज्ञानमात्रनिवर्त्यत्वबोधिकाभिः. These shruti statements reveal the negatability of the world by mere knowledge. Several arguments are given. Jnana maatra nivrutyatvam, veda quotes. Veda is accepted by all philosophers. Several quotes: Knower of this crosses all sorrows. Next quotation. Mundaka: tasmin drushte, by mere knowledge of Brahman, the knots of the heart goes away. These are shruti pramaanam. Next Gita quotations.

“मत्त परतरं नान्यत् किञ्चिदस्ति धनञ्जय” (भ. गी. ७.७) “न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः” (भ. गी. ५.१४) “अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः” (भ. गी. ५.१५) वासुदेवः सर्वमिति स महात्मा सुदुर्लभः” (भ. ७.१९) इत्यादिश्रुतिस्मृतिभिः संसारस्यात्मैकत्वज्ञानमात्रनिवर्त्यत्वबोधिकाभिर्भ्रममात्रत्वं बोधितम् ।

7th march 2015

The student has raised a question. Who exactly gains the atma jnanam? This question arises because of the 3 portions of the Jivatma, RM, RC chidabhasa and OC.

Pancadasi chapter 7 is referred...description of the spiritual journey of the Jiva.

OC does not go through any experience or samsara. Samsara belongs to the empirical chidabhasa (vyavaharika plane only). Here ND is dealing with agnyaanam, aavaranam and braanti. Agnyaanam: Mindset expressing in the form of I don't know. Either verbal or mental. That mindset is the agnyaanam (not the expression). The condition for the expression "I don't know" is agnyaanam. Aavaranam refers to the object of the event. When I say I don't know that particular object. The object which is covered is aavaranam or concealment. Expresses in 2 forms: non-existence of the object and non-experience of the object. Not experience comes before non existence. Aavaranam brings about negation. Brahma naasti and nabhaati. 3rd one : bhraanti: vikshepaha or shokaha: because of ignorance, whatever is projected. Entire world, dream etc. The confidence is shastra pramaanam. Shaastram says by jnanam the world is negated. Therefore, world has to be projected by ignorance only. Dream is a projection because of the ignorance of the waker. When I wake up, the knowledge of the waker causes negation of dream world. Shaastram says, by merely knowing the advaita atma, dvaita samsara is negated.

Gita 7.7: Hey Arjuna, other than Me, there is no second thing at all. Gita 5.14 :For the Atma, there is no kartrutvam, no objects, no instruments, no actions chapter 5:15 : because of aavaranam, all the jivas are deluded. Chapter 7:17 : Everything is vasudevaha (Brahman not vasudeva putra). There is no world other than Brahman. All these reveal that world is negated by jnanam.

Advaitin says clearly upanisad says through jnanam is negated by samsara which is born out of ignorance. Vishishtadvaitin does not accept. Jnanam and veda are used in 2 meanings. Jnanam – means knowing and upasana also. Advaitin takes veda meaning as upasana. So they say you will get vaikuntam through upasana. Therefore they say world is not mithya. Upasana comes under a type of karma only (the advaitin says), as a karma phalam the person will go to vaikunta. If moksha is reaching a place, then that phalam will be finite. We say, its not upasana but a dream.

Fourth and fifth stages

Topic 194

(१९४) परोक्षापरोक्षज्ञानस्वरूपम् — 'ब्रह्म नास्ति' इत्यसत्त्वापादकावरणांशं 'अस्ति ब्रह्म' इति वेदान्तवाक्यजन्यपरोक्षज्ञानं नाशयति । 'ब्रह्म सत्यज्ञानानन्तस्वरूपं भवति' इति ज्ञानं परोक्षज्ञानम् इत्युच्यते ।

इदञ्च परोक्षज्ञानं 'नास्ति ब्रह्म' इति प्रतीतिविरोधि, न त्वन्यस्य कस्यचिदपि विरोधि। 'अहं ब्रह्म' इति दृढतरनिर्विचिकित्सापरोक्षज्ञानन्तु सकलस्याविद्यातत्कार्यस्य विरोधि । अत एवेदम् अपरोक्षज्ञानम् (१) 'अहं ब्रह्म न वेद' इत्यज्ञानम्, (२) ब्रह्म नास्ति न भाति' चेत्यावरणद्वयम्, (३) 'नाहं ब्रह्म किन्तु पुण्यपापादिकर्ता तत्फलानां सुखदुःखानां भोक्ता च जीवः' इति भ्रान्तिः, चेत्येतावन्तमविद्यासमूहं नाशयति ।

Paroksha jnanam is 4th stage: Knowledge "this is Brahman". All those vedantic people that talk about definition of Brahman, agrahyam, agocaram etc, all these are avantara vakyam. Brahman exists.

Paroksha jnanam will remove aavaranam no 1. (existence negating aavaranam). There is no brahman experience. Second aavaranam cannot be negated by this. I have the knowledge of Brahman, but don't know when I will get Brahman experience. Aparoksha jnanam- generated by maha vaakyam. You don't have to experience Brahman, as the ever experienced I the consciousness happens to be Brahman. You need not get Brahman anubhava as it is experienced as the self-evident awareness principle. Aparoksha jnanam is 5th stage.

M: Vedanta avaantara vakyam: "brahman satyam jnana ananta roopam bhavati" Such a knowledge is paroksha jnanam. This is Brahman. It does not destroy anything else (other than existence negating aavaranam)

I am Brahman is aparoksha jnanam. Every experience has a thought and consciousness associated with it. The consciousness is constant as "I am aware". You do not need any special time, space, condition to experience this. If Mahavakyam is assimilated in the class, no student will wait for Brahman experience. Acharya does not say what generates aparoksha jnanam. Briha upa 1.4.10. Aparoksha jnanam destroys 4 things, agnyanam, aavaranam no 1, 2 and bhranti or delusion also. Most powerful jnanam. Entire avidya, phase 1,2 and 3 are eliminated. Therefore, this aparoksha jnanam destroys the following things: 1) I don't know Brahman 2) the two fold avarana existence and experience based aavaranam 3) aham na brahman but a miserable jiva, I've done so many punya and papa, now I'm going through prarabhdha. All these 3 stages are destroyed by aparoksha jnanam, the 5th stage.

14th March 2015

‘अहं ब्रह्म’ इति दृढतरनिर्विचिकित्सापरोक्षज्ञानन्तु सकलस्याविद्यातत्कार्यस्य विरोधि । अत एवेदम् अपरोक्षज्ञानम् (१) ‘अहं ब्रह्म न वेद’ इत्यज्ञानम्, (२) ब्रह्म नास्ति न भाति’ चेत्यावरणद्वयम्, (३) ‘नाहं ब्रह्म किन्तु पुण्यपापादिकर्ता तत्फलानां सुखदुःखानां भोक्ता च जीवः’ इति भ्रान्तिः, चेत्येतावन्तमविद्यासमूहं नाशयति ।

The student has asked a question regarding the locus of the aparoksha jnanam. Teacher gave answer that chidabhasa alone gains knowledge. 7 stages of the Jiva's journey are being described. Agnyaanam, 2 fold aabaranam, vikshepaha, then paroksha jnanam. 5th is aparoksha jnanam. First 2 stages have to be eliminated. Paroksha jnanam is generated by the avaantara vaakyam of the upanisad, aparoksha jnanam is generated by the mahavaakyam. Aparoksha jnanam can eliminate all the problems; agnyaanam, vishepaha etc. It removes self-ignorance totally, 2 fold concealment that Brahman is non existent and non experienced. I will say Brahman is ever existent and ever experienced as "I am". Pratibodha vidhitam.

Topic 195

(१९५) भ्रान्तिनाशस्वरूपम् — ‘मयि जननमरणादिभावविकारो नास्ति, मयि सुखदुःखादिकं लेशतोऽपि नास्ति, संसारधर्मगन्धोऽपि मयि नास्ति, किन्त्वहं जन्मादिविकारशून्यकूटस्थ

एवास्मि' इत्येवमात्मनि सर्वानर्थानां निषेध एव भ्रान्तिनाशस्वरूपम् इत्यवधेयम् । अत्र च कूटस्थे जन्मनिषेधात्सर्वानर्था अपि निषिद्धा एव भवन्ति, जन्मानन्तरभावित्वादितरानर्थव्रातानाम् । आत्मनि जन्मनिषेधात् षडपि भावविकारा निषिद्धा भवन्ति । अयमेव भ्रान्तिनाशः शोकनाशशब्देनाप्युच्यते ।

The third stage in the spiritual journey we referred as vikshepaha, can be referred as bhraantihi or shokaha or grief or samsara. Samsara is wiped out of the mind. During mental shateering, I take stock of myself, am I successful or a failure (jiva bhava), for a jnani, this bhava is not prominent, jnani bhava is prominent. For vyavaharam, the jnani behaves normally like other jivas. I am beyond the 6 modifications of birth, death modifications etc. In me, sukham dukham etc are not there (even wee bit). Even smell of samsara is not there. I am the kootastha at all times. Whenever the samsara thought arises, instantaneously it must be wiped. Vaasanakshayaha: negate samsara vaasana. Par of nidhidhyaasanam. May you know this important message. Once you negate janma, all consequent problems are negated. Don't say I don't want future janam, instead say I never have janma in all 3 periods of time. Shoka naashaha. Topic 195 is 6th stage of the spiritual journey called bhranti or shoka naashaha.

Topic 196

(१९६) अतिहर्षस्वरूपवर्णनम् — हे शिष्य । 'अहं अद्वितीयब्रह्मैवास्मि' इत्येवं निर्विचिकित्सं स्वात्मस्वरूपसाक्षात्काररूपं ज्ञानं यदा तव जायते तदा तव निरतिशयानन्दानुभवो भवत्येव । अयमेव महार्हः इत्युच्यते ।

Happiness:stage 7 (stage 6 is peace). Two fold sukha prapthihi. Brahmananda is not an object of experience. It is gained in terms of claiming I'm Brahman. Pratibimba ananda is also a benefit which is experienced. I'm the non dual Brahman, this is the doubtless (nirvichikitsam... Katopanisad) aparoksha jnanam, knowledge in the form of claiming where subject object division vanishes. This knowledge rises by listening to mahavakyam. There is the highest joy in the form of bimbananda and patibimbananda. Experiential joy will be directly proportional to the intensity of teaching. One person if thirsty whole day and then drinking the water is different. That's why sastra says you must experience serious samsara, only then desire for moksha becomes a high priority. That jnani enjoys experiential pleasure as well as bimbananda. In pancadasi, a shloka is there saying I got every thing, sastram, guru etc, I got all of them and got jnanam too.

प्रदर्शिताः सप्तावस्थाश्चिदाभासस्यैव । 'अहं ब्रह्म' इति ज्ञानं पञ्चम्यामवस्थायामन्तर्गतं भवति।

Aside note: Before coming to the student's question, he completes the aside topic. These 7 stages are for the chidabhasa or RC only. OC is not impacted by these. Aparoksha jnanam is the 5th stage amongst the 7 stages. Now acharya is going to take up the objection.

Now footnote. 10th man story.

दशमपुरुषाख्यायिकायां दशम आत्मानं विहायेतरान् नवैव पुरुषान् गणयन् स्वस्य दशमत्वं न जानातीति यत् तदेव अज्ञानम् । ‘दशमो नास्ति न भाति’ इत्येतद् आवरणम् । ‘दशमो ममार’ इति कल्पयित्वा रोदनं शोकः । अयमेव भ्रान्तिः, विक्षेपः इति च कथ्यते । ‘दशमो न मृतः, जीवति सः’ इत्याप्तोक्त्या दशमसत्त्ववेदनं परोक्षज्ञानम् । ‘त्वमेव दशमोऽसि’ इति साक्षादुपदिष्टः सन् पुनरपि गणनसमये स्वात्मानं दशमत्वेन गणयित्वा आत्मानं दशमत्वेन जानातीति यत् तदेव अपरोक्षज्ञानम् । ईदृशादपरोक्षज्ञानाद्रोदननिवृत्तिरेव भ्रान्तिनाशः । स्वस्यैव दशमत्वज्ञानात् जायमानसन्तोषः अतिहर्षः । आस्ववस्थासु ‘अज्ञानम्, आवरणम्, विक्षेपः’ इतीमास्तिस्रोऽवस्था बन्धकारणानि भवन्ति । अवशिष्टास्त्ववस्थाश्चतस्रोऽपि मोक्षसाधनानि भवन्ति ।

The 10th man does not know he is the 10th man. Ignorance of the 10th man status is called agnyaanam. Therefore, this man says there is no tenth man. He does not exist. I don’t experience him. Second stage: Dashamaha naasti na bhaati. Third stage: we crossed the river as 10 people, now tenth man is not there, he has drowned in the river. He is wailing. This grief is bhranti or vikshepaha. Then somebody says, the tenth man is there. Paroksha jnanam. He has not drowned in the river. This is stage 4. Guru brings everybody and counts the other 9. When he asks where is the 10th one? Guru says tat tvam asi. In Naishkarmyasiddhi also, Sureswaracharya says this. After counting 9, he closes his eyes and says I’m the tenth one(stage 5). The crying ends, stage 6. He has got the tenth man and there is a joy experienced. This is 7th stage. Of these 7 stages, first 3 stages are called samsara (bandakaaranaani), later 4 stages are called moksha (moksha saadhanaani).

Vicarasagaram 21st march 2015

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Last para

तस्माद्ब्रह्मणो विभिन्नस्याभासस्य ‘अहं ब्रह्म’इति स्वस्य ब्रह्माभिन्नत्वज्ञानं मिथ्यैव स्यात् । सर्पाद्विलक्षणायां रज्ज्वांसर्प इति ज्ञानं यथा मिथ्या, तद्वत् । मिथ्या नाम भ्रान्तिः । वेदान्तप्रमाणजन्यमिदं ब्रह्मज्ञानं भ्रान्तिरूपमिति वदितुं न युज्यते ।

Tatvadrushti had asked a question related to the locus of aham brahmasmi jnanam. The teacher explained the 7th stage. Aham brahmasmi the paroksha jnanam is the 5th stage. Thereafter, he pointed out that all 7 stages belong to chidabhasa only. Cit or OC does not o through any stage as it is nirvikaharaha. Mind plus chidabhasa is the locus of aham brahmasmi jnanam.

Now student's question, if you remain in chidabhasa you will have problems. Already mentioned in 189.

Topic 197

(१९७) 'अहं ब्रह्म' इत्याभासस्य जायमानं ज्ञानं मिथ्या स्यादित्याक्षेपस्याशयोद्धाटनम् — गूढाभिसन्धिः शिष्यः स्वाभिसन्धिमुद्धाटयति । हे स्वामिन् सद्गुरो । कूटस्थो ब्रह्माभिन्नः, आभासो ब्रह्मणो भिन्नइति च प्रागुपदिष्टम् । तत्र ब्रह्मणो विभिन्नस्याभासस्य 'अहं ब्रह्म' इति ब्रह्माभिन्नत्वज्ञानं नैव घटेत । 'ममाधिष्ठानभूतकूटस्थो ब्रह्म' इति ज्ञानं यद्याभासस्यजायेत, तद्यथार्थज्ञानं भवेत्, न तु 'अहं ब्रह्म' इति ज्ञानम् । 'अहम्' इतिशब्दः स्वकीयं निजं स्वरूपमवगमयति । आभासस्य निजं स्वरूपं तु मिथ्यैव । अत एवायं ब्रह्मणो भिन्नः । तस्माद्ब्रह्मणो विभिन्नस्याभासस्य 'अहं ब्रह्म'इति स्वस्य ब्रह्माभिन्नत्वज्ञानं मिथ्यैव स्यात् । सर्पाद्विलक्षणायां रज्ज्वांसर्प इति ज्ञानं यथा मिथ्या, तद्वत् । मिथ्या नाम भ्रान्तिः । वेदान्तप्रमाणजन्यमिदं ब्रह्मज्ञानं भ्रान्तिरूपमिति वदितुं न युज्यते ।

the knowledge is forming in the mind as thought. Both chidabhasa and mind are mithya, I refers to mithya the knowere as it is a mixture of chidabhasa and mind, how can mithya I claim aham brahmasmi (satyam brahman). Student can say, if this has to be true, we have to say behind me there is adhishtanam and that adhishtanam is brahman. M: If student says aham brahman, this knowledge can be wrong because he is equating mithya with satyam. (189th topic). You've said OC is identified brahman, oc enclosed. RC is different from OC as RC is mithya. When the aabhaasa is claiming I am, the mithya RC, how can it claim I am identical with the all pervading consciousness. At max, it can say my OC is adhistaanam and that can be equated to brahman. When you say God is in me, its ok. But God is me is not acceptable. The word me refers to chidabhasa. The knowing nature belongs to RC only. It is like equating rope and snake. Rope is satyam, snake is mithya. How can a false knowledge be generated by Vedanta? There is some problem somewhere. What is the meaning of Aham? We have to see. Answer is going to come.

Topic 198

(१९८) अहंशब्दस्य द्वावर्थौ; तत्र कूटस्थस्य ब्रह्मणा मुख्यसामानाधिकरण्यम्, चिदाभासस्य बाधायां सामानाधिकरण्यं च —

The teacher is going to justify the answer. Is Aham chidabhasa or chit? Both can be justified. 2 technical words are going to be explained..mukhyasamaanaadhikaranyam and baadhaayaamsaamaanaadhikaranyam. We saw in chapter 3 of naishkarmyasiddhi, 3 levels of saamaanaadhikaranyam.

In a particular sentence when words has different meanings, even though meanings are different if they mean one and same object, then it is saamanyaadhikaranyam...one converging object, one object revealing words. Ideal example: prapanca parijaataya... Gita dhyana shloka. I am offering namaskaram to 5 words should mean 5 deities, but it is to one Krishna. Each word has different meaning. Ultimately one object. These 5 words have saamanyaadhikaranyam..converging nature. Foot note has this.

Next message is all mahavakyams are of this nature. Jivatma and paramatma are 2 separate words, they are not 2 separate objects. It is of one advaita chaitanyam. Ekatma.

This saamanadhikaranyam is of 2 types. (in one sutra, 4 types are mentioned in Brahma sutra). Here Aikya saamanaadhikaranyam..oneness revealing S. Second is correction S. knockout meaning...bhaadaka S. Example given: ayam sarpaha.. when a person has mistaken the rope as a snake. It is of this type knock out. It cannot be aikya samaanidhakaranam, because they can't be one.

ND says in Aham brahmasmi mahavakyam, if meaning of aham is taken as chit, aikyasaamanadhikaranam is taken, between chidakasa and mahakasa aikya saamanadhikaranam. If a junior student, refers to aham the chidabhasa, RC of the empirical world, it is bhaadakasaamaanaadhikaranam. The I knocking saamaadhikaranam is bhaadaka type. In both these cases, the left portion is I the OC.

In aikya S, jivabhaava can be eliminated. Sankaracharya has used AikyaS.

M: With respect to kootastha, AikyaS and chidabhaasa BhaadakaS is referred.

Therefore, hey student, the knowledge takes place only in the mind, it is not in kootastha. But when a person uses the word I am the knower, I refers to chidabhasa, but OC is never away from the knower RC. Knower and non knower are both included together in I. similarly tavam refers to both knower and non-knower component. Intention determines the type of saamaanadhikaranyam.

28th March 2015

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topic 198

(१९८) अहंशब्दस्य द्वावर्थौ; तत्र कूटस्थस्य ब्रह्मणा मुख्यसामानाधिकरण्यम्, चिदाभासस्य बाध्यायां सामानाधिकरण्यं च —

हे सोम्य । ‘अहं ब्रह्म’ इति ज्ञानं बुद्धिसहिताभासस्यैव जायते, न तु कूटस्थस्य । तथापि स आभासः कूटस्थं स्वस्वरूपं चैकीकृत्य स्वात्मतया ‘अहं’ इति जानाति । तथा च कूटस्थसहितचिदाभासः ‘अहम्’ इति शब्देन गृह्यत इति, स एव अहंशब्दस्यार्थः ।

We have entered into some hair splitting discussions. The analysis of the sentence is taking place. Before this, I’m giving few notes.

We are analyzing the mahavakyam. This is slightly different from other mahavakya vicara we’ve been doing all the time, right from tatva bodha, viveka choodamani, vedantasara, pancadashi. I’ve never noted and mentioned before. Earlier, in tat tvam asi, tat refers to Iswara, tvam refers to jiva and both are sagunaha. We say that aikyam between these 2 are not possible because of diagonally opposite attributes, alpagnyaha etc. Both sides of mahavakya are saguna. Bhagatyaga lakshna used to remove guna on both sides. Then attributeless consciousness are equated. Both sides of equation is saguna before we did the bhagatyaga lakshna. This is most popular one. Even in naishkarmyasiddhi also, this is used chap 3 verse 76,77.

Here we have to make a difference. In aham brahmasmi in VS, brahman does not refer to saguna iswara. Therefore in Vedanta, whether word should refer to brahman or iswara, 2 approaches are there. Both are ok. We just need to explain.

Here we are taking one side as saguna, aham is knower jiva, brahman is nirgunam. Between these 2 is the saamanadhikaranam aikyam or bhaada. And here aikyam and bhaada are both possible. In naishkarmyasiddhi chap2 verse 29, bhaada saamaanadhikaranam is used. One side jiva sagunam jiva and other side nirgunam brahman. Vaakyam tat vyapanena tat. Here ND wants to talk about the type of saamaanaadhikaranam. By taking the appropriate meaning of aham chidabhaasa or cit, ND will use bhada or aikyam to explain. Vaachyavrutti of Sankara...both are taken as saguna. Here its unique, we are doing one side saguna other side nirguna.

Note 2: In Vedanta class, the jiva is a knower, the I includes RM, RC and OC, mixed one is I. the knower status we recently analysed in kshetragnya bhashyam in gita bhashyam. OC- should it have knower status. Vedanta says its ok, you can give to RM RC part-knower status and OC-left out since it does not participate in knowing. (approach 1- ND takes this approach here). Even though OC is non knower, when a person says I’m the knower, OC is included here although it is a non participant, however OC being adhishtaanam, it has to be included in the word I (like the screen in a movie). I

can refer to knower RC or non knower OC. Knower component-RC- bhadasaamaanadhikaranyam. When I refers to non konwr OC integrally present there it is aikya saamaanaadhikaranyam. This is ND's approach. Advaitavedanta grantha gives several approaches.

In kshetragnya bhashyam other approach. Knower status can be given to OC also. When you say knower, only when all 3 are mixed together, knower can come into existence. Without mind, knower is not possible. Without RC also not possible. Without OC can RC and RM be the knower. RM and RC cannot exist, the isness comes from OC. We should say blessed by OC alone, the other 2 can become the knower. Therefore, knowerhood is a status distributed amongst the 3. RC and RM are knower along with OC after undergoing a change.. Along with RM, RC PC becomes a knower without undergoing a change. Saakshi refers to the non changing knower status of OC along with RC and RM. OC is also given knower status. This is very common in upanisads. In briha upa, this is done several times. Chapter 3 antaryami and akshara braahmanam. Drashta, shrota... in swayamjyoti braahmanam....Atma OC is called vignyaata the knower. Just to stress the importance of OC this is done, because you should not assume RM and RC can do things on its own (dvaitam). When OC is given knower status, its known as saakshi. In RC case, we say pramata. Without other 2 the third cannot be taken. In Gita also, knower status is given to OC. Chapter 13..upadrashtaanu manta ca.

In this body, OC exists. Paramatma purushaha..upadrashta, anumantha, bhokta. Krshina says OC is bhokta. First time if you read the shloka, we should get angry with Krishna. The idea that Krishna wants to convey that RM and RC can enjoy bhokta status only when OC is also there. Kalpita bhoktrutvam of OC. Kalpita jnatrutvam can also be given.

OC can be given knower status, need not be given knower status, both are ok is second message.

Here ND wants to say, OC is non-knower (in kshetragnya bhashyam we gave knower status). Word I includes both knower RC and non knower OC, therefore I can be taken as chidabhasa (bhada)or kootastha (aikya). Sureshwaracharya speaks of only bhaada in Naishkarmya.

M: OC is not a knower here. Even though oc is non knower, when the student uses the word I , he uses chidabhasa only, but non knower I kootastham is also included. Therefore, aham is a mixture of knower and non knower. Chidabhasa and kootastha. Therefore, I can refer to any of these.

तत्र 'अहम्' इति शब्देन प्रतीयमान-कूटस्थस्य सर्वदा ब्रह्मणा सदाभेदः सिद्ध एव; यथा घटाकाशमहाकाशयोरभेदः सर्वदा सिद्धस्तद्वत् । अनेनैव हेतुना कूटस्थस्य ब्रह्मणा सह मुख्यसामानाधिकरण्यं वेदान्तशास्त्रेष्वभिधीयते । यस्य वस्तुनो येन वस्तुना सहसदाभेदसम्बन्धोऽस्ति तस्य वस्तुनस्तेन वस्तुना सह मुख्यसामानाधिकरण्यमुच्यते । यथा घटाकाशस्य महाकाशेन सह मुख्यसामानाधिकरण्यं भवति । इत्थं कूटस्थब्रह्मणोः सदाभेदस्य सत्त्वात् कूटस्थस्य ब्रह्मणा सहमुख्यसामानाधिकरण्यं भवति । तस्मादहमिति शब्दबोध्यस्य कूटस्थस्य ब्रह्मणा सह सदाभेद एवास्ते ।

The word aham is a mixture. Brahman refers to paaramaarthika satyam, shudha chaitanyam. You can refer to any meaning for I, the chidabhasa knower, aham brahmasmi refers to falsification of chidabhasa. Bhaadasaamaanadhikaranyam. When you say entire world is brahman, naamaroopa prapanca, bhaadasaamaanadhikaranyam. If you refer to cit or saakshi component, it is aikya saamaanaadhikaranyam. (he uses mukhya for aikya) ND will explain both in detail.

4th april 2015

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यस्य वस्तुनो येन वस्तुना सहसदाभेदसम्बन्धोऽस्ति तस्य वस्तुनस्तेन वस्तुना सह मुख्यसामानाधिकरण्यमुच्यते । यथा घटाकाशस्य महाकाशेन सह मुख्यसामानाधिकरण्यं भवति । इत्थं कूटस्थब्रह्मणोः सदाभेदस्य सत्त्वात् कूटस्थस्य ब्रह्मणा सहमुख्यसामानाधिकरण्यं भवति । तस्मादहमिति शब्दबोध्यस्य कूटस्थस्य ब्रह्मणा सह सदाभेद एवास्ते ।

Here ND is analyzing 2 topics. One we completed is locus of aham brahmasmi vrutti jnanam...mind plus chidabhasa. Kootastha chaitanyam cannot entertain a vrutti. Therefore, locus is mind plus chidabhasa. Next topic is when a student claims aham brahmasmi, what should the saamanaadhikaranam is possible? ND says baada and aikya are both possible depending on the intended meaning of the word I. The word I is a composite entity. OC, RC. You cannot separate them and say I. similarly OC by itself cannot do anything. If I refer to OC component, between OC and brahman, it is aikya or mukhya saamaanaadhikaranyam. In the next para, ND will say I is the RC component.

M: when the relationship between two things are total oneness, then it is mukhya saamaanaadhikaranyam. Then we have abeda sambhandaha. The relationship is one of non-difference meaning no relationship. Relationship between the two words is mukhya saamaanaadhikaranyam. (only word sambhanda). Example: ghatakasa and mahakasa..there is total identity. You cannot say pot space is part of total space. Gaudapada carefully negated this part in mandukya karika. What is wrong? If you say part, then you are countering “space is always indivisible akhandaha”. Mukya and aikya are same. Here something is applied for aham brahmasmi, kootastha and brahman. If you exclude the chidabhasa and mind intellectually from I, claim the OC part kootastha through bhagatyaga lakshanaya. Enclosed OC and brahman have permanent nondifference. Tasmāt...therefore, a student can say without a reservation, mayeva sakalam jaatam..... Now RC and brahman.

Next topic...Naishkarmyasiddhi this is touched in 2 places. This is baada saamaanaadhikaranyam.

‘अहम्’ इति शब्देन प्रतिभासमानचिदाभासस्य तु ब्रह्मणा सह स्वस्वरूपबाधपूर्वकमेवाभेदः सिद्ध्यति । तस्मात् वेदान्तशास्त्रेष्वभासस्य ब्रह्मणासह बाधायां सामानाधिकरण्यमेवोच्यते । यस्य हि वस्तुनः स्वरूपनाशपूर्वकं येन वस्तुना सहाभेदो जायते, तस्य वस्तुनस्तेन वस्तुना सहबाधायां सामानाधिकरण्यम् उच्यते । यथा मुखप्रतिबिम्बस्य स्वरूपबाधपूर्वकं मुखरूपबिम्बेनाभेदस्य दृष्टत्वात्प्रतिबिम्बो मुखमेव नान्यत्, अतः प्रतिबिम्बस्यबिम्बेन सह बाधायामेव सामानाधिकरण्यं भवति; यथा वा स्थाणौ पुरुषभ्रमानन्तरं विचारात् स्थाणुत्वेन ज्ञाने सति ‘पुरुषः स्थाणुरेव’ इति पुरुषस्यस्थाणुना सह बाधायामेव सामानाधिकरण्यं जायते; तथाभासस्यापिबाधानन्तरमेव ब्रह्मणा सहाभेदः सम्भवति ।

Instead of referring to OC, the student can refer to RC and then if you compare RC to brahman, they are not identical. No mithya vastu existing separate from satyam. Aham iti...by using the word I, not only is the OC there, but RC is also shining, 2 fold consciousness is evident in the word I, the RC will lose its swaroopam (independent existence). For chidabhasa, the saamaanadhikaranam is bhaada only. When one entity loses its independent existence which I have wrongly attributed, therefore it is non different from the other entity, like pot is like clay, therefore baadaayam saamanaadhikaranam. Pot becomes non separate from clay. Losing its existence, it becomes non different from the other entity. Two examples: first one original and reflected face, I think they are 2 entities but they are non separable. Therefore baada saamaanaadhikaranam, reflected face loses its identity. It is only seemingly different. 2nd: in the stump of a tree, a person sees a human being, somebody corrects saying it is none other than a stump. They cannot be the same. The human being

loses its independent existence. This is baada type. Like these two examples, the student can say I don't have an independent existence (bhaktas like this) without you. No world separate from me. The choice is yours to go with aikya or baada.

तस्मात् 'अहम्' इति शब्दबोद्ध्याभासो ब्रह्मैव, न ततोऽन्यः । आभासस्य ब्रह्मणा सहेदृशो बाधायाम् सामानाधिकरण्यं सम्भवति । हे सोम्य । इत्थमेव 'अहम्' इति शब्दगम्यस्य कूटस्थस्य ब्रह्मणा सहमुख्याभेदः, आभासस्य तु बाधायामभेदः इति जानीहि ।

conclusion: when bhakta uses the word I, chidabhasa part. This is baadaayam saamaanaadhikaranam concluded.

Oh student, tatvadrushtihi, between kootastha and brahman mukhyabhedaha (oneness) exists, between chidabhasa and brahman (non-different). Between satyam there is oneness, between satyam and mithya, there is non-difference.

You cannot relax while studying vicarasagaram unlike 10th chapter of gita. Vibooti yoga.

Topic 199 to 218

(आ. १९९-२१८) कूटस्थाभासयोः 'अहंवृत्तौ' भानं किंक्रमेणोत् क्रमं विनेति विचारः —

whenever we use the word I, we experience cit and chidabhasa, rc and oc. In kena bhasyam we discussed. Pure RC cannot be experienced in I am, because pure RC does not exist independently. Can you say you left your reflection in the mirror. Can we experience pure OC in self-awareness? Never possible. In the wall, OC is there or not? OC is there, but in the wall it is present in the form of existence principle. RC is possible only in the mind. Wall does not have self-awareness. Pure OC can never have self-awareness. Only when RC comes into existence, thought I am will come. Therefore, whenever we say I am, in the aham vrutti always there is a mixture of OC and RC. Nirvikalpaka Samadhi wont help you experience pure brahman. With thoughts gone, mind gone, rc gone. Only pure oc is there. Nobody can experience pure OC in nirvikalpaka Samadhi, you will lose self-awareness because there is no RC. To gain knowledge, you have to retain RC. Never meditate in class. Keep oc, rc, mind and then gain knowledge, not by eliminating rc, but excluding rc in understanding. Topic: self-awareness is always a mixture of RC and OC. Which order RC first or OC?? Sequentially or simultaneously? In self-awareness, how do rc and oc appear in I thought? Answer: simultaneously..when person dies, sookshma and karana sareeram go away and hence no self-awareness.

(१९९) प्रश्नः — हे स्वामिन्, अहंवृत्तौ साक्षिचिदाभासयोः प्रतिभानं भवतीति भवतोक्तम् । तत्र किं तयोर्युगपत्प्रतीतिर्जायते, उत कालभेदेनेति मे संशयः । तन्मे भवान् विस्पष्टं बोधयतु ।

The acharya has answered both questions raised by the student. What is the locus of aham brahmasmi knowledge? (mind) And what is the saamaanaadhikaranyam used? (both aikya and baada). After this, the acharya proceeds further to talk of type of agnyanaam and brahma jnanam. Epistemology of knowledge is going to be discussed. We have not discussed this at all before. Heading: Aham vruti..I thought or self-awareness (I am), what I am aware of is continuously changing. The avasthaas etc. In this I thought is chidabhasa there or cit there or both? Answer: both are there. Wall is not self aware because chidabhasa is not there. Do they come sequentially or are they there all the time? They are there always. Cit or kootastha (consciousness enclosed in the body) and chidabhasa. Question: Oh Lord, saakshi (instead of kootastha used) and chidabhasa are shining , you said, do they shine simultaneously or do they happen sequentially. May you clearly teach me regarding the status of them.

(आ. २००-२१८) पूर्वप्रश्नस्योत्तरम् —

(२००) अहंवृत्तौ साक्षिचिदाभासयोर्युगपद्भानम् — हे सोम्य, विस्पष्टं सारतरमुत्तरमुच्यते, शृणु सावधानमनाः । एतच्छ्रवणजन्यज्ञानसूर्यप्रकाशोदयमात्रेण गाढाज्ञानरूपतमो निःशेषं विनश्यति । हे शिष्य, साक्ष्याभासावुभावप्यहंवृत्तौ युगपदेव प्रतीयेते । वेदान्तप्रकरणेषु सर्वत्र ‘आभासः’ इति शब्देनान्तःकरणसहितचिदाभास एव ग्राह्यः । अन्तःकरणसहितचिदाभासः साक्षिणो विषयतया भाति । साक्षी तु स्वयंप्रकाशतया भाति । चिदाभाससहितान्तःकरणवृत्त्या न साक्षी विषयीक्रियते ।

Hey somya, I am going to give you the answer very clearly and comprehensively. May you listen with 100 percent concentration. If you listen carefully, when the jnanam in the form of surya rises in your mind which is full of nocturnal darkness, darkness in the form of thick ignorance perishes. Both saakshi and chidabhasa shine in the I thought. RC and RM always... throughout in the vedantic parlance, whenever we talk of RC, its always along with RM, may you note. Whenever I say I the knower, subject is never a single entity, its always mixture of OC, RC, RM. Within the knower we

make a subject object division, cognitive division. For understanding, OC is called knower, from this stand point mind and chidabhasa are called known. Mind has got borrowed consciousness. To show this, mind is referred as known and oc is knower. Oc is called druk, mind drushyam. In the composite knower, two components RM, RC are presented as drushyam or object of knowledge. Whereas OC the saakshi is druk or kshetragnyaa knower, because it has got its own consciousness. OC is called ultimate knower. Through a thought in the mind along with chidabhasa can objectify external world but thought plus chidabhasa cannot reveal the oc. Saakshi cannot be objectified. Mind can be objectified as saakshi lends consciousness to mind.

घटादिबाह्यपदार्थज्ञानोत्पत्तिक्रमस्त्वेवम् — इन्द्रियाणां घटादिविषयैःसह संयोगदशायामिन्द्रियद्वारा बहिर्निर्गतान्तःकरणं घटादिविषयसमानाकारतांप्राप्नोति । यथायसा मृदा वा निर्मितमूषायां निषिक्तद्रुतताम्रादिर्मूषासमानाकारतां भजते; एवमन्तःकरणवृत्तिरपि घटादिसमानाकारतां भजते । इयञ्चवृत्तिश्चैतन्याभाससहितैव जायते, नाभासं विनोदेति । वृत्तिरन्तःकरणस्य परिणामः । अन्तःकरणपरिणामस्य वृत्तिः इति सञ्ज्ञा । अन्तःकरणं हि सत्त्वगुणकार्यत्वात् स्वच्छम् । अतस्तत्र चैतन्याभासो जायते । तथैव वृत्तेरपि स्वच्छान्तःकरणकार्यत्वात् तत्रापि चैतन्याभासोजायते । उत्पद्यमाना सा वृत्तिः साभासान्तःकरणादेवोत्पद्यते । अतोऽपि कारणात् वृत्तिराभासविशिष्टैवोदेति ।

How does any knowledge take place? Vruti vyapti and phalavyapti we saw earlier.

Because of knower all knowing process takes place. Knower comprises of OC, RC, RM. Only if we understand this, we can understand difference between brahma jnanam and vishayajnanam. Rise of knowledge of various external objects like pot etc is in the following manner. The mind has to contact the external object and only through the 5 sense organs. Mind does not physically go out. Like the torch light's light rays. Every thought is like a beam or ray. The thought also is associated with RC. This will meet the object as directed by the sense organ. When the sense organ and sense object gets into alignment, through the sense organ, mind in the form of thought goes out. Vrutti envelops the object and gets the shape of the vrutti. When a person wants to make a vigraham in metal, first they make a mould, then the metal is molten, this molten metal does not have any shape but takes on vighraha aakara once poured. When the thought goes out of the mind and contacts the object it becomes vishayaakaaraha. In this thought, there is chidaabhaasa also. Along with thought arising, chidabhasa arises. Always they are together only. To educate us about vrutti, Vedanta says chidabhasa sahita all the time. Vruttihi, any modification the takes place in the mind. Even change in state of the mind. Each avastha is called a vrutti. Antahkaranam is also jadama, wall is also jadama why does mind form a reflection? Mind is predominantly of satva guna type and hence reflect through. In thought also RC is there, when thought is hanging out also. Vrutti has got chidabhasa due two reasons. 1) because thought is fine 2) thought is born out of the mind mixed with RC, therefore thought has RC.

अन्तःकरणं हि सत्त्वगुणकार्यत्वात् स्वच्छम् । अतस्तत्र चैतन्याभासो जायते । तथैव वृत्तेरपि स्वच्छान्तःकरणकार्यत्वात् तत्रापि चैतन्याभासोजायते । उत्पद्यमाना सा वृत्तिः साभासान्तःकरणादेवोत्पद्यते । अतोऽपि कारणात् वृत्तिराभासविशिष्टैवोदेति ।

The acharya answered the 2 questions raised by the student regarding the locus of aham brahmasmi vritti jnanam. Acharya now wants to talk about the process of knowledge taking place. As a part of that, he pointed out that the knower is a mixture of oc, rc and rm. No member on its own can become the knower. Even though this mixture alone is called knower, in vedantic parlance a convention is followed, OC is called the changeless knower from the stand point of mind. Mind becomes known due to the permanent presence of chidabhasa. Chidabhasa is because of OC. Therefore OC is termed knower and mind is called known. When OC is referred to as knower, from stand point of mind, its called saakshi. It lends chidabhasa all the time. This was a significant information. Now he is proceeding with the methodology of knowledge. Doorway is the sense organ through which mind contacts the world. Point 1: Thought is generated ..vishayakara vritti. Point 2: mind always has chidabhasa in it. Although mind is matter only but it is subtle, a product of samashti satva guna, a fine matter unlike a table. Therefore, mind becomes sensient. Vritti born out of mind is satvik only...A thought is also fine matter, it can become sensient due to chidabhasa. At the time of knowledge, mind with chidabhasa remains in the body, thought with chidabhasa extends like a beam of light.

Last para: along with RC, thought is there. Vritti vyapti and phalavyapti (202 in next page). Acharya feels he has to introduce a technical topic now.

Topic 201

(actual continuity 200 then 202)

Naishkarmyasiddhi...moolavidhya located in atma or anatma..that's going to be summarized(advanced Vedanta)

(२०१) चैतन्यमेवाज्ञानस्याश्रयो विषयश्च — घटादिविषयस्तमोगुणकार्यत्वात्स्वरूपतो जडः । तस्मादज्ञानं तत्कार्यमावरणं च जडे घटादिविषयेऽस्तीत्याहुः केचन । तदिदमापातरमणीयम् । विचारदृष्ट्या तु चैतन्येवाज्ञानतत्प्रयुक्तावरणे स्तः, न तु घटादौ विषये । अज्ञानं चैतन्यमेवाश्रित्यतदेव विषयीकरोतीति वेदान्तसिद्धान्तः ।

Jnanam involves 2 factors always. Take chinese knowledge. Who has chinese knowledge? Locus : knowledge requires the knower the pramata or aashrayaha: second factor is prameyam the object of knowledge. Any prama requires both these factors. For the jnanam, pramata is locus or aashraya, prameyam is object or vishayaha. Vedanta extends this to agnyaanam also. When I say Rama has chinese knowledge and Krishna has no chinese knowledge. Krishna becomes locus of chinese language ignorance (agnyaayasa aashraya) . Ignorance also requires knowledge (agnyaayasa vishayaha). (chinese language)

Bottom line, just as jnanam requires aashraya and vishayaha, agnyaanam also requires both. From the standpoint of Vedanta, entire creation is a projection of ignorance. Only when you say entire world is projection of ignorance, only then you can say world is mithya. Jagat mithya agnyaana kaaryatvaat. This fundamental ignorance moola avidhya or maya (chapter 3 naishkarmyasiddhi) or the great sleep.(Mandukya kaarika...maha sushupti). 2 factors: aashrayaha and vishayaha... What is the aashraya of moolavidhya and vishaya? Normally aashraya and vishaya are different. I don't know the presiden. Ashraya is I, president is vishaya. In the case of moolavidhya, aashraya and vishaya are the same; chaitanyam. Before anything came (creation), only chaitanyam adviteeyam was there. Whenever we talk about agnyaanam, the locus of agnyaanam has to be a sensient being only. (locus of knowledge has to be sensient). When you say I am ignorant, its not in the body or mind but chaitanyam enclosed in the body, saakshi or kootastham (toola or moolavidhya).

What is agnyaanasya vishya? When I'm ignorant of chair, the object of ignorance is chair. Therefore, vishyaha is acetanam chair. Vedanta says really speaking the vishaya is not the chair, but it is the chaitanyam enclosed in the chair.

Heading: chaitanyam or consciousness is aashrayaha or locus of the agnyaanam (here moolavidhya). Objects like pot, because they are the product of maya or pancabhoota are intrinsically inert, therefore, both ignorance as well as the aavaranam, some people wrongly say, both these belong to the object pot. Vedanta does not agree with this. This statement is only superficially fine and acceptable (ignorance is concealing the pot). Really speaking, on deeper enquiry, ignorance must be located in chaitanyam only therefore concealment also must be of chaitanyam only... agnyaanam covers pot enclosed consciousness..moolavidhya or thoolavidhya... In the case of moolavidhya, remaining located in the all pervading consciousness, it conceals that chaitanyam. What it conceals is vishayaha. When you say location it is pramata or aashrayaha. A great acharya has declared this .famous one. Sankshepa saareerakam (saareerakam means brahmasutra) A concise brahmasutram..2000 odd shlokas.. 4 chapters. Saadhanaadhyaya, phaladhyaya... sureshvaracharya's disciple sarvajnatma muni.A very great scholar. (earlier also quoted) chapter 1, 319th verse. Almost Sankaracharya's time 8th century AD or 5th century bc.

आश्रयत्वविषयत्वभागिनी निर्विभागचित्तिरेव केवला । पूर्वसिद्धतमसो हि पश्चिमो नाश्रयो
भवति नापि गोचरः ॥ (सं. शा. १.३१९) इति वृद्धोक्तेः ।

Here vrudha refers to sarvajnatma munihi (few people say he is Sankara's direct disciple). Before creation there was only one undivided consciousness. For projecting the world mere chaitanyam is not enough, a second factor or moolavidya was needed. Moolavidhya's location is in chaitanyam. Has the status of being the locus of moolavidhya. It is also the vishayaha object of ignorance also. Therefore we call it self-ignorance. Who am I? enquirer and enquired are the same. Moolavidhya which was there before the origination of the world, latter world to be created, later mind to be created cannot be the locus of the earlier ignorance nor can it be vishayaha. Father cannot sit on the lap of the child at his wedding. Chaitanyam is locus and object of moolavidhya..one or two more notes would be given. There was a previous discussion, in page 107 topic 191, 192. There he said something and now he is saying something. Acharya himself raises the objection and resolves it.

14th june 2015

In these portions, ND is discussing the profound topic of nature of ignorance. We are talking of moolavidya or self-ignorance often equated to Maya also. This is the cause of the entire creation. Even before the mind originated, moolavidhya was there as the cause of the creation. Where did it exist? What is the locus of ignorance? Second topic: not only we talk of ignorance being present somewhere and some place (aashrayaha), but also of what (vishayaha)? I'm ignorant of chinese language, when I say, I'm the aashraya or locus, chinese is vishayaha. In advanced vedanta, they come to the topic of moolavidyaha and ask the same questions. ND is elaborating the answer. Answer is very easy. Moolavidhya existed even before the creation arrived. Other than moolavidhya, there was only one thing, chaitanyam, atma or brahman. Chaitanyam eva agnyaayasya aashrayaha and vishayaha. Self-ignorance means ignorance of myself for myself. Vedanta siddhantaha. He quotes a shloka... aashrayasya... one undivided consciousness alone is locus and object of ignorance. The future mind cannot be the locus of the present moolavidhya obtained before creation. A profound corollary, this moolavidhya alone is the material cause for the entire creation. Entire matter or material world is condensed version of ignorance. Ignorance disappears on enquiry for this reason. World will also disappear. When you analyse darkness with light, darkness will disappear. ND is taking a diversion, introduced before vacation.

ND had concluded that chaitanyam is the aashraya of agnyaanam. If you analyse previous portion and current portion, you will find a contradiction. Page 107..seven stages. Topic 191.. shloka from pancadasi.. Jiva going through 7 stages, agnyaanam, aavrutihi, vishepaha, paroksha jnanan, aparoksha jnanam, shoka naashaha, trupthi. Chidabhaasa plus mind was defined as Jiva. Kootastha was OC. Agnyaanam, he said belongs to mind plus chidabhaasa called ahamkaara. Current one- agnyaanam belongs to kootastha. Which one is correct? Bimba chaitanyam or pratibimba chaitanyam.

Before, in 191, during 7 stages of ahamkara,

प्राक् सप्तावस्थानिरूपणप्रसङ्गे अज्ञानाश्रयोऽन्तःकरणविशिष्टचिदाभास इत्युक्तम् । स चाज्ञानस्याभिमानी आश्रयः । 'अहमज्ञः' इत्यभिमानोऽन्तःकरणसहिताभासस्य जायते इति यावत् । तस्मादाभासोऽज्ञानाश्रय इत्युच्यते । मुख्याश्रयस्तु चैतन्यमेव , नाभाससहितान्तःकरणम्; आभाससहितान्तःकरणस्याज्ञानकार्यत्वात् । यद्यस्य कार्यं न तत्तस्याश्रयो भवेत् । तस्मादज्ञानस्य केवलचैतन्यमेवाधिष्ठानरूपाश्रयः।

Locus of ignorance, was chidabhasa along with antahkaranam, ahamkara. One is the answer from empirical stand point, then there is a real and appropriate answer. Cit being aashraya is real and ultimate answer. Because ahamkara is a product of agnyaanam. Even before the ahamkaara arose, moola vidya was there. Therefore, only kootastha chaitanyam is the answer. After creation, we have ahamkara, kootastha chaitanyam and agnyaanam. Self-ignorance is claimed by ahankara only. During sushupti, when ahamkara is resolved, there is no complaint that I am samsari. Saadhanas are done by ahamkara alone. We therefore, figuratively say ignorance belongs to ahamkara. Agnyaanam has two fold aashraya. One claims other is real ashrayaha.

Footnote: like the money in the safe, locker box or bank and the owner.

That ahamkara mentioned there is the support in the form of the claimer. Abhimaana is by antahkarana...original support is kootastha chaitanyam. Logic: because ahankara comes after pralayam or creation. This topic is very unique subtle topics.

Agnyaanasya vishayaha.

Vishayashcha... sambhavataha: before 202

विषयश्च तस्य चैतन्यमेव । स्वरूपतिरस्कार एवाज्ञानविषयत्वमित्युच्यते । एतदज्ञानकृत्यमावरणं जडवस्तुनि न युज्यते । जडवस्तुनः स्वरूपतएवावृतत्वात्तत्राज्ञानकृत्यावरणस्य प्रयोजनाभावात् । तथाचाज्ञानं स्वाश्रयचैतन्यमेवविषयीकरोति । यथा गृहान्तःस्थं तमः स्वाश्रयभूतं गृहमेवावृणोति तद्वत् । तस्माद्घटादौ जडेऽज्ञानावरणे न सम्भवतः ।

What is the object of ignorance? The object of ignorance is that whose existence is covered by ignorance. When I say, I am ignorant of that picture behind, then I'm not aware of its existence. Ignorance conceals the existence of that thing. Anything that's concealed by ignorance is the object of ignorance. ND says, this concealment of existence by ignorance can happen only for conscious entity whose existence is self-revealed. Agnyaanam need not cover the existence of inert entity. Inert entities never reveal the existence by themselves. Naturally, itself their existence is covered since they are not revealed. During waking state, we are aware of existence of ourselves and the

world. During sleep, agnyaanam covers our existence. We don't need a second agnyaanam to cover the world's existence. Chetana padartha alone is agnyaanasya vishaya.

20th June 2015

Page 113

विषयश्च तस्य चैतन्यमेव । स्वरूपतिरस्कार एवाज्ञानविषयत्वमित्युच्यते ।
एतदज्ञानकृत्यमावरणं जडवस्तुनि न युज्यते । जडवस्तुनः
स्वरूपतएवावृतत्वात्तत्राज्ञानकृत्यावरणस्य प्रयोजनाभावात् । तथाचाज्ञानं
स्वाश्रयचैतन्यमेवविषयीकरोति । यथा गृहान्तःस्थं तमः स्वाश्रयभूतं गृहमेवावृणोति तद्वत्
। तस्माद्घटादौ जडेऽज्ञानावरणे न सम्भवतः ।

In these portions, Nischaladasa is analyzing the locus and object of experience. Rama is ignorant of an object. Rama is locus, vishayaha is the object of ignorance. Here we are discussing an advanced topic like anirvachaneeya khyati. In conventional Vedanta we say rope is adhitaanam for false snake. When it comes to revised Vedanta, we modified rope to rope avachinna chaitanyam as rope was any case mithya. Revised vedanta is for senior students. In revised Vedanta, they say ignorance cannot cover a jada vastu, therefore we should say rope or Himalaya or object avachinna chaitanyam. Inert object is that which does not reveal its existence to itself or to others. Empty chair does not know its empty, it will not call somebody and say I'm empty. Step 1: Since its (insensient object) existence is not self-revealed, we say it is intrinsically concealed. Step 2: Since its existence is intrinsically concealed, we cannot say it is not concealed by something. Sugar is sweet. Milk is sweet because of sugar. But you need not say sugar is sweet because of milk!!! Jada vastu svabhaavataha aavrutam.. therefore it does not require a cover (agnyaanam) to conceal the existence. In the case of jada vastu, agnyaanam does not need to do the job of concealment. Whatever is self-revealed, if the self-revealing entity is concealed any time, that concealment must be due to an external factor. Agnyaanam. Atma is self revealing entity, its brahma swaroopam is concealed, it is because of agnyaanam.

(२०२) बाह्यार्थप्रकाशे वृत्तिचिदाभासयोरुपयोगः — अत्रेदंबोध्यम् — चैतन्याद्विभ्रं
सदसद्विलक्षणमज्ञानं चैतन्यमाश्रित्य वर्तते; तेन च चैतन्यमावृतं भवति । तदेव
घटादिस्वरूपाद्विभिन्नमज्ञानं घटाद्यनाश्रितमपि स्वसदृशं प्रकाशशून्यं जडस्वभावं घटादिरूपं
कार्यजनयति । तस्माद्घटादिवस्तु अन्धवत्सदा आवृतमेव भवति । अयं च
घटादीनामावृतत्वस्वभावोऽज्ञानहेतुकः । तथा हि, तमोगुणप्रधानादज्ञानात्
पञ्चभूतोत्पत्तिद्वारा घटादयो जायन्ते । तमोगुणश्चावरणस्वभावकः । तस्मात् घटादयो
प्रकाशशून्या अन्धीभूता एव वर्तन्ते । एवमन्धतारूपमावरणं घटादावज्ञानकार्यत्वात्

स्वभावतः सिद्धम् । घटाद्यधिष्ठानचैतन्यमाश्रित्य वर्तमानमज्ञानं चैतन्यमावृत्य, स्वभावत एवावृतं घटादिकमप्यावृणोति ।

Based on the discussion, ND wants to analyse the epistemology of jnanam in revised Vedanta format. Vrutti vyapti phalavyapti we already discussed. An introduction now. A very new point. Baahyaartha prakase, In the revelation of an external object, whats the role of vrutti or relevant thought. Role of vrutti vyapti and phalavyapti...The following fundamental principle must be noted. Before the origination of the world, Brahman was there, moola avidhya or agnyaanam (Maya) was there. Tadasat vilakshanam or mithya... seemingly existent category. Agnyaanam being mithya requires an adhishtaanam support which is chaitanyam. This agnyaanam was there before our mind was created. Anirvaachya anaadi roopam...tatvabodha... nirvikalpaka roopa ...kaarana shareeram. In that definition, author has said atma is aashraya and vishayaha. This agnyaanam creates a problem. Chaitanyam is covered by agnyaanam. That original ignorance which is different from all the objects of the world. Ignorance existed before mind and intellect came. Agnyaanam creates a jada prapancha. We say Maya projects the world in Vedanta, as a senior student we say agnyaanam generates the world. Since Agnyaanam is the upaadaana or material cause of the world. Both ignorance and world are jadam. Ignorance is sadasat vilakshanam. It's of the nature of jadam. Therefore, object like pot, like a blind person cannot see others or reveal its own existence. This self concealment of every inert object is intrinsic. To explain this flow of intrinsic self-concealment, the moolavidhya which has 3 gunas, (note 3 gunas of agnyaanam), with its tamo guna playing dominant role, panca bhootas are born, pot etc are created. Tamo guna has covering nature, all the jada prapancha are "blind", they do not know "I am". Note: ND says even though jada prapancha has intrinsic concealment, because of agnyaanam, pot or any jada vastu will get a secondary avaranam due to agnyaanam. Suppose there is dark room and there is an object, object pen is already covered. Even though the pen is naturally covered, suppose you put a cloth on the pen, then you have 2 avaranams, by itself and cloth. If we need to reveal the pen, you have to remove the cloth (incidental avaranam) and then show light and remove the intrinsic avaranam. Similarly, jada prapancha has two avaranam, one intrinsic and other caused by agnyaanam (removed through vrutti vyapti).

27th June 2015

एवमन्धतारूपमावरणं घटादावज्ञानकार्यत्वात् स्वभावतः सिद्धम् ।
घटाद्यधिष्ठानचैतन्यमाश्रित्य वर्तमानमज्ञानं चैतन्यमावृत्य, स्वभावत एवावृतं
घटादिकमप्यावृणोति ।

ND wants to discuss the process of knowledge, especially the process of self-knowledge. First some fundamental principles are being talked about. The different products in nature are jadam because they are born out of moolavidya. The jada padaartha cannot reveal its existence to itself nor can it reveal to others too. A chair cannot say I'm a chair or cannot call others and say I'm a chair. Natural concealment is already there hence another concealment is not required. An additional concealment happens because of agnyaanam. Vrutti or thought that is required to remove the natural concealment or svabhaavika avaranam. Blindness in the form of non-awareness of its own existence. For consciousness, there is no svaabhaavika avaranam, only agnyaanam caused avaranam. Jada padaartha has svaabhaavika (inertness) and agnyaanam based avaranam.

स्वभावत एव संवृतपदार्थस्य पुनः संवरणे प्रयोजनाभावेऽपि, आवारकः पदार्थः स्वप्रयोजनापेक्षां विनैवानावृतपदार्थवदेवानावृतमपि पदार्थं पुनरावृणोत्येव ।

Imagine a dark room, there is a lamp, lamp is self-revealing, all other objects have natural aavaranam. Suppose you want to cover the lamp and the other objects are there. How many cloths you require? Once you cover the lamp, the lamp is covered and does not reveal its existence? Do you need cloth for others now? No, because they are all naturally non-illuminous. Just as cloth has prayojanam with regard to the lamp, with regard to other objects there is no use.

एतच्च सर्वलोकप्रसिद्धम् । तादृशाज्ञानावृतघटादिसंयुक्तान्तःकरणपरिणामरूपायां चिदाभाससहितघटाद्याकारवृत्तौ यो वृत्तिभागः स घटादीनामावरणं निवर्तयति । चिदाभासभागः तु घटादिविषयं प्रकाशयति । इत्थं बाह्यपदार्थप्रकाशविषये वृत्तितत्स्थचिदाभासयोरुभयोरपि विनियोगो भवति ।

The additional covering for these objects is very common. When the eye contacts an inert object, what happens? Nanachidra....Just as from the torch light, as light goes out. Vrutti also goes out. When vrutti comes in contact with the object, ghataha, ghatakaara vrutti envelopes the pot. The vrutti by itself is acetanam. Because vrutti belong to mind born out of pancabhootas born out of moolavidya. Vrutti component eliminates the agnyaanam of the pot (additional aavaranam). It has natural aavaranam in the form of inertness. Vrutti cannot remove the natural aavaranam. In the vrutti, there is chidabhasa, this bright chidabhasa reveals the ghatam (phala vyapti). The advaitic acharyas who came later have worked these out. Sankaracharya has not discussed these. Each one has polished. Between 8th and 21st century, they have taken place. This is not there in any prasthanatraya bhaashyams. Anatahkarana parinama is vruttihi, vrutti that comes in contact with pot, a pot that's is now concealed with agnyaanam. Additional concealment you can eliminate. Natural concealment (inertness) cannot be eliminated. When it envelops, vrutti comes in contact with pot along with chidabhasa the RC, it removes the additional agnyaana aavaranam. Chidabhasa the RC, reveals the ghataha. Chidabhasa is general, it is the vrutti that specifies the object whose ignorance is to be removed (the targetter??). In this manner, with regard to baahyapadaarthaprakasa, both vrutti and chidabhasa in the thought, have specific utility. Aside note: in illumining the thought both agnyaana nivrti and vishaya prakasa take place simultaneously.

(२०३) अत्र दृष्टान्तः --- तमसि मृद्भाण्डेन केनचित् मृण्मयं लोहमयं वा किञ्चिद्वस्तु संवृतमास्ते । तत्र दण्डादिना मृद्भाण्डे आवरणे भग्नेऽपि विना तु दीपादिप्रकाशं तदन्तःस्थं वस्तु न प्रकाशते, अपि तु दीपादिनैव प्रकाशते । तथाज्ञानावृतघटादेर्विषयस्यावरणे वृत्त्या विनाशितेऽपि न घटादिरूपविषयः प्रकाशते । यतो घटादिविषयो जडः, वृत्तिरपि जडा; तस्याः विषयावरणनिवृत्तिमात्रं प्रयोजनम्, न त्वनया विषयप्रकाशो जायेत । तस्मात् घटादिविषयावभासको वृत्तिस्थचिदाभास एव ।

In darkness, a clay pot is there. There is an object in the room made of clay or metal, assume metal object. You've covered the metal object by a clay pot (or bowl). Let us suppose. Suppose I remove the covering bowl with my hand or I break with a stick, stick being non luminous, it has the power to remove the cover, but metal object cannot be seen as it is not self-luminous. Stick has capacity to only remove the aavaranam, it has not got capacity to reveal the object. We need an additional torchlight. Similarly we need the chidabhasa torch. Stick is like vrutti. The clay pot has been brought in to signify a cover that can be removed. This knowledge takes place only in jagrat avastha.

4th July 2015

Page 114 topic 203 last 3 lines

यतो घटादिविषयो जडः, वृत्तिरपि जडा; तस्याः विषयावरणनिवृत्तिमात्रं प्रयोजनम्, न त्वनया विषयप्रकाशो जायेत । तस्मात् घटादिविषयावभासको वृत्तिस्थचिदाभास एव ।

Consolidating what we've seen until now in the 4th chapter. Tatvadrushti pointed out that of the 3 components, 2 are clear to me, brahma satyam and jagnmithya, through anirvacaneeya khyati vicara. Only jivo brahmaiva naa paraha is not clear. Teacher entered into cit chatur vidya prakriya based on chapter 6 of pancadasi. You've to take to the relevant meaning of jivatma (OC in the individual-kootasthaha) and paramatma (OC in the Iswara—macro...brahma). Kootastha brahma aikyam ...no conflict. Next question: this jnanam takes place for whom? The locus is the mixture of all these 3, kootastha-OC, chidabhasa-RC, RM. What type of saamaanidhikaryam is relevant? Badaka or aikya. Both can be employed depending on what you mean by the word I. Chidabhasa or kootastha component. If student uses the word I, kootastha, then it is aikya saamaanaadhikaranyam. To explain this moksha, the acharya went to the 7th chapter of pancadasi and described the 7 stages. 6th stage aham brahmasmi knowledge takes place. Since he pointed out that jnanam will remove agnyaanam, the location had to be discussed...aashrayaha and vishayaha? As an answer, he pointed out that kootastha chaitanyam is adhishtaana aashrayaha. Claiming I am ignorant is done by ahamkara(abhimaani roopa aashrayaha). Agnyaanam can primarily can cover only chetana tatvam, achetana tatvam is not self-revealing. Agnyaanam does conceal the jada padartha secondarily. In a dark room, an object need not be covered by a cloth. Phalam refers to pratibimba chaitanyam.

Topic 203 last para

चक्षुरिन्द्रियगोचरवस्तुप्रत्यक्षज्ञानं पूर्वोक्तक्रमेण जायते ।

श्रोत्रादीन्द्रियगोचरपदार्थप्रत्यक्षज्ञानमपि इत्थमेव जायत इति विज्ञेयम् । वृत्तिविषययो

We said any agnyaana aavaranam is removed and agnyaana aavruta padartha is revealed. How does this vrutti take place? The vrutti is called pramavrutti. Therefore, the knowing candidate pramata, using the relevant pramanam, will have to generate prama vrutti dealing with the prameyam. Take a

laddoo on the table. The pratyaksha jnanam with respect to other sense organs is also the same procedure.

Vruti vishayo ho, ekatvam, d,,,,,

इत्थं श्रोत्रादीन्द्रियविषयाणां प्रत्यक्षक्रमो विज्ञेयः ।

रेकदेशस्थत्वात् घटज्ञानं प्रत्यक्षम् इत्युच्यते ।

अन्तःकरणवृत्तिर्यदा घटादिविषयैः सह सम्बन्धालाभात् बहिर्निर्गमनाभावेना-

न्तरेव घटाकारा भवति, तदा जायमानं घटादिज्ञानं परोक्षज्ञानम् इत्युच्यते ।

Suppose somebody says behind you cat is walking, knowledge has taken place, but vrutti and vishaya are not within the range of sense organs. The vrutti did not go and pervade the cat. It remained with my mind. Vishaya kaara vrutti is generated due to shabda pramaanam. There are 6 pramanams to give paroksha jnanam. In the case of paroksha jnanam, I will say there is a pot or that pot. Aside note: even pratyaksha jnanam when I remember later becomes paroksha jnanam (smriti vriti). Therefore, when I remember later, it will come under paroksha jnanam.

4th July 2015

Page 114 topic 203 last 3 lines

यतो घटादिविषयो जडः, वृत्तिरपि जडा; तस्याःविषयावरणनिवृत्तिमात्रं प्रयोजनम्, न त्वनया विषयप्रकाशो जायेत । तस्मात्घटादिदिविषयावभासको वृत्तिस्थिचिदाभास एव ।

Consolidating what we've seen until now in the 4th chapter. Tatvadrushti pointed out that of the 3 components, 2 are clear to me, brahma satyam and jagnmithya, through anirvacaneeya khyati vicara. Only jivo brahmaiva naa paraha is not clear. Teacher entered into cit chatur vidya prakriya based on chapter 6 of pancadasi. You've to take to the relevant meaning of jivatma (OC in the individual-kootasthaha) and paramatma (OC in the Iswara—macro...brahma). Kootastha brahma aikyam ...no conflict. Next question: this jnanam takes place for whom? The locus is the mixture of all these 3, kootastha-OC, chidabhasa-RC, RM. What type of saamaanidhikaryam is relevant? Badaka or aikya. Both can be employed depending on what you mean by the word I. Chidabhasa or kootastha component. If student uses the word I, kootastha, then it is aikya saamaanaadhikaranyam. To explain this moksha, the acharya went to the 7th chapter of pancadasi and described the 7 stages. 6th stage aham brahmasmi knowledge takes place. Since he pointed out that jnanam will remove agnyaanam, the location had to be discussed...aashrayaha and vishayaha? As an answer, he pointed out that kootastha chaitanyam is adhishtaana aashrayaha. Claiming I am ignorant is done by ahamkara(abhimaani roopa aashrayaha). Agnyaanam can primarily can cover only chetana tatvam, achetana tatvam is not self-revealing. Agnyaanam does conceal the jada padartha secondarily. In a dark room, an object need not be covered by a cloth. Phalam refers to pratibimba chaitanyam.

Topic 203 last para

We said any agnyaana aavaranam is removed and agnyaana aavruta padartha is revealed. How does this vrutti take place? The vrutti is called pramavrutti. Therefore, the knowing candidate pramata, using the relevant pramanam, will have to generate prama vrutti dealing with the prameyam. Take a laddoo on the table. The pratyaksha jnanam with respect to other sense organs is also the same procedure.

Vruti vishayo ho, ekatvam, d,,,,,

चक्षुरिन्द्रियगोचरवस्तुप्रत्यक्षज्ञानं पूर्वोक्तक्रमेण जायते ।
श्रोत्रादीन्द्रियगोचरपदार्थप्रत्यक्षज्ञानमपि इत्थमेव जायत इति विज्ञेयम् । वृत्तिविषययो
रेकदेशस्थत्वात् घटज्ञानं प्रत्यक्षम् इत्युच्यते ।

अन्तःकरणवृत्तिर्यदा घटादिविषयैः सह सम्बन्धालाभात् बहिर्निर्गमनाभावेनान्तरेव घटाकारा
भवति, तदा जायमानं घटादिज्ञानं परोक्षज्ञानम् इत्युच्यते ।

Suppose somebody says behind you cat is walking, knowledge has taken place, but vrutti and vishaya are not within the range of sense organs. The vrutti did not go and pervade the cat. It remained with my mind. Vishaya kaara vrutti is generated due to shabda pramaanam. There are 6 pramanams to give paroksha jnanam. In the case of paroksha jnanam, I will say there is a pot or that pot. Aside note: even pratyaksha jnanam when I remember later becomes paroksha jnanam (smriti vriti). Therefore, when I remember later, it will come under paroksha jnanam. Even though it is paroksha jnanam, it is born out of the samskaaras. Past experience. Vasana and memory are not synonymous in the conscious mind. Vasana produces smriti. Anubhava produces vasana. Whereas paroksha jnanam generated by shabda or anumaana pramaanam are not born out of samskaara but pramaanam.

(आ. २०४-२०९) प्रमाणप्रसङ्गात्प्रत्यक्षानुमानशब्दोपमानार्थापत्त्यनुपलब्धिप्रमाणानि
निरूप्यन्ते —

(२०४) प्रत्यक्षप्रमाणम् — चार्वाकमतस्थाः प्रत्यक्षमेकमेव प्रमाणमित्यङ्गीकुर्वन्ति ।

Because of the context of pramaanaani, means of knowledge, 6 are explained. Pratyaksha, anumaana, shabda, upamaana, arthapathi, anupalabdhhi. All systems of philosophies do not accept all of them. He is listing each philosophy.

Shabda pramaanam is the only pramaanam accepted by the materialistic people. Attractive philosophy, very beautiful and attractive, charvaka. Charunaastika darsanam. In the footnote, materialists are divided into 2. Lokayatika and charvaka.. lokayata accept panca bhoota, body alone is Atma...no sookshma sareeram. Modern science. According to these scientists, even psychology is treated as science. They believe in brain not mind. Second type: these people say pancabhootas are not there, akasa is not a thing, its absence of anything else. Is void. So only 4 bhootas. You should

never teach charvaka to others, you can teach only if you accept shabda pramana. You need to accept pratyaksha and shabda pramana.

11th July 2015

(२०४) प्रत्यक्षप्रमाणम् — चार्वाकमतस्थाः प्रत्यक्षमेकमेव प्रमाणमित्यङ्गीकुर्वन्ति ।

Indriya vrutti and mano vrutti. Eye can perceive even when object is far away. Whereas for organ of taste, it has to be near. Reference Page 39, topic 57..ND analysed how different sense organs functions. Vrutti vyapti and phala vyapti. Prama vrutti or knowledge vrutti are generated in the mind with different pramaanams. ND introduced the 6 pramaanams accepted by advaita sastram. He is enumerating these and briefly describe. Pratyaksha, anumaana, shabda, upamaana, arthapathi, anupalabdhi. For shabdha pramanam, shrotremdriyam needs to be used. One of the 5 sense organs. Can we include shabdha pramaanam (heard through ears) within pratyaksha pramaanam, sensory perception. It appears so superficially. If we include shabda what happens? Its not included because, for hearing the sound of any object, we need only the ear to function. When shabda pramaanam is operating, language is used to communicate. Student should not only have good ears but have the knowledge of language. Shabdha pramanam is additional knowledge we get due to knowledge of language. Imagine a person comes to vicarasaagaram classs, he has good ears. Imagine he does not know any language, however he has pratyaksha pramaanam. He will know Swamiji is making noise. You all have pratyaksha and shabda pramaanam. Telugu lady safety pin example. For shabda pramaanam to function, we need proper pratyaksha pramanam.

Charvaka and lokayata pramaanam accept only pratyaksha pramaanam. Therefore, they are not supposed to write books, because they do not accept shabda pramaanam.

(२०५) अनुमानप्रमाणम् — कणादसुगतमतानुसारिणो द्वितीयमनुमानमपि प्रमाणत्वेनाङ्गीकुर्वन्ति । प्रत्यक्षस्यैकेन प्रमाणत्वाङ्गीकारेतृप्तिमिच्छतो भोजने प्रवृत्तिर्न स्यात्; भाविभोजने तृप्तिनिरूपितहेतुत्वस्य प्रत्यक्षप्रमाणजन्यप्रत्यक्षज्ञानाभावात् । अतः ‘आगामिभोजनं तृप्तिकारणम्, भोजनत्वात्, पूर्वानुभूतभोजनवत्’; इत्यनुमानेन पूर्वभोजनेऽनुभूतं यत्तृप्तिहेतुत्वं तद्भाविभोजनेऽपि ज्ञात्वा तृप्तिकामो भोजने प्रवर्तत इति वाच्यम् । तस्मादनुमानमपि प्रमाणम् । इत्थं कणादसुगतमतानुसारिणः प्रत्यक्षमनुमानंचेति द्वयमपि प्रमाणत्वेनाङ्गीकुर्वन्ति ।

Topic 205

Anumaanam and pratyaksham are accepted by khanaada (founder of Vaishesika philosophy) and sugata (baudha madam). If you don't accept anumaana pramaanam, you can never explain how a hungry person goes after food. How does the seeker of food know that this food can remove the hunger? Because pratyaksha pramaanam cannot reveal this. Therefore, it must be generated by

something different from pratyaksha. Therefore, it must be from anumaaanam. His mother used to give food initially. Then he made an anumaaanam, that food seemed to remove hunger. If you accept only pratyaksha pramaanam, he will never go after food because he would not have had this knowledge. In the food, he is going to eat in the future, how does he know it will remove hunger? Only through anumaaanam. Food will remove my hunger is nishcaya jnanam..like the food that I consumed in the past. Fire and smoke is standard example given. Even animals have these kinds of minimum anumaaanam. Cow goes after grass this way.

(२०६) शब्दप्रमाणम् — साङ्ख्यशास्त्रप्रणेतृकपिलमतानुसारिणस्तुतृतीयं शब्दमपि प्रमाणत्वेनाङ्गीकुर्वन्ति । तथा हि, देशान्तरे कस्यचित्पिता मृतः । आसः कश्चित् वृत्तान्तं तत्पुत्रायाचख्यौ । आसवाक्यात् पुत्रः पितृमरणं निश्चिनोति । तच्च न स्यात् प्रत्यक्षानुमानात्मकप्रमाणद्वयमात्राङ्गीकारे; देशान्तरोत्पन्नपितृमरणज्ञानस्य प्रत्यक्षानुमानाभ्यामसम्भवात् । तस्मात् कपिलमतानुसारिणः प्रत्यक्षानुमानशब्दात्मकं त्रयमपि प्रमाणत्वेनाङ्गीकुर्वन्ति ।

Saankhya philosopher (Kapilacharya) says we must include shabda pramaanam. Use of language. Bhagawata kapila (believes in Vedanta) is different from this kapila (saankhya). An example: the father of someone who is far away has died, son is here and does not know of this incident, son gets the knowledge through somebody coming and reporting. (sootaka aashaucha prakaranam... birth or death theetu) . Religious pollution. This jnanam would not have come through pratyaksha and anumaaana alone.

(२०७) उपमानप्रमाणम् — न्यायशास्त्रप्रणेतृगौतममतानुसारिणश्चतुर्थमुपमानमपि प्रमाणत्वेनाभ्युपगच्छन्ति । तथा हि, कश्चित् गवयमृगमजानानः कुतश्चिदारण्यकपुरुषात् ‘गवयो गोसदृशः’ इति श्रुत्वा कदाचिदारण्यं गत्वा यदा गवयमृगं पश्यति, तदा आरण्यकपुरुषोक्तं ‘गोसदृशोगवय’ इति वाक्यं तदर्थं च स्मरति । तादृशस्मरणानन्तरं ‘अयं गवयः’ इतिज्ञानं तस्य जायते । तच्च ज्ञानं न स्यात् प्रत्यक्षादिप्रमाणत्रयमात्रमभ्युपगम्योपमानप्रमाणस्यानभ्युपगमे।

तस्मादेतादृशविलक्षणज्ञानहेतुभूतम् उपमानप्रमाणम् अङ्गीकुर्वन्ति गौतममतानुसारिणः ।

Topic 207

Upamaana Pramaanam:

4th pramaanam is upamaana pramaanam: nyaya philosopher propounder: gautama muni. Nyaya and vaisheshika are very similar. (saankhya and yoga are almost similar). That's why they are always referred in pair. Vaisheshika accepts only 2 pramaanams, here nyaya philosopher accepts 4 pramaanams (dissimilar here). Vaisheshika will not take upamaana as separate pramaanam but will take it under anumana pramaanam. Naiyayika and advaitin will treat it as different. Vedanta paribhaasha analysed this elaborately. One book by RK Mission. Swami Satprakasaananda: methods of knowledge.. entire book has only this one topic. Description of upamaana by nyaya and advaitin philosopher, there is a subtle difference. Here definition as per Nyaya.

To explain further, there is a person who has never gone to a forest. There is a wild animal called wild ox or cow...gavayaha. Local cow has a flesh hanging near the neck. Dewlap...for gavaya its not there. All other respects, they are similar. This villager does not know gavayaha. The villager got this knowledge from another person (forester) about gavayaha is like gau the cow. Then he goes to the forest and sees the gavayaha, and remembers the words uttered by the forester that gavaya is similar to cow. Now pratyaksha reveals gavaya. Now he gets additional knowledge, this is gavaya is not revealed by pratyaksha the eye. This person gets the knowledge that this is gavayaha. Shabdha- artha connection he knows. This animal is wild cow. Perception reveals only animal not gavayaha. By comparing with what forester told, he derives this knowledge that it is gavaya. Forester is not there now to reveal through shabda pramanam. Samgnya samgnee ..pada artha sambhanda jnanam cannot be gained through first 3 but upamaana, comparative statement we have heard.

18th July 2017

तादृशस्मरणानन्तरं 'अयं गवयः' इतिज्ञानं तस्य जायते । तच्च ज्ञानं न स्यात्
प्रत्यक्षादिप्रमाणत्रयमात्रमभ्युपगम्योपमानप्रमाणस्यानभ्युपगमे।

तस्मादेतादृशविलक्षणज्ञानहेतुभूतम् उपमानप्रमाणम् अङ्गीकुर्वन्ति गौतममतानुसारिणः ।

ND is discussing the 6 pramaanams. The study is only of academic interest. For us only shabda pramanam is useful. However, these are useful for thinking. We covered pratyaksha, anumana and Shabda. Now upamaana. We saw wild cow case. After remembering the comparison given by the forester long back, the experience of the wild cow is pratyaksham, this is gavayaha is upamaana. Such a knowledge can be gained through upamaana not by any of the earlier three. Therefore, for the knowledge of this unique relation, upamaana pramaanam will have to be accepted. Vaisheshika include upamaanam into anumanam, Gautama accept these as different. Advaitins accept upamaana pramaanam, but their explanation is different. They say because of the comparison knowledge, the new knowledge that comes is different. Advaitin gives a new knowledge. He says, when the villager looks at the wild cow, he remembers that it is similar to normal cow. While he understand this and experiences the similarity, he understands another similarity. Gavaya is similar to gau. Similarly gau is similar to the gavaya. (this is new knowledge gathered, the second one---this is beautiful !!!!!)

(२०८) अर्थापत्तिप्रमाणम् — पूर्वमीमांसकैकदेशी भट्टशिष्यः प्रभाकरः पञ्चमीम् अर्थापत्तिमपि प्रमाणत्वेनाभ्युपगच्छति । दिवा अभुञ्जानस्य पुरुषस्य पीनत्वं दृष्ट्वा ‘अयं रात्रौ भुङ्क्ते’ इति निश्चयो जायते; रात्रिभोजनमन्तरा दिवा अभुञ्जानस्य पीनत्वानुपपत्तेः । भोजनं पीनत्वहेतुरित्यतः पीनत्वं रात्रिभोजनस्य कार्यम् । रात्रिभोजनं पीनत्वस्य कारणम् । तत्र पीनत्वमुपपाद्यम्, रात्रिभोजनमुपपादकम् । तथा चोपपादकरात्रिभोजनस्य ज्ञानं प्रति कारणभूतपीनत्वरूपोपपाद्यज्ञानम् अर्थापत्तिप्रमाणम् इत्युच्यते ।

Poorvamimasaka accept arthapatti. Bhassta matam...kumarinaha bhatta (accept 6) and prabhaakara matham (only 5) prabhaakara is the disciple of Kumarinaha. Prabhaakara matam accept arthapatti.

There is a person who never eats food during day time. We expect him to become thinner and thinner. But he becomes fatter and fatter. Obviously we presume that he eats in the night. (presumption of arthaha..unseen fact). In order to explain another unseen fact. Knowledge of the seen fact is arthapatti pramanam, the knowledge of the unseen fact is arthapatti prama. This person must be eating well during night. Since the raatri bhojanam is the cause for fatness, therefore, fatness is a kaaryam or effect, ratri bhojanam is the cause. Cause is not experienced. Fatness is a fact to be explained, upapaadhyam(to be explained fact), ratri bhojanam is upapaadhakam(explanatory fact). This is invisible. Upapaadhya jnanam is arthapati pramanam. Upapaadhaka jnanam is arthapatti prama. Knowledge of the fact that is seen and to be explained is arthapatti pramaanam. The fact that you’ve parents is presumption. (arthapatti pramanam).Iswara is also presumed by arthapatti pramanam. We experience the universe. It requires a creator. That creator must be the unseen Iswara. Oordvamoolam adahashaakam.

Topic 209 anupalabdhi

(२०९) अनुपलब्धिप्रमाणम् — पूर्वमीमांसको भट्टः षष्ठीम् अनुपलब्धिमपि प्रमाणत्वेनाङ्गीकरोति । वेदान्तिभिरपि षट् प्रमाणान्येवाङ्गीक्रियन्ते । ‘व्यवहारे भट्टनयः’ इति न्यायात् । गृहाद्यधिकरणेषु घटादेरभावज्ञानमनुपलब्धेः प्रमाणत्वाभ्युपगमे प्रयोजनम् । यस्य पदार्थस्य प्रतीतिर्न भवति तत्पदार्थविषयकाभावज्ञानं जायते । अस्या अप्रतीतेरनुपलब्धिरिति सञ्ज्ञा । घटादेरप्रतीत्या घटादेरभावनिश्चयो जायते । इत्थं पदार्थप्रतियोगिकाभावनिश्चयं प्रति कारणीभूतपदार्थाप्रतीतिरेवानुपलब्धिप्रमाणम् इत्युच्यते ।

Anupalabdhi: I don’t experience a pot in the hand. Non experience of the pot is anupalabdhi pramaanam. The knowledge is absence of pot. Non existence is the knowledge prama. Non experience is with respect to internal condition. Bhattaha. A great acharya before Sankaracharya, bhaasta vaarthikam on the commentary on poorvamimamsaka sastram (written by Jaimini-1000s of

sutras). Sabhara muni wrote bhasyam. Sankaracharya has great reverence for shaabara bhashyam. The vartikam was on this. He admires. Many portions Sankaracharya bodily lifts and borrows. Kumarila bhatta alone has refuted bhauda matam himself. We think Sankaracharya drove away baudhaas, actually it was kumarila bhatta. Drove away naastikasa. Advaitins are indebted to kumarila bhatta. The 6th pramaanam anupalabdhi...non experience or non cognition. Vedantins don't get into any discussion. They just accept all 6 pramaanams already discussed by others. (Kumarila bhatta already had accepted, only refinements were made). Vishishtadvaitins accept 8. 2 more. With regard to all empirical matters, advaita sastra follows bhashtaa mimamsa sastra.

In the house etc, the knowledge of the absence of things like pot, cannot be explained by any of the above 5. When you look for an empty chair, you are looking for non existence of people on a chair, then you go and sit there. All the previous 5 pramaanams are for knowing the existence of things. None are for abhaava. Non experience of whichever object is had by a person-pramaanam, conclusion of non existence happens (external) .prama. this is called anupalabdhihi. Very complicated pramaanam. Nyaya shastra discusses 4 types, taiteraya bhashyam sikshavalli. Abhaava comes under sat or mithya or asat category is a huge debate. Vedantic conclusion is mithya category.

With regard to the knowledge with regard to the non existence, the causal non experience is anupalabdhi. ND continues with this topic. Epistemology.

(२१०) प्रमाणप्रयोरलक्षणम् — प्रमारूपज्ञानकरणम् प्रमाणम् । स्मृतिभिन्नत्वे सत्यबाधितार्थविषयकं ज्ञानं प्रमा । स्मृतिरूपं ज्ञानं न प्रमा । प्रमाज्ञानं हि प्रमातारमाश्रयति, स्मृतिस्तु न प्रमातारमाश्रिता; किन्तु साक्षिणमाश्रितेत्यभ्युपगम्यते । तथैव भ्रान्तिज्ञानसंशयज्ञाने च साक्ष्याश्रिते इत्यङ्गीकृतम् । अत एव स्मृतिर्भ्रान्तिः संशयश्चेत्येतत्त्रयमपि चिदाभाससहिताविद्याया वृत्तिरूपम्, नान्तःकरणस्य वृत्तिरूपम् । ततश्च तत्त्रयमपि न प्रमात्राश्रयं किन्तु साक्ष्याश्रयम् । यदेवान्तःकरणस्य वृत्तिरूपं ज्ञानं, तदेव प्रमातारमाश्रयति । अन्तःकरणवृत्तिरूपं ज्ञानमेव प्रमेत्युच्यते । अन्तःकरणवृत्तिरूपत्वाभावादेव न स्मृतिः प्रमातारमाश्रयति; प्रमापि न सा भवति । अत एव स्मृतिभिन्नत्वं प्रमालक्षणे देयम् । स्मृतेरबाधितार्थविषयज्ञानत्वेऽपि न स्मृतिभिन्नत्वम् । तस्मादबाधितार्थविषयकं स्मृतिभिन्नमेव ज्ञानं प्रमा इत्युच्यते । नास्मिन् लक्षणे दोषगन्धोऽप्यस्ति ।

Definition of a pramaanam: a means of knowledge or an instrument of knowledge. Pramaa-knowledge. Pramaa and jnanam are not to be used as synonyms.

Pramaanam: Anything that is the cause for Prama is called pramaanam. Any jnanam with regard to an object which is not negated by any other pramaanam. Anything negated, it will come under branti jnanam. Otherwise called prama jnanam. A technical issue. We do have memory. I experience a person, that's prama. After he has gone away. I've a thought of that person called smruti. Should smruti come under jnanam or prama? Two opinions are there. Some people include smruti in jnanam. Now we have prama jnanam, branti jnanam and smruti jnanam. What's the difference? Branti is knowledge about an object is negated. Smruti jnanam cannot come under prama or branti jnanam. Because smruti is generated by my remembrance even when my eye is closed. Generated by memory. Not be pramaanam. For prama pramaanam is involved. For smruti, pramaanam is not used. The person even may not be alive. Therefore, smruti jnanam is different from pramajnanam. Smruti is vaasana janyam. So we've to give a definition that will exclude smruti and branti jnanam.

25th July 2015

Topic 210

(२१०) प्रमाणप्रमयोर्लक्षणम् — प्रमारूपज्ञानकरणम् प्रमाणम् । स्मृतिभिन्नत्वे सत्यबाधितार्थविषयकं ज्ञानं प्रमा । स्मृतिरूपं ज्ञानं न प्रमा । प्रमाज्ञानं हि प्रमातारमाश्रयति, स्मृतिस्तु न प्रमातारमाश्रिता; किन्तु साक्षिणमाश्रितेत्यभ्युपगम्यते ।

ND has entered into the study of epistemology, knowledge, different pramaanams and how they work. Many ideas are borrowed from tarka sastra also known as pramaana saastram. When it comes to interpretation of veda vaakhyam, we borrow from mimamsa therefore known as vaakyasastram. For grammar we use vyakarana or pada sastra. Prefix, suffix and root 3 parts of a word - to understand the meaning of word. Fundamental books - mimamsa---artha sangraha, for tarka sastra---tarka sangraha, vyakaranam---laghu siddhanta kaubhihi??? Whatever ND is talking about is borrowed from tarka sangraha. We make relevant modifications. Without this we cannot come to advaita saastram.

The topic is: definition of pramaa and pramaanam. Rules of a definition: (mistakes all discussed) trivida dosha (avyapti, ativyapti, asambhava) rahita.

Definition of Prama: jnanam is introduced. Means cognition. Cognition is divided into 3, one branch is smruti jnanam (recollection or memory), pramaa (to be defined), bramaha (error or mistake).

Prama is that jnanam, which has 2 adjectives. स्मृतिभिन्नत्वे sati— it not smruti, neither brama jnanam—which is also abaadhitārtha vishaya jnanam.. Whether recollection should be considered under prama or not is a debate. Some say smruti can be included in prama, another says no. if you take second group, in the definition you have to exclude smriti. ND wants to talk about both groups, then he will point out vote for one group. Group 1: smruti included in prama. Group 2 excluded.

Recollection is not part of prama. Why this confusion? Smruti is not generated by Prama. It can occur in our mind even when we are not operating any of the 6 pramaanams. In the night, you recollect many things without operating any pramaanams. Therefore, different from prama. Smruti

is generated from vaasanaas. From this angle, smruti seems to be different from prama. Object of a pramaanam is never negated. Abaadhitatyha vishayaka. Object of smruti is also not negated. Badrinath is recollected by me after years. This is not negated by any other pramaaam. From the standpoint of non negatability, smruti and prama seem to be the same. From pramaana janyam angle, both seem to be different. All the pramas are in the form of vrutti, therefore part of antahkaranam or sookshma sareeram. All the jnanams other than prama jnanam are in the form of vrutti only classified as Karana sareera vruttayaha (avidhya or moolavidhya... anirvaachya anaadi avidhyaa roopa.....). Avidhya vruttihi---all smrutis, all adhyasa vruttis. Raju vrutti is sookshma sareera vrutti, rajju sarpa vrutti is karana sareera vrutti. Karana sareera vrutti can be negated by pramaanams. ND is introducing.

All prama jnanams are dependent on antahkaranam or pramaata. Whereas smruti jnanam (as well as brama jnanam) is not located in pramata or antahkaranam, is located in kaarana sareeram or saakshi.

तथैव भ्रान्तिज्ञानसंशयज्ञाने च साक्ष्याश्रिते इत्यङ्गीकृतम् । अत एव स्मृतिभ्रान्तिः संशयश्चेत्येतत्त्रयमपि चिदाभाससहिताविद्याया वृत्तिरूपम्, नान्तःकरणस्य वृत्तिरूपम् । ततश्च तत्त्रयमपि न प्रमात्राश्रयं किन्तु साक्ष्याश्रयम् । यदेवान्तःकरणस्य वृत्तिरूपं ज्ञानं, तदेव प्रमातारमाश्रयति । अन्तःकरणवृत्तिरूपं ज्ञानमेव प्रमेत्युच्यते । अन्तःकरणवृत्तिरूपत्वाभावादेव न स्मृतिः प्रमातारमाश्रयति; प्रमापि न सा भवति । अत एव स्मृतिभिन्नत्वं प्रमालक्षणे देयम् ।

If you separate smruti from prama, it is one group. Their aashraya antahkaranam or saakshi is different. Memory, erroneous knowledge, doubts(samshaya jnanam) are dependent on kaarana sareeram's adhishtaanam that is saakshi. Therefore, all these 3 although are called jnanam, are karana sareera vrutti roopam although they take place in jagrat avastha. They are not located in pramata or antahkaranam, but saakshi. Whatever jnanam is antahkarana vrutti roopam, that alone is located in pramata, such a jnanam alone deserves the title prama. Therefore in the definition of Prama you must add the adjective different from smruti. While defining prama, you must necessarily give the adjective, both smruti and brama jnanam must be excluded. (this is called dala prayojanam as per tarka sastraam)

स्मृतेरबाधितार्थविषयज्ञानत्वेऽपि न स्मृतिभिन्नत्वम् । तस्मादबाधितार्थविषयकं स्मृतिभिन्नमेव ज्ञानं प्रमा इत्युच्यते । नास्मिन् लक्षणे दोषगन्धोऽप्यस्ति ।

When you try to apply the definition of prama in smruti, you will face a problem. In prama lakshanam, 2 adjectives are there, one will fit in with smruti, abhaadhitārtha is applicable to smruti also. Other part will not fit (smriti bhinnatvam). Therefore such a jnanam is called prama. (abhaadhitārtha---non negatable)

(२११) स्मृतिरपि प्रमेति वादिनां पक्षः — अन्ये तु स्मृतिरूपज्ञानमपि प्रमेत्यभ्युपगच्छन्ति । तन्मतरीत्या प्रमालक्षणे न 'स्मृतिभिन्नत्वम्' देयम् । तन्मतेनाबाधितार्थविषयकज्ञानमेव प्रमेति वर्ण्यते । भ्रान्तिज्ञानं तु नाबाधितार्थविषयकम्, अपि तु बाधितार्थविषयकमेव । तस्मात्प्रमालक्षणस्य न भ्रान्तिज्ञानेऽतिव्याप्तिः । स्मृतिज्ञानमपि प्रमेत्यङ्गीकर्तुमते स्मृतिज्ञानमन्तःकरणस्य वृत्तिरूपं न त्वविद्याया वृत्तिरूपम् । नापि साक्ष्याश्रयम्, अन्तःकरणवृत्तेः प्रमात्राश्रयत्वेन साक्ष्याश्रयत्वाभावात् ।

Second group: Smruti and prama are similar because in both cases object cannot be negated. They say memory also is prama. According to this matam, you need not add adjective smruti bhinnatve. If you take this new definition, will it become applicable to brama also or can it exclude brama. Abhaaditaarthavishayakam will take care of this. There is no ativyapti (over extension) here. If smruti is excluded from prama, smruti is taken as kaarana sareera vrutti where as second group considers prama and smruti as – antahkarana vrutti. In advaita, karana sareera can have vrutti. That's why in deep sleep state, I slept well and did not know anything, both are vruttis only agnyaanam and ananda vrutti. According to the second group, smruti is not saakshiaashrayam, but belongs to pramata only.

1st August 2015

Page 117 2nd para last 3 lines

स्मृतिज्ञानमपि प्रमेत्यङ्गीकर्तुमते स्मृतिज्ञानमन्तःकरणस्य वृत्तिरूपं न त्वविद्याया वृत्तिरूपम् । नापि साक्ष्याश्रयम्, अन्तःकरणवृत्तेः प्रमात्राश्रयत्वेन साक्ष्याश्रयत्वाभावात् ।

ND has entered into the definition of 2 factors, namely pramaanam and pramaa. Here he is following the rule given by tarkasastra. A definition must be very tight and have only minimum words. Also, it must reveal the lakshya padaartha very clearly. It should apply only to the defined object. If it is applicable to more than 1 it is ati vyapti. If it does not apply completely to the object, then its less extensive or avyapti dosha. Ativyapti example. Suppose I want to define satyam. I say kaaranam satyam. It's a general definition, but its not very strict. It is definitely applicable to Brahman. Jagat karanam satyam. Along with Brahman, in reality, maya is also jagat kaaranam. Therefore, it is more extensive therefore ativyapti. Therefore, we have to find an appropriate adjective to exclude Maya. Possible ones are: mayabinnatve sapi jagat kaaranam satyam or nirvikaravesati jagat karanam... one which is nirvikaratvam or a karanam which is chetanam etc. You should not say Anaadi because both are anaadi. Dalaprayojanam.

Avyapti example. Vaacharambanam...mruttika eva satyam. All kaaryams are presented as mithya. If I say kaaryam is mithya. This will not wrongly extend to Brahman so no ativyapti. I now cover all kaaryam, but have not covered all mithya padaartha. It is less extensive. Maya is mithya. But the

definition does not cover Maya. Therefore, avyapti dosha... This dosha will never go away with any extension. Therefore we've to give some other definition. We've to include kaarya prapanca plus kaarana maya. Advaita siddhi, by Madhusoodhana Saraswati –tight definition of mithya. Brahma binnatvam, sadasat vilakshanam, brahma jnana baadhyatvam anything that's negated by brahmajnanam.

Error also is jnanam according to tarkasastra. Prama and bama are included. Abhadhitaartha Should we exclude smruti or not? One group says smruti is prama, therefore smruti needed not be excluded separately. In the case of other group, you must exclude smruti. If smruti is included in prama, it is sookshma sareera vrutti. Otherwise, it is kaarana sareera vrutti. It is only a technical difference. Experientially you cannot differentiate.

इत्थं केषाञ्चिन्मते स्मृतिज्ञानम् अन्तःकरणवृत्तिरूपत्वात् प्रमा भवति । केषाञ्चिन्मते तु अविद्यावृत्तिरूपत्वान्न प्रमा। भ्रान्तिज्ञानं संशयज्ञानं च सर्वमतस्थैरप्यविद्यावृत्तित्वेन साक्ष्याश्रितत्वेन चाभ्युपगम्यते। न विवादोऽस्त्यत्र। विचार्यमाणे तु स्मृतिज्ञानमप्यविद्यावृत्तिरूपं साक्ष्याश्रयं च; न प्रमा। वेदान्तसम्प्रदायज्ञा अपि प्रमाज्ञानं षोढा विभजन्ति। स्मृतेस्तत्रानन्तर्भूतत्वात् न स्मृतिज्ञानं प्रमा। मधुसूदनस्वामिनोऽपि स्मृतिज्ञानं साक्ष्याश्रयमित्येवावोचन् ।

ND is consolidating. In this manner, as discussed earlier, smruti jnanam being antahkarana vrutti comes under prama, some others claim smruti comes under kaarana sareeram (tatvabodha, memory is taken as part of antahkarana vrutti). With regard to erroneous and doubtful cognition, no difference of opinion, all agree uniformly that they come under kaarana sareera vrutti. They are based on saakshi and not pramaata. In tatvabodha, we said samshaya is antahkaarana vrutti, here ND is saying samshaya is kaarana sareera vrutti. There is no controversy here. ND wants to find out about smruti. There are 2 groups he said. We now want to know ND takes which stand? That verdict is here. On enquiry, smruti jnanam belongs to kaarana sareera vrutti only, therefore it is not based on pramaata. Why? All the people who know the Vedanta sampradaya, they say, prama jnanam can be divided into 6 types. Depending on the type of pramaanam. Pratyaksha prama, etc. Smruti is not included in prama. Madhusoodhana swami also says smruti is kaarana sareera vrutti only.

Topic 212

(२१२) षड्विधाः प्रमाः — इदानीं षड्विधप्रमा निर्दिश्यन्ते — (१) प्रत्यक्षप्रमा, (२) अनुमितिप्रमा, (३) उपमितिप्रमा, (४) शाब्दी प्रमा, (५) अर्थापत्तिप्रमा, (६) अभावप्रमा चेति। पूर्वोक्तानि प्रत्यक्षादिप्रमाणानि क्रमेणैतासां षण्णां प्रमाणानि करणानि भवन्ति ।

Pratyaksha prama (knowledge generated out of this pramaanam). Anumiti pramaa, upamiti prama, shaabdi pramaa, arthapatti prama, abhaavaprama. Previously mentioned 6 pramaanams (topic 204 to 209), are in order the reasons or instruments respectively of the 6 pramaas. Henceforth you

should not use prama and jnanam synonymously. Pramaa is only for the right knowledge, errors, doubts not included. Sankaracharya uses the word samyak jnana prakaranam. Definition of Prama is over. Started from topic 210 to 212.

Definition of pramaanam henceforth

करणलक्षणम् — तत्र प्रत्यक्षप्रमायाः करणं प्रत्यक्षप्रमाणम् इत्युच्यते। असाधारणकारणम् एव करणम् । यत् सकलकार्याणां तुल्यतया कारणं भवति, तत् साधारणकारणम्। कार्यत्वाविच्छिन्ननिष्ठकार्यतानिरूपितकारणताशालि यत् तत् साधारणकारणम् । धर्माधर्मादिकं सकलकार्याणां कारणत्वात् साधारणकारणम्। सकलकार्याणां कारणभावमनासाद्य कतिपयकार्याणामेव विशिष्य कारणभावं यद्भजते तदसाधारणकारणम्। कार्यत्वातिरिक्तधर्मावच्छिन्नकार्यतानिरूपितकारणताशालि यत् तदसाधारणकारणम् । दण्डो हि न सकलकार्याणां कारणं भवति, किन्तु घटादिरूपकार्यविशेषाणामेव कारणं भवति । तस्माद्दण्डो घटादीनाम् असाधारणकारणमिति करणमिति चोच्यते ।

Instruments or means of pratyaksha prama are called pratyaksha pramaanam. Instrument is called karanam. Now definition of karanam. Karanam is a kaaranam. You cannot say kaaranam is karanam, because you will have avyapti and ativyapti dosha. Kaaranam or cause is of 2 types, general cause...cause for all products. Saadhaarana kaaranam There are some specific causes responsible for specific products. Asaadhaarana kaaranam. Pramaayaaha asaadhaarana kaaranam is called karanam. 4th line: punyam and paapam, aka karma is the common cause for everything in the creation. Even 14 lokas are created because of karma only. Therefore, karma comes under saadhaarana kaaranam. Iswara can create a world only if there is a karma of jiva. Footnote: Other general cause, knowledge of Iswara; Iswara presides over everything...saadhaarana kaaranam, Iswarasya prayatnaha-God's will, kaalaha or time, dik- deshaha or direction, adrushtam...punya paapam, praagabhavaha... prior non existence (before creation, something should be non existent), to create something, there must be prior non existence...saadhaarana kaaranam. Pratibandaka abhaavasya.. even if kaaranams are there, an obstacle to the function of the kaaranam. A cause which is qualified by absence of obstacle. 3 types of pratibanda in chapter 1 . Pratibanda abaava is also saadhaarana kaaranam.

Vicarasagaram 8th august 2015

118 line 5

सकलकार्याणां कारणभावमनासाद्य कतिपयकार्याणामेव विशिष्य कारणभावं यद्भजते तदसाधारणकारणम्। कार्यत्वातिरिक्तधर्मावच्छिन्नकार्यतानिरूपितकारणताशालि यत्

तदसाधारणकारणम् । दण्डो हि न सकलकार्याणां कारणं भवति, किन्तु घटादिरूपकार्यविशेषाणामेव कारणं भवति । तस्माद्दण्डो घटादीनाम् असाधारणकारणमिति कारणमिति चोच्यते ।

Sakalakaaryaanam...karanamiti chochyate. (Not end of para) ND is dealing with definition of pramaanam. He is going to use systematic method as per tarkasastra. He wants to speak about kaaranam first. From kaaranam he goes to karanam. General cause to specific and unique cause. Any specific cause for the knowledge to happen is pramanam. Karanam alone gets the name pramanam when its responsible for production of knowledge. General cause for all products to arise... Kaaranam.

For all the products to originate, without becoming a general cause for all effects, has to be a specific unique cause for a finite number of effects. The specific product like pot, hair etc. for such specific products, you have specific causes which is asaadhaarana kaaranam. Desa kala are general causes. Take a pot made by potter. Clay, wheel, danda , dandam is a specific cause for the pot. It is not kaaranam for all the products. Only for specific products its a reason. Unique cause. Therefore karanam.

From karanam to pramaanam.

एवमेव प्रत्यक्षप्रमायाः ईश्वरस्तदिच्छादयश्च साधारणकारणानि । यस्मादीश्वरादयः सकलकार्याणि प्रति कारणानि भवन्ति, यस्माच्च न किञ्चिदपि कार्यमीश्वरादिकं विनोत्पद्यते तस्मादीश्वरादयः साधारणकारणानि । चक्षुरादीनीन्द्रियाणि प्रत्यक्षप्रमां प्रत्यसाधारणकारणानि । अतस्तानि प्रत्यक्षप्रमां प्रति करणानि च भवन्ति । एवञ्च चक्षुरादीनीन्द्रियाणि प्रत्यक्षप्रमाणानीत्युच्यन्ते ।

So now, from all general products, ND is coming to knowledge as a specific product. With respect to production of knowledge, what are general causes and specific causes? We are also going to discuss the 6 pramas. With respect to pratyaksha prama, gods will, punya, paapa, desa kala are saadhaarana kaaranam. Because God etc, for all products under the creation, they are kaaranam. And because of the following reason also, no particular product is born without the will of God andjivas karmas. Therefore, Iswara, punya, paapam etc are generic causes. Whereas eye and 5 fold sense organs, for perception, they become specific knowledge. Karanam will be renamed as pramaanam in the context of knowledge.

Topic 213

(२१३) प्रमातृप्रमाणप्रमाप्रमेयचैतन्यानि — ननु वेदान्तसिद्धान्ते चक्षुरादीन्द्रियाणां प्रत्यक्षप्रमाकारणत्वं न युज्यते । तथा हि, वेदान्तसिद्धान्ते चत्वारश्चैतन्यभेदाः सन्ति (१) प्रमातृचैतन्यम्, (२) प्रमाणचैतन्यम्, (३) प्रमितिचैतन्यमथवा प्रमाचैतन्यम्, (४) प्रमेयचैतन्यमथवा विषयचैतन्यमिति । वेदान्तमते प्रमा नाम चैतन्यमेव । तच्च चैतन्यं नित्यम्, नेन्द्रियजन्यम्; तस्मान्नेन्द्रियं तत्कारणमिति चेत् । तन्न, चैतन्यस्य प्रमात्वापादिका वृत्तिरपि प्रमेत्युच्यते । तस्या वृत्तेरिन्द्रियं करणम् ।

ND is raising a possible objection and answering the objection. Borrowed from vedanta paribhasha and tarka sangraha. Objection.. He says knowledge is produced by a unique karanam. Now knowledge is jnanam which is chaitanyam. Chaitanyam is nityam. When I say I know something, it is conscious of something. What is nityam cannot be produced. If knowledge cannot be produced, how can you say pramaanam produces knowledge? Knowledge and consciousness are going to be differentiated. General consciousness which is the nature of everyone is eternal. When it is illumining an object, object illumining consciousness is knowledge. Chaitanyam is the name of consciousness. Consciousness is called knowledge only when it is associated with a relevant thought. Vrutti sahita chaitanyam is called prama. Vrutti rahita chaitanyam is kevaka chaitanyam which is nityam. Whenever knowledge is produced, there are two components, vrutti and chaitanyam. Pramaanam produces prama vrutti. The same chaitanyam associated with vrutti is prama.

Anitya jnanam prama, janya jnanam is prama. Produced jnanam is prama.. Satya jnanam anantam brahman... Is ajanyam jnanam. Jnanat moksha, moksha is janya jnanam. Without jnanam, no moksha.

In vedanta, everything is pervaded by chaitanyam. Isness of wall belongs to chaitanyam. Pramaata, pramaanam, prameyam...triputi come together to generate prama. Chaitanyam being enclosed in all of them, we can talk of 4 types of chaitanyam.. With each of the above 4... Pramatra, pramaanam, prameyam, prama chaitanyam..

ND wants to introduce each of them. Purvapaksha is raising the question.

M... 4 chaitanyams... Heading.. In vedantic teaching, sense organs cannot be producers of prama, meaning jnanam aka chaitanyam which is nityam. This is not logical. Purvapakshi explains. In your Vedanta, there are 4 types of consciousness... Pramatra..... Prameyam or vishaya chaitanyam....prama is chaitanyam only. Role of vrutti is forgotten. Because prama is not mere chaitanyam, it is the vrutti or thought. Such a chaitanyam is nityam. Therefore, it cannot be born out of indriyam. Therefore sense organs cannot be producers of eternal knowledge, since whats eternal need not be produced.

ND says, whatever you say is not correct, whenever we are talking of janya jnanam, produced knowledge, meaning of the word jnanam refers to vrutti. When we say aham brahmasmi jnanam, it is aham brahmasmi vrutti only. When potter produces pot, enclosed space is also " produced". Which is really useful, the space. We use the space. Similarly pramaanam generates vrutti only,

enclosed consciousness will be automatically there, vrutti associated with consciousness produces jnanam giving moksha. Vrutti takes place in the mind. Therefore, mind is the most important organ for jnanam. If you know the epistemology of vedanta, you understand you have to produce vrutti. You cannot or need not transcend the mind. You need not go to thoughtless state, samaadhi cannot produce any knowledge. If sravanam does not produce knowledge jnana vrutti, niddhidhyasanam is not possible. In niddhidhyasanam the already produced thought, smriti vrutti, is only brought to the mind.

For that vrutti to be produced, sense organ is the karanam. For worldly knowledge..

For aham brahmasmi, akhanda aadhara vrutti, a vrutti in which subject object division is not there is required.

Pramaatru chaitanyam....xxxx

(१) प्रमातृचैतन्यम् — देहमध्यवृत्त्यन्तःकरणेनावच्छिन्नं चैतन्यं प्रमातृचैतन्यम् इत्युच्यते ।

In the following portion, ND is defining core chaitanyam. Each one is chaitanyam only. Upaadhi brings about a seeming division. He wants to name 4 upaadhis, for each chaitanyam.

Pramaatru chaitantam.. That which is present in the middle of the body, antah karanam, mano budhhi cit...all 4. Deha madhya vrutti. According to sastra, antahkaranam is not in the brain but resident in the hrudayam. During jagrat avadtha, antahkaranam, it spreads over the body, in swapna avastha spreads through nadi. In sushipti, antahkaranam, does not have presence in body or nadi , some general saamanya presence is there, mostly withdrawn and goes back to hrudayam the residence. This enclosed chaitanyam is called pramatru chaitanyam.

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Pramaatruchaitanyam

(१) प्रमातृचैतन्यम् — देहमध्यवृत्त्यन्तःकरणेनावच्छिन्नं चैतन्यं प्रमातृचैतन्यम् इत्युच्यते ।

After dealing with the topic of paroksha and aparoksha jnanam, few relevant topic are being discussed. Prama arises when triputi come together..pramata, pramanam, prameyam. Now definition of triputi. After discussing prama. Vruttis belong to sukshma sareeram. Any vrutti born out of pramanam must be sukshma sareera vrutti. All other vruttis are kaarana sareera vrutti.

In vedanta, everything is associated with chaitanyam. Therefore, when we say we experience wall, it is actually wall avacchinna chaitanyam. So pramanachaitanyam, pramaatru chaitanyam etc.

We saw pramaatru... Consciousness enclosed within the antahkaranam. In the middle of the body, the hrudayam, physical heart. Golakam. Antahkaranam is indriyam.

(२) प्रमाणचैतन्यम् — इदमेवान्तःकरणं चक्षुरादीन्द्रियद्वारा बहिर्निर्गत्य घटादिविषयदेशपर्यन्तं दीर्घाभावरूपपरिणामं प्राप्नोति । ततो घटादिविषयैः संसृज्य घटादितत्तद्विषयाकारेण च परिणमते । यथा तडाकोदकं प्रणालीद्वारा बहिर्निर्गत्य कुल्यात्मना परिणामं प्राप्य केदारान् प्रविश्य तत्तच्चतुष्कोणादिरूपकेदाराकारं भवति, तथैवान्तःकरणमपि चक्षुरादीन्द्रियच्छिद्रद्वारा बहिर्निर्गत्य विषयरूपकेदारं प्राप्य विषयाकारं भवति । तत्र देहदेशमारभ्य घटादिविषयदेशपर्यन्तं योऽन्तःकरणस्य दीर्घाभावरूपः परिणामः, स एव वृत्तिज्ञानम् इत्युच्यते । वृत्तिज्ञानरूपो योऽन्तःकरणपरिणामः स प्रमाणम् इति कथ्यते । तेनावच्छिन्नं चैतन्यं प्रमाणचैतन्यम् इत्यभिधीयते ।

Explanation is long... Antahkarana vrutti or thought through the hole of sense organ extends to the object. The intermediate part is pramaanavrutti. Deerghi bhaavaha... Extension of the thought. Like water takes the shape of the container, the vrutti also does not have its own shape, only after it engulfs the object it becomes prameya vrutti. M.. This antahkaranam through the fine apertures(all 5) goes out upto the object like pot, only the beam called vrutti parinama extends, thereafter it comes in contact with the object like pot. Once it reaches the pot the saamaanyaaka vrutti jnanam becomes visheshaakara vrutti jnanam. The water takes the form of the canal and reaches the farm..kedaaraha. Similarly. The intermediary stage in which the vrutti has saamanyakara shape. Vrutti avacchinnam chaitanyam is called pramaanachaitanyam.

Pramachaitanyam..pramatichaitanyam

(३) प्रमितिचैतन्यमथवा प्रमाचैतन्यम् — केदारं प्रविश्य यथा जलं केदारसमाकारं भवति, तथा घटादिविषयं प्राप्यान्तःकरणवृत्तिरपि घटादिविषयसमानाकारतां भजते । तादृशविषयसमानाकारतयावच्छिन्नचैतन्यं प्रमाचैतन्यम् इत्युच्यते ।

Canal water after entering the land. It takes the shape of the land,.samaanyakara vrutti after reaching the object takes the shape of the sense organ. Vishayaaakaara vrutti will be pramavrutti. However, there is no shape for sound, smell etc. strictly shape must refer only drushya vishayam or eye. The chaitanyam associated with vishayakRa vrutti is pramachaitanyam. Pramanachaitanyam becomes pramachaitanyam. Whats going to liberate is prama. In vivekachoodamani.... Only when it gets converted to pramachaitanyam, we can say aham brahmasmi.

Prameyachaitanyam...

Or vishayachaitanyam.. General name

(४) प्रमेयचैतन्यमथवा विषयचैतन्यम् — ज्ञानविषयीभूतघटाद्यवच्छिन्नचैतन्यं विषयचैतन्यम्, प्रमेयचैतन्यम् इति चोच्यते । एताः सर्वा वेदार्थसम्प्रदायविदाचार्यकृतपरिभाषाः ।

In the context of knowlegde it is prameya...chaitanyam in association with the object of knowledge. We should not have confusion between prama and prameya chaitanyam.

Chaitanyam which is already there even when there is no perception also, is prameya or vishaya chaitanyam. Vishata avacchina chaitanyam..vishaya aakkara vrutti avacchina chaitanyam.. Two.. During pratyaksha jnanam, both mergein vedanta paribhaasha these are discussed. All that I am discussing are ideas given by many acharyas, who know the methodology of communicating the vedanta. Another profound text wtitten by appaiya...consensed and written 160 books, vedanta and others. Sastrasiddhantasetangraha... Technical words are called paribhasha..

Pramaatrulakshanam.

(आ. २१४-२१७) प्रमातृलक्षणम् —

(२१४) अवच्छेदवादरीत्या प्रमातृसाक्षिणोः स्वरूपम्; विशेषणलक्षणमुपाधिलक्षणं च — अवच्छेदवादरीत्या अन्तःकरणविशिष्टचैतन्यं प्रमाता । स एव कर्ता भोक्ता च । अन्तःकरणोपहितचैतन्यं साक्षी । एकमेवान्तःकरणं प्रमातुर्विशेषणत्वेन साक्षिण उपाधित्वेन च भवति ।

He has talked about 4 chaitanyams. Dont get confused with advaitam. These are only names given like for ghatakaasa. Aupaadika bheda...seemigly different.

Pramaatruchaitanyam... Student.. He knows aham brahmasmi..

Different acharyas are going to subtly differentiate. One definition from the stand point..avaccheda vaadaha,. Enclosure vaadaha, another aabhaasa vaadhaha, theory of image or reflection. Sureswaracharya has promoted this. Vaachaspati mishra.. Avaccheda vada. Sankaracharya does not take any side. Because he is bothered about hitting the goal. You have to remember the goal.

Essence,,, consciousness associated with antahkaranam is pramaata. Both of the acharyas talk of pramata and sakshi. Sakshi does not have any attribute or location. An agnyaani transfers attribute of the mind to chaitanyam. The attributed chaitanyam is called pramata. Both vadaas say this. When you look at enclosed chaitanyam, but do not include the attribute or location is called upahita chaitanyam (earlier one is vishishta chaitanyam) which is nirgunam called saakshi. Both talk about enclosed consciousness.

Difference is, when avaccheda vada talks of antahkaranam, he does not talk of reflection. Aabhaasa vada talks of reflection the RC also. The chidabhaasa. Antahkaranam plus RC.

22nd August 2015

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(२१४) अवच्छेदवादरीत्या प्रमातृसाक्षिणोः स्वरूपम्; विशेषणलक्षणमुपाधिलक्षणं च —
अवच्छेदवादरीत्या अन्तःकरणविशिष्टचैतन्यं प्रमाता । स एव कर्ता भोक्ता च ।
अन्तःकरणोपहितचैतन्यं साक्षी । एकमेवान्तःकरणं प्रमातुर्विशेषणत्वेन साक्षिण उपाधित्वेन
च भवति ।

Now Pramaatru chaitanyam. Avaccheda vadaha and abhaasa vaadaha. Vaada and prakriya are used for certain concepts. All these different vaadas or prakriyas are held by various of advaitik acharyas only. Among all the acharyas of the advaita philosophy, there are no differences. All of them accept brahma satyam jagat mithya. They are also clear that this knowledge alone liberates and that this knowledge alone is enough to liberate. Whatever is mithya does not have an origination.. (Mandukya Karika), mithya is one that appears with borrowed existence. The appearance with borrowed existence is due to moolavidya or maya. There are no differences until now. After this, there are various phenomena in the vyavahaarika plane, these must be explained without contradicting the Vedanta shastra..Shastra does not want to explain all the vyavahaarika phenomena, because sastra feels they are infinite in number. All the phenomena need not be explained. For moksha, we do not need the explanation of all the vyavahaarika phenomena. Definition of Jiva, Iswara, phenomenon of kartrutvam and bhoktrutvam, Iswara's sarveshwaratvam, jagat kaaranatvam, sarvagynatvam need not be explained. (Sastra does not give.) Therefore, acharyas give their own definitions. Ultimately understand that entire vyavahaarika plane is mithya. We are going to see two such prakriyas. How do you define Jiva/Pramata and saakshi according to avaccheda vada and abhaasa vada? Pramatra saakshi lakshanam or beda. Avaccheda by Vachaspati mishra. Abhaasa vada by Madhusoodhana saraswathi, Sureswaracharya, Vidyaranya. ND accepts this.

General presentation: Both say consciousness enclosed within the mind is Jivaha. Where the mind is not there, no living being. You have to come to a Jiva to recognise consciousness. To reveal the enclosed consciousness, you've to recognize the enclosure. Vyavartakam: revealer: enclosure. Nature of consciousness is asangam, therefore cannot be tainted by the attributes (even location). Location does not belong to consciousness. Asangatvam nature of consciousness is not known to humanity. Because of this ignorance, attributes of the enclosure are going to be transferred to the enclosed consciousness. In the vision of ignorant people, consciousness becomes saguna chaitanyam. In the vision of jnanis (like you), enclosed consciousness is nirgunam all the time.

Saguna chaitanyam (from adhya drushti) is called vishishta chaitanyam (it is karta, bhokta, pramata). In this context, mind the enclosure is called visheshanam. From jnanis drushti, he also understand the enclosed consciousness, he doesn't transfer the attributes to the enclosed consciousness, as he understand consciousness is always nirgunam. In his vision, mind is called upaadhi. Enclosed consciousness is upahita chaitanyam. This is akarta, abhokta, apramaata. Therefore, from the stand point is , Atma is really abhokta, akarta, and apramaata , therefore saakshi really. Saakshi appears as karta, bhokta, pramaata. This differentiation is done by both vaadis. Why is there a difference? When they say mind is the enclosure, is it pure mind (gross mind) or is it mind with RC? Avaccheda vada says do not use reflection and confuse people, only enclosed consciousness is enough (OC). Abhaasa vada says one OC is not enough, but you have to introduce Abhaasa. Whichever you are comfortable, you take. In the avaccheda vada, you have to exclude the shareeratrayam, retain OC. In Abhaasa vada, shareeratrayam plus RC must be excluded. When the enclosure is used to reveal the enclosed consciousness, but attributes are not transferred, it is called upaadi, the enclosed consciousness is upahita chaitanyam.

M:The nature of pramaata...knower and saakshi...witness consciousness. Visheshana lakshanam and upaadi lakshanam (with or without attributes). From avaccheda vada stand point, consciousness enclosed within antahkaranam along with attributes is pramata which is karta, bhokta. Same enclosed consciousness without the attributes of the mind is upaadi. I Guru Purnima, spiritual liberation. One and same mind, from stand pont of pramata.

विशेषणलक्षणम् — वस्तुस्वरूपे यस्य प्रवेशः अस्ति, तादृशं व्यावर्तकं वस्तु विशेषणम् इत्युच्यते । कार्यान्वयित्वे सति व्यावर्तकत्वे सति विद्यमानत्वं विशेषणस्य लक्षणम् । पदार्थान्तरेभ्यो विविच्य वस्तुस्वरूपावेदकं यत् तत् व्यावर्तकम् इत्युच्यते । इतरेभ्यो भिन्नतया यद्बुध्यते तद्वावर्त्यम् इत्युच्यते । 'नीलो घटः' इत्यत्र घटस्य नीलवर्णं विशेषणम् । यतो नीलवर्णं नीलघटस्वरूपे प्रविष्टं सत् रक्तपीतश्वेतादिवर्णविशिष्टघटेभ्यो व्यावर्त्यं पृथग्विधं नीलघटं बोधयति, तस्मान्नीलवर्णं व्यावर्तकं विशेषणञ्च । घटस्तु परिच्छेद्यः, यतः पीतादिवर्णविशिष्टघटादिभ्यो विविच्यायं नीलघटो बुद्ध्यते । यस्तु विविच्य बुद्ध्यते पदार्थः, स हि परिच्छेद्यः, व्यावर्त्यः, विशेष्यम् इति चोच्यते । 'दण्डी पुरुषः' इत्यादावपि दण्डादिकं पुरुषस्य विशेषणम् ।

Various words are being introduced. In one context visheshanam is used, attributes are included. When upaadhi is used, at once attributes must be excluded. Correspondingly the revealed object also gets 2 names, vishistam enclosed object, upahitam... enclosed object without attributes. Being inclusive in the revealed object, it should reveal and must be existing entity (page 41 of Vicarasagaram, topic 62), visheshanasya lakshanam. Revealer is called vyavartakam, revealed is called vyavartam. Niloghata is example, pot's blue is the revealer of a specific pot. When the word

nila is used, it is an integral part of pot. It is not upaadi but visheshanam. Ghataha is revealed parichedyaha. Suppose you want to reveal a person with a walking stick, you can call him dandi purusha. This is visheshanam.

इत्थं प्रमातुरन्तःकरणं विशेषणं भवति, तस्य प्रमातृस्वरूपे प्रवेशात् । तथा प्रमेयचैतन्याद्वावर्त्य प्रमातृस्वरूपस्य बोधकत्वादन्तःकरणं व्यावर्तकं च भवति ।

All this are from standpoint of avaccheda vadaha. For him, mind means only mind. When jnani says I am a jnani, he refers to pramata only. At that time, mind is visheshanam only. Manishapancakam: brahmaiva... Jnani says, I am not a jnani but Brahman. When the antahkaranam reveals the enclosed consciousness by serving as visheshanam, is separating pramaatru chaitanyam from prameya, pramana, prama chaitanyams. Visheshanam topic is over.

12th Sep 2015

इत्थं प्रमातुरन्तःकरणं विशेषणं भवति, तस्य प्रमातृस्वरूपे प्रवेशात् । तथा प्रमेयचैतन्याद्वावर्त्य प्रमातृस्वरूपस्य बोधकत्वादन्तःकरणं व्यावर्तकं च भवति ।

In this portion, ND is differentiating Pramata the knower and Saakshi the witness principle. Both pramata and saakshi refers to the same consciousness, but from the way we observe them, they are differentiated. Here they refer to the consciousness enclosed within the mind. In the presence of the enclosure mind, enclosed consciousness seemingly gets the attributes of the mind. This consciousness inclusive of the attributes is called pramata the knower. Crystal with seeming colors is experienced as coloured crystal. In that context, mind is called visheshanam. Where as when you look at this from the factual state, enclosed consciousness continues to be attributeless even though we see experiential attributes, location etc, here it is referred as Sakshi. This enclosed consciousness which is attribute less and location less is sakshi, and the mind is given another name upaadhi. Pramata and visheshanam go together, saakshi and upaadhi go together.

Visheshanam and pramata completed, now upaadhi, Saakshi

उपाधिलक्षणम् — यस्तु वस्तुस्वरूपे अन्तरेणैव प्रवेशं व्यावर्तको भवति स उपाधिरित्युच्यते । कार्यानन्वयित्वे सति व्यावर्तकत्वे सति विद्यमानत्वमुपाधिलक्षणम् । नैयायिकमते ‘कर्णशङ्कुल्यवच्छिन्नं नभः श्रोत्रम्’ इत्युच्यते । तत्र कर्णगोलकं श्रोत्रस्योपाधिर्भवति । कर्णगोलकं श्रोत्रेन्द्रियस्वरूपे प्रवेशमन्तरेणैव बाह्यभूताकाशाद्विविच्य श्रोत्रेन्द्रियं बोधयति । तस्मात् कर्णगोलकं व्यावर्तकं भवति । ‘घटाकाशः प्रस्थपरिमितान्नस्यावकाशं ददाति’ इत्यत्र घट आकाशस्योपाधिरेव । प्रस्थपरिमितान्नावाकाशदात्राकाशस्वरूपे प्रवेशं विनैव घटो

महाकाशाद्विभज्य घटाकाशं बोधयति। घटस्य पृथिवीकार्यत्वे-
नावकाशप्रदत्वासम्भवादाकाशस्वरूपे प्रवेशो न युज्यते । तस्माद्घट आकाशस्योपाधिरेव ।

Definition of Upaadhi in general. Visheshanam- attribute. Upaadhi- Adjunct (very difficult to give meaning)...seemingly transfers the attributes, has to be proximate, does not actually transfer.

Without actual transference, it reveals the proximate object because of its proximity. Enclosed consciousness is called saakshi. Example from nyayashastra. Page 41 topic 62.. we need to know a little about nyayashastra. Organ of hearing, ear. Slight difference in definition: Vedanta: akasa's satva guna has produced ears (Tatvabodha), tarka sastra... it is not product of akasa, not a kaaryam, akasa itself is shrotrendriyam. Space becomes a hall when it is enclosed by walls. Similarly, akasa enclosed within the ear is the shrotrendriyam. Physical ear serves as the upaadhi (vyaavartakam) for akasa to become the hearing organ. It does not contribute to the hearing. 33.22

Suppose you're referring to the space enclosed in a vessel, a vessel that can accommodate say 1 kg of rice, ghatakasa refers to the space only. Ghata is the upaadhi not visheshanam of Akasa. In the accommodating nature of the space, the ghata's attributes are not transferred. Pot enclosure reveals the space by separating (vyavartakam status) from mahakasa, but only upaadhi roopa. Because the verb we are using is the word accommodate. "Accommodate" can apply only to the akasa component. Since pot is a product of earth only, pot does not have the attribute of accommodation.

एवमेवान्तःकरणोपहितचैतन्यं साक्षीत्यत्र साक्षिणोऽन्तःकरणमुपाधिः । न ह्यन्तःकरणस्य साक्षिस्वरूपे प्रवेशो भवति । किन्त्वन्तःकरणं प्रमेयचैतन्याद्विविच्य साक्षिणं बोधयति। तस्मादेकमेवान्तःकरणं साक्षिण उपाधित्वेन प्रमातुर्विशेषणत्वेन च भवति । अन्तःकरणोपहितचैतन्यं साक्षी। अन्तःकरणविशिष्टचैतन्यं प्रमाता । उपाधिना युक्तम् उपहितम् इति विशेषणेन युक्तं विशिष्टम् इति चोच्यते । तत्रान्तःकरणविशिष्टः प्रमातैव कर्ता, भोक्ता, सुखी, दुखी, संसारी, जीवो भवति । इत्थम् अवच्छेदवादरीत्या प्रमात्रादिलक्षणं निरूपितम् ।

Only perspective difference is needed. No new experience is intended or experienced. When you say enclosed consciousness is saakshi, in this context the same mind is called upaadhi. If you refer to mind without raga and dwesha. Mind is used to reveal the saakshi, but does not contaminate the saakshi. The same mind is called upaadhi from stand point of saakshi, visheshanam from stand point of pramaata. Only pramaata is karta, bhokta, happy, sad, samsaari, jeevaha etc. Thus concludes avacchedavaada given out by vacaspati mishra (commentary on SriSankara's bhashyam on brahmasutra... called bhaamati ...vacaspati mishra is called bhamatikaara. Kalpataru was written based on this. based on Kalpataru was parimalam)-pancagranta vedanta

(२१५) आभासवादरीत्या जीवसाक्षिणोः स्वरूपम् — आभासवादे आभाससहितान्तःकरणं जीवस्य विशेषणम्, साक्षिण उपाधिश्च भवति । अत एवाभाससहितान्तःकरणविशिष्टचैतन्यं जीवः । आभाससहितान्तःकरणोपहितचैतन्यं साक्षी । यद्यपि पक्षद्वयेऽपि विशेषणसहितचैतन्यं जीवः, स एव संसारी च; तथापि विशेष्यभागे चैतन्ये जननमरणादिसंसारो न सम्भवति।

Sankaracharya uses all the vaadas contextually. He is not rigid. In Manishapancakam...kim....talking of Jiva, definition ...surya reflected in water and space enclosed in ghata. In post Sankara period, the acharyas wanted only one. We need not take a rigid stand. What I find, avaccheda vada is useful in jnana kanda. In Karmakanda, abhaasa vada is useful. In abhaasa vada also, mind is visheshanam, enclosed consciousness is pramata. Mind is upaadhi, when enclosed consciousness is saakshi. In avaccheda vada, mind refers to mind only. In aabhaasa vada, mind includes RC also. Vacaspati mishra does not want to talk about RC at all.

19th September 2015

(२१५) आभासवादरीत्या जीवसाक्षिणोः स्वरूपम् — आभासवादे आभाससहितान्तःकरणं जीवस्य विशेषणम्, साक्षिण उपाधिश्च भवति । अत एवाभाससहितान्तःकरणविशिष्टचैतन्यं जीवः । आभाससहितान्तःकरणोपहितचैतन्यं साक्षी । यद्यपि पक्षद्वयेऽपि विशेषणसहितचैतन्यं जीवः, स एव संसारी च; तथापि विशेष्यभागे चैतन्ये जननमरणादिसंसारो न सम्भवति ।

ND is defining pramata and saakshi. The enclosed consciousness is referred as Pramata or saakshi. Enclosed by the mind. Because of the proximity of the mind, the attributes of the mind appear in the enclosed consciousness, exactly like the red color of flower appearing in the crystal. Do we exclude these attributes or not? Physically anyway we will not include. Enclosed consciousness with attributes is called vishisht chaitanyam, attributes...visheshanam. This is referred as pramata. Without attributes, upaadhi upahita chaitanyam saakshi. Only perspective change, no factual changes. Where is the difference? In avaccheda vada, RC is not accepted. Consciousness is only one. Whereas in abhaasa vada when they use the word mind, they use the RC along with OC. Here ND adds an additional word, this pramata alone is popularly known as jiva. Aabhasa sahita...indicates abhaasa vaadaha ..upahita chaitanyam is called saakshi. A note: yadhyapi onwards: normally in Vedanta, saakshi is asamsaari. Pramata or jivaha is samsaari. Only mind part is samsaari, consciousness part is not samsaari. Total pramata is not samsaari. He uses 3 sanskrit words for this. Mind part of pramata is visheshanam..attributes, enclosed consciousness of pramata is visheshyam..substance. The mixture is called vishishtam. Visheshya amsam is seemingly samsari but not really samsari. Even though in both vadas, vishisht chaitanyam jivaha is samsara, still in the substance part chaitanyam...no samsara

तस्माद्विशेषणमात्रे संसारः पर्यवस्यति; स एव विशिष्टचैतन्ये प्रतीयते ।

Therefore, in both vadas, only in the visheshanam, samsara is there and even though only in visheshanam alone samsara is there we attribute the samsara to the mixture. In avaccheda vada, when we say visheshanam is samsara, it is only referring to mind. In abhaasa vada, mind and RC are included.

Now general information.

(१) क्वचिद्विशेषणगतधर्माणां व्यवहारो विशिष्टे भवति । (२) क्वचिद्विशेष्यगतधर्माणां व्यवहारो विशिष्टे भवति । (३) क्वचिद्विशेषणविशेष्योभयगतधर्माणां व्यवहारो विशिष्टे भवति । तद्यथा — (१) ‘दण्डेन घटाकाशो नश्यति’ इत्यत्र विशेषणीभूतघट एव दण्डेन नश्यति, न तु विशेष्यभूताकाशः । तथापि विशिष्टे घटाकाशे नाशः प्रतीतो भवति । (२) ‘कुण्डली पुरुषः स्वपिति’ इत्यत्र विशेषणे कुण्डले स्वापो नान्वेति; विशिष्ये पुरुषे तु स्वापः सम्भवति । तथापि ‘कुण्डलविशिष्टः स्वपिति’ इति विशिष्टे स्वापव्यवहारो भवति । (३) ‘आयुधपाणिः पुरुषो योद्धुं याति’ इत्यत्र विशेषणस्यायुधस्य विशेष्यस्य पुरुषस्य च युद्धाय गमनादुभयोरपि धर्मो विशिष्टे व्यवहियते ।

In our daily transactions, we see some nuances. We deal with several objects. They are mixtures of substance and attributes. In all these cases, 3 words, visheshanam, visheshyam and transaction of this mixture work together. When we describe the substances, we describe the mixtures. We loosely use the description. Sometimes the description belongs to the attribute part. Sometimes to the substance part. Sometimes to both part. Bangle has been changed to ring, change has taken place in which part. Only attribute change has taken place. Substance remains the same. For each one ND wants to give example. So the expressions that belong to the attribute part are extended to the mixture. In some other cases, descriptions belonging to the substance only is given to the mixture. Following are examples.

1 When you break a pot, as long as pot is there, pot space was there, when pot is destroyed, we say pot space is gone. The disappearance belongs to pot visheshanam or space visheshyam or both vishishtam. It belongs only to pot the attribute. We don't say pot is destroyed, but say pot space is not available to us.

2 The man who is wearing ear ring. Ear-ringed person. When mixture goes to sleep, we use the expression ear-ringed person sleeps. The sleep does not belong to visheshanam earring. Description belongs to visheshyam substance.

3 ayudhapani purushaha.. the armed person goes to war. Armed is visheshanam, person visheshyam. Armed person goes..going action belongs to both weapon and person. Sometimes we say jiva is mukta sometimes samsara

प्रकृते त्ववच्छेदवादेऽन्तःकरणं विशेषणम्, आभासवादे आभाससहितान्तःकरणं विशेषणम्; द्वयोरपि पक्षयोश्चैतन्यं विशेष्यम् । तस्मिंश्चैतन्ये जन्मादिसंसारो न सम्भवति । किन्तु विशेषणस्यान्तःकरणस्य वा आभाससहितान्तःकरणस्य वा धर्मभूतो यो जन्मादिरूपः संसारः सोऽविवेकिभिर्भ्रान्त्या विशिष्टचैतन्ये व्यवहियते । व्यवहारो नाम प्रतीतिः कथनञ्च । अनया रीत्या आभासवादावच्छेदवादयोर्भेदोऽवगन्तव्यः ।

Now coming to the individual in Vedanta, I generally refers to vishishtam. In our vedantic context, RM plus RC in abhaasa vada, RM only in Avaccheda vada. In both vadas, enclosed OC is the same. In the enclosed consciousness samsara is not there. Only for visheshanam, samsara is there (depending on the vada) antahkaranam or RC mixed anta karanam of abhaasa vada. Samsara never belongs to original cit. When you say I am old, we are referring to body, but we mix with cit also. Even jnani does not negate the jara of the body. It will come. Old age, dialysis etc. when jnani says I am old, he knows clearly. Watch your general mental preoccupation. When transactions are not taking place, how do I feel? Do I feel miserable samsara? I can give you a certificate JM but are you really? Complaint ridden conversation indicates samsara. In this manner avaccheda vada and aabhaasa vada there is difference in visheshanam...mind and mind plus chidabhasa

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10th October 2015

Page 121 3rd para

प्रकृते त्ववच्छेदवादेऽन्तःकरणं विशेषणम्, आभासवादे आभाससहितान्तःकरणं विशेषणम्; द्वयोरपि पक्षयोश्चैतन्यं विशेष्यम् । तस्मिंश्चैतन्ये जन्मादिसंसारो न सम्भवति । किन्तु विशेषणस्यान्तःकरणस्य वा आभाससहितान्तःकरणस्य वा धर्मभूतो यो जन्मादिरूपः संसारः सोऽविवेकिभिर्भ्रान्त्या विशिष्टचैतन्ये व्यवहियते । व्यवहारो नाम प्रतीतिः कथनञ्च । अनया रीत्या आभासवादावच्छेदवादयोर्भेदोऽवगन्तव्यः ।

ND is discussing the difference between abhasa vada and avaccheda vada. In both these there is enclosed consciousness and enclosure mind. Enclosed consciousness is always free of attributes. This enclosed consciousness is given two different names based on the perspective from which we are talking about. If it includes the attributes of the mind appearing in the enclosed consciousness we use the word pramata jiva. If you want to talk about the factual nature of the consciousness, without the attributes (mental), the very same enclosed consciousness is named saakshi jivaha.

These two words are from stand point of perspective. Enclosed consciousness is visheshyam, enclosure mind is visheshanam, mixture is vishishtam. Every individual is always a mixture. Mere visheshyam or visheshanam cant do any transaction, only mixture can do transactions (vishishtam). When you are describing the mixture, sometimes the description is based on visheshanam some times visheshyam some times both. When we say one is a samsari, it refers to visheshanam the mind. When we say you are listening to the class, it is the mixture vishishtam. ND gave an example earlier. I will give a common example. Suppose there is a pot, pot has shape visheshanam. Clay is visheshyam. Pot is vishishtam mixture. When you say potter has created the pot, creation is not from the stand point of clay, it from stand point of shape only. Suppose I say pot is one KG, then it is visheshya pradhana, due to clay not the shape. When I say potter is carrying the pot for sale, it refers to the mixture. When we say you are samsari, visheshana pradhana. When we say jivan mukta, it is from visheshyam stand point. When we say you are good student it is mixture. In Aabhaasa vada, enclosure includes reflection. In avaccheda vada enclosure does not include reflection.

In Vedanta, we use all the vadas, depending on the context. Sankaracharya, Gaudapada are not rigid. Gaudapada uses avaccheda vada in the pot discussion. In updesa sahasri, chapter 18, tatvamasi prakaranam, aabhaasa vada talked about. Ref: 18.59 to 18.123. Sureswaracharya in brihadaranyaka vaarthikam...yaya yaya.... taa taiva nyeya.. Whatever prakriya is suitable to you, use that prakriya freely. Dont waste your time in analysing too much. ND any case says even though everything is OK, aabhaasa vada has certain advantages.

Topic 216

(२१६) आभासवादस्य ज्यायस्त्वम् — आभासवादेऽन्तःकरणमाभाससहितम्, अवच्छेदवादे तद्रहितं च भवति । द्वयोर्मध्ये आभासवादो ज्यायान् । भाष्यकारैराभासवाद एव स्वीकृतः । अवच्छेदवादे विद्यारण्यमुनयो दोषमप्याहुः । तथा हि, आभासरहितान्तःकरणावच्छिन्नचैतन्यस्य प्रमातृत्वाभ्युपगमे घटावच्छिन्नचैतन्यस्यापि प्रमातृत्वं प्रसज्येत । यतोऽन्तःकरणवद्वटोऽपि भूतकार्यम्, अन्तःकरणं यथा चैतन्यस्यावच्छेदकमथवा व्यावर्तकं तथा घटोऽपि चैतन्यस्यावच्छेदको व्यावर्तकश्च; तस्मादन्तःकरणविशिष्टचैतन्यमिव घटावच्छिन्नचैतन्यमपि प्रमाता भवेदित्यापत्तिरपरिहार्या । अन्तःकरणे आभासस्याङ्गीकारे तु नास्य दोषस्यावकाशः ।

Accepting double consciousness reflected and original is better, Abhasa vada alone has been accepted by Sankaracharya. It is not true. Predominantly, Sankaracharya supports aabhaasa vada. Especially in Upadesa saahasri. If you hold on to avaccheda vada only, certain questions cannot be answered. Vidyananya swamy has said in Pancadasi chapter 8 verse 27 to 31. ND says, to explain the question, if you say pramata the knower is the enclosed consciousness with an enclosed mind without the reflection, there is a problem. In the case of statue also there is enclosed consciousness. Mind also is inert and has a enclosed consciousness. No difference between both. In pot also consciousness is there. Like the mind, pot is also inert. Both must be alive and living because consciousness is there. This problem will not happen, if you accept reflected consciousness.

तथा हि, अन्तःकरणं पञ्चतन्मात्रसमष्टिसत्त्वगुणकार्यत्वात् स्वच्छम् । घटादयः पञ्चीकृतपञ्चभूततमोगुणकार्यत्वादस्वच्छाः । यत् स्वच्छं तत्राभासऽथवा प्रतिबिम्बो जायते । मलिने पदार्थे नाभासो जायते । दर्पणस्य तत्पिधायककोशस्य च मृत्कार्यत्वाविशेषेऽपि स्वच्छे दर्पणे मुखस्याभासः प्रतीयते । अस्वच्छे दर्पणपिधायककोशे न मुखस्याभासः प्रतीयते। एवमेव सत्त्वगुणकार्यत्वात्स्वच्छेऽन्तःकरणे चैतन्याभासः प्रतीयते । तमोगुणकार्यत्वादस्वच्छे शरीरादौ घटादौ च चैतन्याभासो न प्रतीयते ।

To explain the advantage in aabhaasa vada, mind is also matter, pot is also matter, one is fine matter other is gross matter. Mind is made up of the samashti satva guna of all the pancabhootas, that's why referred as shuddha satvam. Whichever is fine matter, reflection is formed. One group calls reflection as abhaasa, other calls this pratibimba. Based on this discrimination, one group is called aabhaasa vaadis (Vidyaranya), another is pratibimba vaadi. (padmapaadacharya). In advaita, pratibimba vaadis have maximum support. No reflection is formed in the grosser matter. When you take a mirror and the material that encases the mirror. Both are product of matter only. In the case, you cannot see the image. Similarly, in mind, both OC and RC are there. We should know what we are referring to OC or RC. Both cannot be physically or experientially separated. Only intellectual separation possible. If you remove RC, there is no difference between wall and meditator. You cannot experience OC by negating RC. In a dead body or pot etc, there is no RC.

Topic 217

(२१७) अन्तःकरणगतद्विविधप्रकाश एव प्रमाता; नान्यः इत्थमन्तःकरणे द्विविधः प्रकाशोऽस्ति; एको व्यापकचैतन्यस्य प्रकाशः, अपर आभासरूपचैतन्यस्य प्रकाशः । शरीरे घटादिषु च व्यापकचैतन्यस्य प्रकाश एक एवास्ति, द्वितीय आभासस्य प्रकाशो नास्ति । तस्माद्विविधप्रकाशसहितान्तःकरणविशिष्टचैतन्यमेव प्रमाता इत्युच्यते, न त्वेकप्रकाशमात्रसहितघटादिविशिष्टचैतन्यं प्रमाता ।

ND has spoken of the superiority of aabhaasa vada and voted. Therefore following parts are going to discuss aabhaasa vada.

Foot note:

१. आभासवादे आभासस्य स्वरूपमधिकतया कल्पनीयं भवति । अवच्छेदवादे तु न इत्थं यद्यप्याभासवादे गौरवम् अवच्छेदवादे लाघवं च, तथापि मन्दजिज्ञासोर्बुद्ध्यावाभासवादः स्फुटमारूढो भवेदित्यनेनाभिप्रायेणाभासवादः स्तूयते । भाष्यकारादीनामप्ययमेवाशयः ।

Just because we spoke about the superiority of abhaasa vada, don't reject avaccheda vada, you will find it useful in several places. Ghatakasha mahakasa example is used for avaccheda vada. (we are not talking of akasa's reflection here). Avaccheda vada has advantage. You have to introduce an additional consciousness in aabhaasa vada. This may cause problem (problem of extra, gaurava dosa), avaccheda vada this is not there. Therefore avaccheda vada is simpler and therefore advantageous. For manda mind, dull witted, aabhaasa vada will be superior, you can differentiate chetana and achetana. In avaccheda vada, only OC is required. Any way you have to negate all the extra.

17th October 2015-10-17

Topic 217 contd

After making a comparative study, ND is going to speak of Aabhaasa vada. He first points out the definition of pramata or knower. All the living beings have got self-awareness. Even though consciousness is all-pervading, self-awareness is there only in living beings and in humans indicated by I am. Self-awareness indicates two types of consciousness, all-pervading OC and RC, cit, chidabhaasa mixture is available as self-awareness. Location belongs to RC component only. OC does not have any location. Tvam pada lakshyarth is saakshi, tvam pada vaachyarth is pramata. Two-fold consciousness term is used for pramata, OC and RC . द्विविधः प्रकाशोऽस्ति example; Vidyanaraya in Pancadasi. Surya prakasa is falling over the wall. A person uses a mirror to reflect the sunlight. Suppose the mirror image also falls on the wall. Wherever this falls, in that place you have bimba surya and pratibimba surya, therefore dvaya prakasa, additional brightness is there vishesha surya prakasa, outside the patch it is saamanya prakasa. In the desk there is only OC, in the body you have OC plus RC. It expresses as self-awareness wherever additional brightness is there (chapter 8 of pancadasi...khaadityaha-akasasya surya, darpanaaditya...mirrors surya). This additional brightness is called pramaata. Saakshi is only one awareness. In this manner, mind has got two-fold awareness, one OC and second one RC. In a dead body, sthoola sareera alone, and in a pot, there is only OC which is all-pervading. Even though OC is there in pot, it does not have self-awareness. Awareness obtaining in the mind, which has OC RC mixture is called pramata. Only pramata can know the world. If you have to experience kevala saakshi, just doze off, prapanca will disappear. Where there is only one light, saamanya prakasa alone is not a pramata.

येषां मतेऽन्तःकरणे आभासो नास्ति तेषां मते घटादाविवान्तःकरणेऽपि द्वितीय आभासस्य प्रकाशो नास्ति । अपि च य एको व्यापकचैतन्यस्य प्रकाशोऽन्तःकरणेऽस्ति स एव घटादावप्यस्ति । तस्मादन्तःकरणविशिष्टचैतन्यस्य प्रमातृत्वाङ्गीकारे, घटविशिष्टस्य शरीरविशिष्टस्य कुड्यविशिष्टस्य च चैतन्यस्य प्रमातृत्वं स्वीकर्तव्यं भवेत् । इत्थं घटशरीराद्यपेक्षयान्तःकरणे ईदृशं वैलक्षण्यमस्ति । अत्र चायं हेतुः — सत्त्वगुणकार्यत्वादन्तःकरणं स्वच्छम्; अत एव तच्चैतन्याभासग्रहणयोग्यं च । इतरपदार्थास्तु तमोगुणकार्यत्वादस्वच्छाः, अत एव ते चैतन्याभासग्रहणयोग्याश्च ।

आभासग्रहणयोग्यान्तःकरणविशिष्टचैतन्यमेव

प्रमातेत्यभिधीयते;

न

त्वाभासग्रहणयोग्यघटादिविशिष्टचैतन्यं प्रमाता भवति । अत एवाभासवादः श्रेयान् , न त्ववच्छेदवादः ।

Based on this approach, pramata is available only in living beings. Aabhasa vada explains chetanam achetanam difference clearly. Avaccheda cannot explain since they do not have concept of RC. The superiority of aabhaasa vada is being reinstated. In avaccheda vada, no vishesha prakasa, no difference between ghataha and manushyaha. Saamanya prakasa is there in inert object and living being also. Therefore, if you take saamanya prakasa in the body as pramata, then why can't you accept the saamanya prakasa in wall as pramata? Avaccheda vaadin have no explanation for this. In aabhaasa vada, this distinction is available. In the body, there is sukshma sareeram made of finer panca bhootas. Therefore RC is possible. Everywhere else tamo guna is dominant therefore finer matter is absent. In bhoktru bogyam, bhogyam must be acetanam. This difference can be explained only through aabhasa vada and therefore shreyaha. Pitambaras has written a tippani for ND's hindi vicarasagar. This also has been translated. (available in north india). In footnote, he says, aabhasa vaada is for manda adhikari. Debate between the two is there in many texts. Even Sankara considers all vadas are equally great (Pitambarji says.)

Topic 218

(२१८) प्रमात्रादिचतुर्विधचैतन्यस्वरूपम् — यथान्तःकरणमाभाससहितमेवास्ते तथा तद्वृत्तिरप्याभाससहितैव जायते । आभाससहितवृत्तिविशिष्टचैतन्यं प्रमाणचैतन्यम् इत्युच्यते।

Explanation of one chaitanyam available in 4 fold form. Karma vyavahara or jnana vyavahara. Triputi is required. Pramata, pramanam, prameyam for jnana vyavahara, kartru, karma, karanam for karma vyavahara. Pramata, pramanam, prameyam and prama are four fold when first three come together prama arises. Each one is associated with all pervading consciousness. Pramaatru chaitanyam, pramana chaitanyam, prameya chaitanyam, prama chaitanyam representing four fold consciousness. This has been given in page 119 already. Consciousness associated with mind antahkaranam is pramaatru chaitanyam. Consciousness associated with the outgoing thought (through the 5 apertures) is called pramana chaitanyam. Outgoing thought is called pramana chaitanyam only until it reaches the object or person. Then the general thought becomes vishaya akara vrutti when it contacts the object. The consciousness associated with the vishayakara vrutti is prama chaitanyam. Even before the thought went there, pillar was there. The consciousness associated with the object vishayaha is prameya chaitanyam (not vishayakara vrutti). Prameya chaitanyam will always be there. This we have already seen. This is being repeated here. So I'm going to read.

घटादिविषयाकारान्तःकरणवृत्त्यारूढं चैतन्यं प्रमेति, यथार्थज्ञानम् इति वोच्यते । प्रमायाः साधनमिन्द्रियं प्रमाणम् इति कथ्यते । अत्रेदं ज्ञेयम् — विषयाकारवृत्त्यारूढचैतन्यं प्रमेति

कीर्त्यते । तत्र चैतन्यस्य स्वरूपतो नित्यत्वान्नेन्द्रियजन्यत्वसम्भवः । अतश्च प्रमाचैतन्यं प्रतीन्द्रियस्य यद्यपि साधनत्वं न युज्यत एव तथाप्युपचारेणेन्द्रियस्य प्रमासाधनत्वव्यवहारः । तथा हि, उपाधिशून्यचैतन्ये प्रमाव्यवहाराभावात् विषयाकारवृत्त्युपहितचैतन्ये एव तद्व्यवहाराच्च, चैतन्ये प्रमाशब्दप्रवृत्तौ विषयाकारवृत्तेरुपाधित्वात्तस्या वृत्तेरिन्द्रियजन्यत्वात्तादृशवृत्त्युपहितप्रमां प्रत्यपीन्द्रियस्य साधनत्वव्यवहारः । इत्थमेव इन्द्रियं प्रमासाधनम् इति व्यवहियते । न ह्यन्तःकरणपरिणामाः सर्वेऽपि प्रमात्वेन व्यवहियन्ते। किन्तु शरीरान्तःस्थमन्तःकरणं विषयरूपघटादिदेशपर्यन्तं दीर्घाभावापत्तिरूपं परिणामं प्राप्नोति, स परिणाम एव प्रमाणम् इत्युच्यते ।

विषयैः सह मिलितस्यान्तःकरणस्य विषयसमानाकारो यः परिणामस्तस्य प्रमेति व्यपदेशः । शरीरान्तःस्थितान्तःकरणदेशमारभ्य घटादिविषयदेशपर्यन्तं दीर्घाभूतस्यान्तःकरणस्य परिणामः प्रमारूपतां धत्ते । तस्मात्प्रमायाः प्रमाणरूपान्तःकरणवृत्तेश्च नाधिको भेदोऽस्ति ।

Homework: ND talked of four fold chaitanyam. Of these four, which one will have dvivida prakasaha and which one will have eka prakasaha.

24th October 2015

After dealing with the topic of aabhaasa vada and avaccheda vada, ND pointed out that aabhaasa vada has certain advantages. Traditional acharyas use both vadas depending on context.

ND later wanted to consolidate 4 types of chaitanyam based on aabhasa vada. Prama, pramata, pramana Prameya,

.... Consciousness enclosed within antahkaranam (OC enclosed within mind is pramatru chaitanyam..Pramaatru

---OC enclosed within vrutti-outgoing-pramana chaitanyam

....Vishaya akara vrutti-OC enclosed here is prama chaitanyam

.....Prameya chaitanyam..OC enclosed within any object of knowledge.

Which all OCs will have the additional RC also? Wherever mind is there entire sukshma sareeram, vrutti is there also, RC is possible.

Pramaatru chaitanyam: Mind will have RC also. Therefore pramaatru chaitanyam will be mixture of OC and RC all the time

Pramaana chaitanyam also because vrutti is there, both OC plus RC is there

Prama chaitanyam... consciousness enclsed within vishaya akara vrutti, therefore OC plus RC :therefore 2 prakasa

Prameya chaitanyam: will depend on the object. If it is inert like a wall. In wall enclosed consciousness will be there, if I am not looking at the object there is no vrutti pervasion therefore no RC. Because by itself, there is no mind or thought in wall or pot. In all inert prameyam, there will be only eka chaitanyam. When the prameyam is a sentient body, OC and RC will be there. Any case at the time of perception, even though an object is inert, vrutti pervades the object, therefore OC and RC. In Pancadasi 8th chapter, kootastha deepa prakaranam this is discussed. Unperceived inert object has eka prakasa.

2nd point: Incidental note, we say prama is the knowledge, when tripudi com together. The crucial instrument is pramaanam. Prama is defined as pramana janya prama. When you say this, how should you understand? Prama is a mixture of vishayakara vrutti, plus chaitanya dvayam (OC plus RC seen above). Which one of these is generated by pramanam? OC cannot be generated. Only vishayakaravrutti, and vishayakaravruttipratimbimbita chaitanyam.

अनेन क्रमेण बाह्यपदार्थानां प्रत्यक्षज्ञानोत्पत्तिदशायामन्तःकरणवृत्तिर्बहिर्निर्गत्य विषयीभूतघटादिसमानाकारतां धत्ते । शरीरान्तःस्थात्मनः प्रत्यक्षकाले त्वन्तःकरणवृत्तिर्बहिर्निर्गमनं विना शरीरस्यान्तरेवात्माकारतां धत्ते । तथा आत्माकारया वृत्त्या आत्माश्रितमावरणं निवर्त्यते । आत्मा स्वस्य प्रकाशेन वृत्तौ प्रकाशते । अनेनैव निमित्तेनात्मा वृत्तेर्विषय इत्युच्यते । वृत्तिस्थचिदाभासरूपफलस्य त्वात्मा न विषयो भवति । वर्णितेन प्रकारेण साक्षिरूप आत्मा स्वयंप्रकाशरूपो भातीति सिद्ध्यति ।

In this para, ND is consolidating the knowledge when thought and RC are involved. Vrutti vyapti and phala vyapti. Prama vrutti-vrutti vyapti, reflected RC in it is called phala vyapti..when we perceive an inert object, both will have roles to play. RC only in prama vrutti is uniquely named phalam.Moola vidhya ia the aavaranam enveloping Atma. Toola vidya envelops anatma. Phala vyapti reveals the object. Vrutti vyapti removes aavaranam. Therefore object is called vishayaha. In the case of atma jnanam, processes are same. Pramata..student, pramanam...guru vakyam..maha vakyam. Prameyam...atma. It should generate a vrutti,"aham brahmasmi" in the mind as a thought (a successful Vedanta class must generate this). Meaning of the word Aham is not vaachyartha common meaning (includes body mind etc). In vedanta class, it is I the enclosed consciousness. Saamanya prakasa component. Akyakara vrutti or brahmaakara vrutti. Object happens to be vrutti vishayaha... Saakshi chaitanyam is revealed by the chidabhasa or not? In the case of Atma, RC does not reveal the OC Atma because it need not reveal the OC. Moonlight need not illumine the Sun light. Atma vrutti vyapti vishayaha na tu phalavyapti vishayaha. Is Atma vishayaha or not? From vrutti vyapti angle it is vishayaha, but not from phala vyapti angle.

In this manner, with regard to the external object at the time of perceptual knowledge, thought goes out pervades and takes the shape of the object. In the case of self-knowledge, Vedanta expects the knowledge to take place in the class right away. Thought need not go out, atma is inside also. OC is located in the individual within me, and the mind and entertains the I thought. When you entertain I thought and mean enclosed consciousness within me or others, atmakara vrutti, it removes avaranam the ignorance because of which I localized myself. Limitation attributed to the meaning of the word I. The limitlessness is indicated by the word brahma. In that vrutti what shines is the Atma only...because of this reason we use the expression atmavrutti vishayaha, object of the vrutti. Special point: for the RC which is in the mind, Atma, OC called by sakshi is not revealed by the RC, because it need not be revealed. Phala vyapti is existent in this akandakara vrutti, but does not function. Like

moonlight does not function in the case of sunlight (although it exists). Based on the above description, it is revealed all the time without requiring a special revelation of chidabhasa. Revelation of the ever revealed (a title of a book)

(आ. २१९-२२३) इन्द्रियसम्बन्धं विना 'अहं ब्रह्म' इति ज्ञानस्य कथं प्रत्यक्षतेति तत्त्वदृष्टिप्रश्नः

—

(२१९) तत्त्वदृष्टेः शङ्का — 'ब्रह्मापरोक्षज्ञानेन सकलाविद्यासमूहो नश्यति, न तु परोक्षज्ञानेन' इति प्रागभिहितम् । अत्रैषा शङ्का भवति —

Doubt is based on conventional experience and consequent mental orientation creates this doubt. Knowledge is either paroksha jnanam or aparoksha jnanam. When the object is beyond the range of sense organs, I cannot directly contact the object. When there is direct contact or within range, it is direct knowledge within range of mind. Otherwise, when it is beyond sense organ range, no contact with mind and indirect knowledge only. Guru is talking of Brahman, not available to sense organs, therefore not mental range, intellectual knowledge is indirect. If there is no direct knowledge, there is no knowledge. So what's the use of attending classes? We have Brahman knowledge but no brahma anubhavam. Complaint by veteran students....because no contact with the mind...

VS Guru said in topic 109 that only aparoksha jnanam will give liberation. (Ignorance and samsara will be destroyed) over next several pages Tatvadrushti is going to ask his doubt. Pages 125, 26, 27 middle . Topic 224 answer will start?

I was trying to explain the doubt. Whatever object falls within range of sense organs it is pratyaksha jnanam. Whatever does not fall within the direct range of sense organs, we get knowledge through any other means, artha pati, anumana etc that knowledge is paroksha jnanam, beyond sense organs. Keeping this classification in mind, tatvadrushti is saying it does not fall in sensory range, brahman knowledge must be paroksham, therefore no liberation. Therefore brahma aparoksha jnanam is not possible. So tatvadrushti establishes brahman is beyond sense organs. One by one.

1st November 2015

Page 124

‘इन्द्रियजन्यमेव ज्ञानं प्रत्यक्षमित्युच्यते, ब्रह्मज्ञानं तु नेन्द्रियजन्यमविषयत्वाद्ब्रह्मणः । “यतो वाचो निर्वर्तन्ते अप्राप्य मनसा सह” (तै. ब्र. ४.९) इत्यादिश्रुतेः ।

Indriya janya meva jnanam.. Anything coming from sense organs is pratyaksha or direct knowledge, brahma jnanam is not. Brahman is not the object of sense organs, brahman is not experienceable by mind. Therefore, you can have only indirect knowledge. Therefore direct knowledge cannot give liberation. This is the brief question. Now tatvadrushti is going to elaborate the purvapaksha.

Topic 220

(आ. २२०-२२२) ब्रह्म न ज्ञानेन्द्रियाणां विषयः —

(२२०) ब्रह्म न चक्षुषो विषयः — रूपवतः पदार्थस्य अथवा नीलादिवर्णस्यैव ज्ञानं चक्षुषा जन्यते । ब्रह्म तु न तादृशम्; अतो न ब्रह्म नेन्द्रियजन्यज्ञानविषयः । मनुष्याकारेणावतीर्णानां रामकृष्णादीनां मूर्तयो यद्यपि रूपादिमत्यस्तथापि ता मूर्तयो मायिकत्वान्मिथ्या । अतो न ता

मूर्तयो ब्रह्मरूपाः । यद्यपि पुराणादिषु रामकृष्णादीनां ब्रह्मरूपेण वर्णनमस्ति तथापि तद्वचनं न तदीयशरीरस्य ब्रह्मत्वबुद्ध्या प्रवृत्तं किन्तु तदीयशरीराधिष्ठानचैतन्यस्य ब्रह्मत्वबुद्धयेति ज्ञेयम् ।

Brahman is not available for any sense organs. First is eyes... Only when a thing has a particular roopam, either form or color must be there. brahman does not have form or color, it cannot be an object of sensory knowledge of eye. We do hear about bhaktas experience religious experience of God, nobody treats the mystical experiences of bhaktas as ordinary experience. Why cant you take Iswara darsanam by bhaktas as brahman experience. In scriptures both are equated. We do hear about biographies of vivekananda. He asked have you seen God? At last, He met Ramakrishna paramahansa and asked. He said, I've seen God more clearly than you. Iswara is available for direct experience, divine spiritual experience of Brahman.

Saguna Iswara is within range of Maya and hence cannot be equated to brahman experience. Tatvadrushti says. Because all naama and roopa fall within maya. Manushya aakarena. None of them can be called brahman. Even though in the Purana we glorify such experiences, krishna Rama etc are equated to brahman, meaning here should not taken as the perceived sareeram. It is not their body, that cannot be called brahman. When Krishna is described as Brahman, it is not the body. Real Krishna cannot be perceived. Real brahman cannot be perceived. Therefore, moksha is not possible. Now purvapakshi comes.

ननु मनुष्यपशुपक्ष्यादिसर्वशरीराणामप्यधिष्ठानं ब्रह्मचैतन्यमेव । अधिष्ठानचैतन्याभिप्रायेण रामकृष्णादीनां ब्रह्मत्वे सर्वशरीराणामपि ब्रह्मचैतन्यस्यैवाधिष्ठानत्वान्मनुष्यपशुपक्ष्यादयोऽपि ब्रह्मरूपा भवेयुः । तथा च पश्वादिसमा एव रामकृष्णादयोऽपि भवेयुः । तस्माद्रामकृष्णादीनां जीवान्तरापेक्षया वैशिष्ट्यसिद्धये तदीयशरीरे एव ब्रह्मबुद्धिरुचिता, न तु तदीयशरीराधिष्ठानचैतन्यदृष्ट्या तेषु ब्रह्मबुद्धिरिति चेत् ।

Now the purvapakshi wants to say when Purana talks of these people as brahman, you should take the shareeram, then only you can describe the features. You cannot take the lakshyarth meaning. You cannot take adhistanchaitanyam, because for this you do not take the divine beings. You can take any shareeram. To give a mystic status, their body must be taken as brahma anubhava. Can this anubhava liberate the bhakta? Answer will be no. We have not dwelt on this topic. Any amount of Iswara Anubhava cannot be treated as brahmanubhava and cannot be equated to liberation. Does that mean avatara sareera has no difference.. Will be explained.

In chapter 4, Gita...we have discussed differences between Iswara avatara and manushya..

तन्न । शरीरं बाधित्वा रामकृष्णादिशरीराणां ब्रह्मत्वविवक्षणे पश्वादिशरीराणामपि बाधपूर्वं ब्रह्मत्वं सिद्धयेत् । बाधाभावे तु जीवान्तराणां शरीरवत् करचरणाद्यवयवसहितस्य रूपक्रियादियुक्तस्य रामकृष्णादेः शरीरस्य निरवयवत्वेन रूपक्रियादिशून्येन ब्रह्मणा सहाभेदो न घटेत् । तस्मात्सावयवं रूपक्रियादियुक्तं रामकृष्णादेः शरीरं न ब्रह्म ।

Can Iswara anubavam equated to brahma anubhava? Or can it be treated as ordinary human or pashu anubhava? No

If you discount the sareeram of Iswara, then you can negate other bodies and all anubhava will be same. Pashu mosquito anubhava etc. You cant do this. To avoid this equating, you treat Vishnu sareeram as brahman. If you dont negate the body, then like our body, vishnu sareeram also have hands, legs etc. Then puranic description of brahman and vedantic description of brahman will be in conflict.

In keeping with the upanisad, you should not take the avatara sareeram as brahman, how are you going to resolve this problem..

परन्त्वियान् भेदोऽस्ति — जीवानां शरीरं पुण्यपापाधीनं भूतकार्यं च । किञ्च जीवानां देहाद्यनात्मपदार्थेष्वविद्याबलात् 'अहम्, मम' इत्यध्यासो भवति, स चाध्यास आचार्योपदेशान्निवर्तते ।

ND points out that manushya sareera darshanam as well as Iswara or avatara darsanam are both anatma darsanam only. Both are mithya only do not come under brahmaanubhava. Both of them cannot liberate a person. How come in the biography of the bhakta, the Iswara darsanam is glorified. Which is also mithya? In the upasana kanda, upasya devara saakshat kaaraha. Why are these glorified and upasanas are glorified. ND says these are however superior and therefore glorified. In what way, we will see the elaboration. Jiva sareeram us bhautikam, avatara sareeram is maayika, Iswara sareeram is not iswara punya paapa janitam but jiva punya paapa janitam. Therefore, that anubhava is extraordinary... Therefore, tatvadrushti says brahma anubhava is not possible.

7th November 2015

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Tatvadrushti is preparing to raise an important question regarding the aparoksha jnanan of Brahman. He feels that such a direct knowledge of Brahman is impossible. While talking about Brahman not being available for direct knowledge, some diversion is discussed. In itihasa and purana we read the story of great saints having direct vision of God through long and arduous saadhanas. Can we take such a vision of God as brahma anubhava? Scriptures do refer krishnaya parabrahmane namaha. In chapter 10, param brahma param dama pavitram parama, bhavaan. Answer: If you analyse these experiences and the description of Brahman in scriptures, you find a disparity. Brahman is ashabdham, asparsham, agandham etc.. therefore it is not available for direct vision. Bhagawan appears in the very same place and disappears, this is not Brahman as defined in the upanisads. Aside question: Is such a saakshat kara compulsory for liberation or brahmajnanam? Sastra never says that such a saakshat kara is not compulsory. Even if such a saakshat kara takes place whether it will give spiritual growth or not depend on our purpose and motive. In the puranas we have the story of rakshasas. Hiranyakashipu, hiranyaksha etc get Iswara darsanam. All rakshasas want to put bhagawan into trouble. Like bhasmasuran.. he wanted to check on God. Our motive is therefore important.

Is then Rama darshanam or Krishna darsanam any different from manushya darsanam? Tatvadrushti says yes, Iswara darsanam is different. Either coming privately for a bhakta or a long term darsanam like Ramavatara etc. Two differences are being pointed out here.

- Manushya sareeram comes due to Jivas punya paapam. Iswara sareeram does not come due to this, Iswara does not have punyam or paapam.
- Jivas sareeram is also born out of Maya only, Jiva's sareeram is born out of pancabhootas, is bhautika sareeram. Iswara sareeram is not created by the intervention of pancabhootas but

through Maya directly. Therefore through sankalpa, Iswara sareeram can come. Like Narasimha sareeram. Garbhadharam is not through conventional methods, but direct. Even though both of them are anatma and mithya only. Iswara shareeram also is not paaramaarthikam, later there is another analysis on if vyavahaarikam or pratibhaasikam. Bhagawan never mistakes the body as himself, ahamkara or mamakara. No raga dwesha. These 4 may go away if we study Vedanta in the case of Human body.

रामकृष्णादीनां शरीरं तु न तदीयपुण्यपापजन्यं नापि भौतिकम् । परन्तु सृष्टेः प्राक् यदा प्राणिनां कर्म फलदानोन्मुखं भवति तदा आसकामस्यापीश्वरस्य प्राणिनां कर्मानुसारेण 'अहं जगत्सृजेयम्' इति सङ्कल्पो जायते । तेन सङ्कल्पेन जगदुत्पत्तिरूपा सृष्टिर्भवति । तथैव सृष्टेः परमपि 'अहं जगत्पालयेयम्' इतीश्वरस्य सङ्कल्पो जायते । तेन सङ्कल्पेन जगद्रक्ष्यते । कर्मानुसारेण सुखदुःखादिसम्बन्ध एव पालनम् इत्युच्यते । पालनसङ्कल्प मध्ये उपासकानामुपासनफलत्वेन 'रामकृष्णादिनामसहिता मूर्तयः सर्वेषां प्रतीयन्ताम्' इति चेश्वरस्य सङ्कल्पो भवति । अनेनेश्वरसङ्कल्पेन नामरूपादिरहिते ईश्वरे रामकृष्णादिनामानि पीताम्बरादिसहितसुन्दरविग्रहाश्चोत्पद्यन्ते । न ते रामकृष्णादीनां विग्रहास्तदीयकर्माधीनाः ।

Word Ramakrishna refers to Ramavataram and Krishnavatara. This body is generated not due to Rama or Krishna's punya paapam, and their body is not material. Iswara's sankalpa is called mayavruttihi. Just before shrushti, with the help of Maya he becomes aware of all the sanchita papa that is dormant in Maya (in the karana shareerams). During pralayam, kala functions in potential form. Sthoola sukshma sareeram producing facility becomes active in Maya before shrushti. When the seed has to sprout, it bloats. Annam in mandukya mantram is bloated version of Karana Sareeram, Sankaracharya says. Iswara is given an adjective thoughtfully, one who does not have any desires. He creates the world not for additional joy or sorrow, he is apta kamaha, in accordance with the punya paapams of jiva. Then when did matter begin? (anaadhi??) Law is matter cannot be created or destroyed. In the presence of chaitanyam. Matter can evolve in the case of Vedanta. Modern theory believes it is random, Vedanta creation is as per law of karma. Maintenance of moral law done by bhagawan. Therefore bhagawan has to give sukham and dukham. Universe will include pain also. Suppose a devotee has got pain and he prays to God to remove the pain, can he or not? But only according to law of karma, bhagawan can remove. (prayaschita). In this case, prayer will work. In Hinduism, prayer is never in the form of asking God, but doing remedial karma, whether it will work or not depends on Law of karma. Vaidyaraja namasthubhyam, yamaraja sahodara, yamasthu harati pranam, vaidya takes life and money. While maintaining the universe, when bhaktas do special upasanas, and they want darsanam in a particular form, bhagawan can appear in that form, such a darsanam is private, such as Rama or Krishna etc. Those forms of Rama, Krishna etc they are karma phalam but not Iswara karma phalam but jeevaanam karma phalam. When bhaktas pray to God, like Hiranyakashipu, the form must suit his destruction. Therefore the avatara had to be narasimha because of his boon..

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Second line from the top

कर्मानुसारेण सुखदुःखादिसम्बन्ध एव पालनम् इत्युच्यते । पालनसङ्कल्प मध्ये उपासकानामुपासनफलत्वेन 'रामकृष्णादिनामसहिता मूर्तयः सर्वेषां प्रतीयन्ताम्' इति चेश्वरस्य सङ्कल्पो भवति । अनेनेश्वरसङ्कल्पेन नामरूपादिरहिते ईश्वरे रामकृष्णादिनामानि पीताम्बरादिसहितसुन्दरविग्रहाश्चोत्पद्यन्ते । न ते रामकृष्णादीनां विग्रहास्तदीयकर्माधीनाः ।

In these portions beginning from topic 219 at the bottom of page 123, Tatvadrushti is raising a question. He is giving a general introduction. Contention is direct knowledge or aparoksha jnanam of Brahman is not possible and direct knowledge is required for liberation. He wants to establish why direct knowledge is not possible. Any direct knowledge is through the objects availability for sensory perception. Rest are only paroksha jnanam. Since Brahman is indriya avishayaha this is not possible. Tatvadrushti is taking each sense organ and asking if Brahman is chakshuindriya vishyam etc? Can we take Rama Krishna darsanam as liberating knowledge. Tatvadrushti himself answers this cannot be equated. As Brahman is asparsham, adrushyam etc. If that is not brahma sakshat kara then why is there so much importance given to devata darsanam like Dhruva, Rishis etc? Why? He replied saying even though that devata darsanam is not real saakshat kara, he says devata shareeram is superior to other human beings. It is neither as inferior as other shareera darsanam nor as superior as brahma darsanam. Because iswara avatara shareeram is born out of karma of all the jivas. The world is created for this, preserved and dissolved. Bhagawan will decide whether an avatara should be available to one person or many for darsanam.

तैश्च रामकृष्णादिविग्रहैः साधूनां सुखं दुष्टानां दुःखं चोत्पद्यते । यच्छरीरं यस्य सुखदुःखादेर्हेतुर्भवति तच्छरीरं तदीयपुण्यपापजन्यमिति न्यायः । अनेन न्यायेन रामकृष्णादीनां शरीरं साधूनां सुखहेतुत्वात्साधूनां पुण्यपुञ्जफलम्, असुरादीनां दुष्टानां दुःखहेतुत्वात्तेषां पापफलं च भवति । एवमवतारपुरुषशरीरस्यापि पुण्यपापाधीनत्वात्तदनधीनत्वोक्तिरसङ्गतेति चेत् ।

Because of those vigrahas(physical body...not vigraham in temple), Rama's and Krishna's, shareeram will not give sukham or dukham to themselves but to other people, anandam to Rama bhaktas or saadhus, gives dukham to dushtas like Ravana and Asuras. Whichever body produces pleasure and pain to whichever person, it has been produced by the punyam and paapam of that particular Jiva. That is the purpose of the arrival of such a body. By applying this nyaya, the body of Rama, Krishna etc, since it gives sukham to Saadhus, we know that Rama's shareeram is due to the punyam of Rama bhaktas, papam of dushtas or asuras. Avatara shareeram is also punya papa phalam only. Somebody is raising a question, both jiva and Iswara shareeram are result of punya papa phalam, how can one be superior? Avataram is not born out of his own punya papa but somebody else's.

अत्रेदं तत्त्वम् — जीवेन पूर्वशरीरे कृतपुण्यपापयोः फलमुत्तरशरीरे तस्यैव जीवस्य सुखदुःखादिरूपं भवति । तस्माच्छरीराभिमानवतो जीवस्य पूर्वजन्मनि स्वेनैव कृतपुण्यपापयोरधीनमुत्तरशरीरमित्युच्यते । रामकृष्णाद्यवतारपुरुषशरीरं तु साध्वसाधुजनसुखदुःखहेतुत्वात्साध्वसाधुजनकृतपुण्यपापाधीनमेव, न तु

रामकृष्णादिपुण्यपापाधीनम् । अत एव न तेन शरीरेण रामकृष्णादीनां सुखदुःखभोगः ।
तस्माद्रामकृष्णाद्यवतारपुरुषशरीरं तदीयपुण्यपापाद्यधीनं नेति सिद्धम् ।

Almost repetition of previous para. Purvapakshi must note that Iswara shareeram is not due to Iswaras punya paapam but result of saadhus and asaadhus punya paapam. Shareeram will not give pleasure or pain to avataram.

किञ्च रामकृष्णादिशरीरं न पञ्चभूतपरिणामः, किन्तु चैतन्याश्रितमायापरिणामः ।
पञ्चीकृतभूतपरिणामत्वे कृष्णशरीरस्य रज्जुकृतबन्धनाविषयत्वं भागवतादिषु वर्णितमसङ्गतं
भवेत् । यद्यपि पञ्चभूतकार्ययोगिशरीरस्यापि बन्धनाविषयत्वं दृश्यते, तथापि योगिशरीरं
प्रथमं बन्धनविषयतामापद्यैव पञ्चाद्योगमहिम्ना बन्धाद्विमुक्तं भवति । कृष्णादिशरीरं तु न
योगिशरीरवद्योगमहिम्ना बन्धाविषयतां याति; किन्तु स्वभावत एव बन्धाद्यवशम् ।
तस्मान्नावतारपुरुषशरीरं पञ्चभूतपरिणामः ।

First difference was karma. Now second difference, the material. The shareeram is not a bhautika shareeram from pancabhootas but a direct product of maya, maayika shareeram. Several differences are there due to this. Even perception will be different. Bhautika shareeram can be tied with a rope, Iswara shareeram cannot be bound by a rope. Like Krishna out of compassion got bound by a rope which is described in bhagawatam. Purvapaksha asks there are several yogis who have bhautika shareeram, by the practice of yoga, they can make their body not subject to bondage by rope. Like Anjaneya could not be bound at all. Yogi shareeram cannot be bound by rope only after practicing yoga. It indicates that yogi shareeram was bhautikam earlier. Mayika shareeram is always not capable of being bound by rope.

भगवत्पादकृतमाण्डूक्योपनिषद्भाष्यस्य टीकायामानन्दगिरिस्वामिभिः रामादिशरीरस्य
भूतपरिणामत्वं यदुक्तं तदपि स्थूलदृष्टीनामितरशरीरतुल्यतयैवावतारपुरुषशरीरमपि प्रतीयते
इत्यभिप्रायेणेति मन्तव्यम् ।

Another purvapaksha: shloka 23 (2.23) in vaithatya prakaranam of Mandukya kaarika, different types of creation are discussed. Sankaracharya does not even bother to write a commentary saying it is mithya. But Anandagiri has written commentary on these kaarikas, Anandagiri has made a statement. Avatara shareeram is bhoota parinaamaha. Isn't there a contradiction between your statement and Anandagiri's statement? Aim of anandagiri is not to talk of the fine differences between jiva shareeram and Iswara shareeram, only common features talked of, both are mithya, savikaaram, agamapayi etc. don't take it very seriously. For gross students, he wants to say avataara shareeram is similar to jiva shareeram.

अत एव भगवत्पादैर्गीताभाष्योपक्रमे “स च भगवान् स्वां मायां वशीकृत्याजोऽव्ययोऽपि सन्
स्वमायया देहवानिव जात इव च लोकानुग्रहं कुर्वन्निव लक्ष्यते” इति “जगतः स्थितिं
परिपिपालयिषुः स आदिकर्ता विष्णुर्देवक्यां वसुदेवादंशेन कृष्णः किल सम्बभूव” इति च
कृष्णशरीरं मायाकार्यत्वेन वर्णितम् । तस्मान्न भूतेभ्योऽवतारपुरुषशरीरमुत्पद्यते । किन्तु
तदुपादानकारणं साक्षान्मायैव ।

For this reason, Sankaracharya in his gita bhashyaam says, by making use of maya shakti, even though by himself he is birthless and deathless, appears as though he is endowed with body. To indicate that bhagawan also can take a bhautika shareeram. As though he is conducting all kinds of leela. With an intention to maintain the cosmos, out of Vasudeva and Devaki, Krishna appeared. As a maya product. Therefore, avataara shareeram is not paanca bhautika shareeram.

One more difference.

Since karma is not responsible, bhagawan will not have shareera abhimaana, no ahamkara and mamakara, kartrutvam, bhoktrutvam not there, no samsara also. All 5 are absent in the avataara. Avataara does not have to go to a Guru for self-knowledge. Only to serve as a model. In the case of Jiva, all 5 are there.

28th november 2015

Page 126 top line jagata sthitim upto end of para

Student tatvadrushti wants to raise a question regarding the aparoksha jnanam of brahman because it is not available to sense organs. Paroksha jnanam cannot give brahma jnanam.

Avatara shareeram is far superior to jiva shareeram. Therefore, darsanam of avatara sareeram is admirable also. But this is not brahma aparoksha jnanam. Tatvadrushti is talking of the differences between jiva sareeram and avatara shareeram.

Two differences seen are... Birth of the sareerams, raw material from which it is made

Third difference now, jiva sareeram is born with samsara along with ahamkara and mamakara. Even though avataaras act exactly like jivas. Like in Ramayana, Rama is emotionally disturbed.

इतरेषां जीवानां देहे 'अहम्' इत्यात्मभ्रान्तिरस्ति । रामकृष्णादीनां तु न सा भ्रान्तिरस्ति ।
जीवस्योपाधिभूता 'अविद्या' मलिनसत्त्वयुक्ता; रामकृष्णादीनामुपाधिभूता 'माया' तु
शुद्धसत्त्वयुक्ता । तस्माज्जीवस्याविद्याकार्यभूता भ्रान्तिः, रामकृष्णादेर्मयाकार्यभूतसर्वज्ञत्वं
चास्ति । जीवस्याज्ञानप्रयुक्तावरणभ्रान्त्योर्निवृत्तये
आचार्यमुखान्महावाक्योपदेशजन्यज्ञानमपेक्षितम्।
रामकृष्णादेरावरणभ्रान्त्योरभावेनोपदेशजन्यज्ञानं नापेक्षितम्। तथापि
जीवस्यान्तःकरणवृत्तिरूपज्ञानमिवेश्वरस्य मायावृत्तिरूपात्मज्ञानमुपदेशं विनैव जायते । किन्तु
न तेन ज्ञानेन प्रयोजनमीश्वराणां सिद्ध्यति ।

Mistake in last line..for nikhil..kintu extra

In the body, I am the self, this ahamkara is there. This is Rama and Krishna not Ramakrishna paramahansa. And therefore no ahamkara.

In jiva, tainted satva guna is there in Rama and Krishna it is pure satva guna. (Wall..no satva guna). When satva guna is partly operational, it is ideal for adhyasa. Avataarams enjoy the benefit of sarvagnyatvam. All though Rama is searching for Sita, Rama actually knows. You can take Sita also as an avatara. Since jivas shareeram has aavaranam and vikshepaha, Jiva will have to do a lot of saadhana to remove aham and mama.

Shloka... Rakshasa vadam is not the only purpose, but to teach. How can there be pain caused by Sita's separation. All these are leela only.

So if avataram does not get upadesa, how will he get brahma jnanam. Along with the avatara janyam, knowledge also rises. Like when we get up in the morning, we get with the knowledge. Just as jiva enjoys aham brahmasmi through pramana jnanam and antahkarana vrutti, Iswara enjoys through maya vrutti without any upadesa. Normally when jnanam rises, it does two things, braanti nivaranam and jnanam, for Iswara vrutti jnanam is dummy, no role to play.

Next para, will be elaborated.

Tatha hi.....

तथा हि, जीवस्य घटादिज्ञानेनावरणभङ्गो घटादिरूपविषयस्य प्रकाशश्चेति फलं सिद्ध्यति । जीवस्य 'अहं ब्रह्म' इति ब्रह्माकारात्मज्ञानोदये तु तादृशज्ञानविषयीभूतस्यात्मन आवरणभङ्गमात्रं ज्ञानेन जन्यते । आत्मरूपो विषयस्तु स्वयमेव प्रकाशते । तस्मादात्मज्ञानेन विषयो न प्रकाशते ।

Here he wants to say whats the difference between jnana prayojanam for jiva and iswara.

Anatma jnanam..two benefits, vrutti vyapti and phala vyapti, vrutti vyapti removes aavaranam, ohala vyapti illumines the object.vishaya prakasa

Atma jnanam benefit... Vrutti vyapti alone has to remove the aavaranam, phala vyapti need not illumine the atma as it is svayam prakasaha. In the case of Iswara, whether it is anatma jnanam or atma jnanam, all the time both atma jnanam and anatma jnanam are all the time there for the avatara. Vrutti jnanam will be there but it is intrinsic to Iswara.

Next para

Evameesawara

एवमीश्वरस्य 'अहं ब्रह्मास्मि' इति मायावृत्तिरूपज्ञानस्य विषयभूतः ईश्वरस्यात्मा आवरणरहितस्वयंप्रकाशस्वरूपोऽस्ति । तस्मादावरणभङ्गो वा विषयप्रकाशो वा नेश्वरज्ञानस्य प्रयोजनम् । यथा जीवन्मुक्तस्य विदुष आवरणरहितमात्मानं विषयीकुर्वन्ती 'अहं ब्रह्मास्मि' इत्यन्तःकरणवृत्तिरावरणभङ्गादिप्रयोजनशून्या भवति, तथैवेश्वरस्यापि आवरणभङ्गादिप्रयोजनशून्यं मायावृत्तिरूपं 'अहं ब्रह्मास्मि' इति ज्ञानं विनैवोपदेशादिसाधनमुत्पद्यते ।

Now he contrasts with Iswara's jnanam. Unlike Jiva, in the case of Iswara, when bhagawan enjoys aham brahmasmi, the Iswara's Atma (referred by aham), since aavaranam is already absent, this vrutti has no job of removing, paramatma is always without aavaranam. If vrutti jnanam has no prayojanam as in the case of Iswara, can such a vrutti jnanam exist at all. Tatvadrushti gives an

example, in fact any vrutti jnanam removes the aavaranam when it raises first. When the vrutti is entertained afterwards, it does not remove the ignorance. Because we already know. Even a jivan mukta says aham brahmasmi during nidhidyasanam, that vrutti does not remove any aavaranam because there is no ignorance because he is already wise.

First time when you drink milk with sugar, tongue functions jnanedriyam and feels sweet. After the initial sip, it becomes a bogendriyam. Similarly vedanta serves as pramanam only untill aavaranam is removed after that it is no more a pramanam.

Iswaras aham brahmasmi vrutti is maya vrutti, for jnani it is antahkarana vrutti. Without any upadesa avataram enjoys this jnanam

12th November 2015

यथा जीवन्मुक्तस्य विदुष आवरणरहितमात्मानं विषयीकुर्वन्ती 'अहं ब्रह्मास्मि'
इत्यन्तःकरणवृत्तिरावरणभङ्गादिप्रयोजनशून्या भवति, तथैवेश्वरस्यापि
आवरणभङ्गादिप्रयोजनशून्यं मायावृत्तिरूपं 'अहं ब्रह्मास्मि' इति ज्ञानं
विनैवोपदेशादिसाधनमुत्पद्यते ।

The student Tatvadrushti is presenting his question elaborately. Whether direct knowledge of Brahman is possible because indirect knowledge cannot give liberation. In all forms of direct knowledge, mind through sense organs comes in touch with sense objects. Also, due to sadhanas, bhaktas can have direct experience of Iswara. Avatara darsanam is possible. But this cannot be equated to brahma jnanam. Because avataaras are finite. Difference between jiva sareeram and avataara sareeram were discussed.

When aham brahmasmi jnanam takes place first time(antahkarana vrutti), it removes ignorance for a jivan mukta thereafter, it does not remove ignorance. In the same way, avataarasya jnanam has no benefit but also does not require a generator because it is always there.

इत्थं रामकृष्णादीनां जीवाद्वैशिष्ट्यसत्त्वेनेश्वरत्वं सिद्ध्यति । तथापि तेषां शरीरं
मायाकार्यम्। अत एव न तद्ब्रह्मरूपम्, किन्तु मिथ्या । मायाकार्यभूतमवतारपुरुषाणां शरीरं
करचरणाद्यवयवोपेतं रूपसहितं चोत्पादितम् । तस्मात्तेषां शरीरं नेत्रेन्द्रियविषयतामापद्यते ।
तथापि नेत्रेन्द्रियं न ब्रह्म विषयीकरोति ।

Here Tatvadrushti clearly differentiates avatara shareeram and Brahman. It is a very great blessing, avatara darsanam. That's why vedantic student's aim is not see Bhagawan in person, because they have understood the difference between saguna Iswara and nirguna Brahman. That's why Lord Krishna says many people see my body and do not understand my higher nature. We should know but not speak outside. M: Rama and Krishnavatara shareerams are separately superior to Jiva shareeram and therefore called Iswara. Avatara shareeram is also a product of Maya. It is not Brahman. Nedom ididam upsate in Kena Upanisad. Sankaracharya says you may go to brahma loka or vaikunta or kailasha, as long as bhagawan is an object outside you, in Brihadaranyaka upanisad. All the bodies of the deity, they have got hands, legs have roopam and subject to arrival and departure. Eyes cannot objectify Brahman. Tatvadrushti established that Brahman is beyond eye and eyesight. Now other sense organs.

Topic 221

(२२१) ब्रह्म त्वगिन्द्रियस्य न विषयः — त्वगिन्द्रियं तु स्पर्शं तदाश्रयद्रव्यं च विषयीकरोति ।
ब्रह्म तु न स्पर्शरूपं नापि स्पर्शस्याश्रयः । अतो न ब्रह्मणोस्त्वगिन्द्रियविषयत्वम् ।

You cannot feel Brahman with the sense organ of touch or skin. You can experience touch through skin, attribute and substance tvageendrayam can feel. The object and texture. Whereas for color, physical contact is not required. You can go to hotel and without consuming food, you can enjoy!!!!!!!!!!!!!! Whereas it cannot objectify Brahman as it is neither attribute or attributed substance. Therefore, direct knowledge is not possible, therefore direct liberation is not possible.

Topic 222

(२२२) ब्रह्म न रसनाघ्राणश्रोत्राणां विषयः — रसनेन्द्रियेण रसज्ञानम्, घ्राणेन्द्रियेण गन्धज्ञानम्, श्रोत्रेन्द्रियेण शब्दज्ञानं च जायते । रसगन्ध शब्देभ्यो विलक्षणं ब्रह्म । तस्मान्न रसनाघ्राणश्रोत्रैर्ब्रह्मणो ज्ञानं जायते । “अशब्दमस्पर्शमरूपमव्ययं तथारसं नित्यमगन्धवच्च यत्” (क. १.३.१५) “पराञ्चि खानि व्यतृणत्स्वयंभूस्तस्मात्पराङ्पश्यति नान्तरात्मन्” (क. २.१.१) इत्यादिना ब्रह्मण इन्द्रियाविषयत्वं बोध्यते ।

Brahman cannot be discerned through taste, smell or hearing. Through tongue we know taste, through nose smell, through ears knowledge of sound. Brahman is neither in the form of attribute or attributed. Through all these sense organs brahma jnanam cannot arise. You can never have any substance without attributes. There is no nirguna vastu (as per chapter 13). Vishstadvaitam folks say Brahman really nirgunam, it is really free from evil attributes endowed with ananta kalyana guna (they forget ashabdham, asparsham....) real Brahman is not an outside object, katopanisahad.

(२२३) ब्रह्म कर्मेन्द्रियाणामप्यविषयः — कर्मेन्द्रियं न ज्ञानसाधनम्, किन्तु वचनादिक्रियासाधनम् । तस्मात्कर्मेन्द्रियैर्न कस्यचिदपि ज्ञानं जायते । इत्थं न केनापीन्द्रियेण ब्रह्मणो ज्ञानं जायते । इन्द्रियजन्यमेव ज्ञानं प्रत्यक्षम् इत्युच्यते । तदेवापरोक्षम् इति च कीर्त्यते। तस्माद्ब्रह्मणोऽपरोक्षज्ञानं नैव सम्भवति। शब्देन तु यद्यपि ब्रह्मज्ञानमुत्पद्यते तथापि शाब्दज्ञानस्य परोक्षत्वाच्छब्दजन्यब्रह्मज्ञानं परोक्षम् एव भवेत् ।

Brahman is not an object of karmedriyam also (earlier jnanedriyam). Now an important statement. Karmedriyam can generate only karma not jnanam. Therefore, karmendriyam can never generate any jnanam. It produces kriya in the form of vachanam, walking etc. I am able to touch with hand and know the softness of a flower, hand does not give knowledge, but it is touch jnanedriyam (except hair and nail). A group of people who accept Sankara's views on moksha, when it comes to generation of jnanam, Traditional people believe jnanam comes only through pramaanams, inclusive of upanisad shabda pramaannani. this group of advaitins say in kali yuga there is an easier method, naama sankeertanam, gives chita shuddhi, chita ekagrata, saadhana chatushtaya and through God's grace, Jnanam. According to Sankara, desire and opportunity for moksha will come due to chita shuddhi.

20th November 2015

Topic 223 continued

In this paragraph, Tatvadrushti concludes his question on direct knowledge of Brahman is not possible because it is beyond range of jnanendriyam and karmendriyams. Page 39, 40 topic 57 we discussed how different sense organs function differently. Karmendriyams are not meant for jnanam. In this manner as analysed before, topic 219 at the bottom, tatvadrushti raised a doubt, here it is wound up. Pratyaksham is often translated as aparoksham, non indirect meaning direct. Indirect knowledge is possible, by studying the sastra we can “know” Brahman. Shabda jnanam and shabda janita jnanam are not direct, they are like I know of heaven. Paroksha jnanam. Purvapaksha basically, however student is asking this question here.

Topic 224

(आ. २२४-२२५) पूर्वोक्तप्रश्नस्योत्तरम् —

(२२४) सुखदुःखादेः साक्षिभास्यत्वादिन्द्रियसम्बन्धं विना प्रत्यक्षज्ञानं न जायते इति नियमो नास्ति — इन्द्रियसम्बन्धं विना प्रत्यक्षज्ञानं नोदेतीति नियमो नास्ति । सुखदुःखादेर्ज्ञानं न केनापीन्द्रियेण जन्यते, तथापि सुखदुःखादेर्ज्ञानं प्रत्यक्षमेव । तस्मादिन्द्रियसम्बन्धजन्यं ज्ञानमेव प्रत्यक्षज्ञानमिति न नियमः । किन्तु यदा विषयेण वृत्तिः सम्बद्धा विषयाकारा भवति तदा प्रत्यक्षज्ञानं जायत इत्युच्यते ।

Answer: You’ve committed a blunder. Any form of direct knowledge can be generated only by sense organs. We do get direct knowledge of many things without employing the sense organs. Indriya pratyaksham (sensory direct knowledge—very common) and saakshi pratyaksham (all internal conditions happening within our body, prana maya, manomaya, vignyaana maya kosa condition). Here example of emotion used. We have direct knowledge not inferred or revealed by words. Brahmajnanam can come only through indriyapratyaksham statement is not acceptable. Rajju sarpa is considered saakshi pratyaksham. Avidya, akasa considered as saakshi pratyaksham. Here mental condition is considered as saakshi pratyaksham. Condition for direct knowledge: important topic of advaita epistemology. Jnanavrutti (ghata vrutti) and jnana vishayaha (ghata vishayaha) when they are connected, there is pratyaksha jnanam. If sambandha is not there, it is aparoksham. When I get an inferential knowledge of the object, I see smoke and I infer the fire without sensory contact of the fire. Sensory organs have only contact smoke not fire. Dhooma vrutti and dhomma vishaya have connection hence pratyaksham. Smoke knowledge.

With regard to emotion, Sukha vrutti is inside the mind, sukha jnana vrutti is also in the mind, since both knowledge and object are both inside, jnanam can contact vishaya without the requirement of sense organs. We had touched this topic before. Now elaboration. Page 43 topic 55..

When the vishaya prameyam, vrutti pramanam come in contact and then vrutti assumes the akara of the vishaya, like sukha akara etc, we say pratyaksha jnanam has arisen.

विषयेण सह वृत्तेः सम्बन्धः क्वचिदिन्द्रियद्वारा भवति, क्वचिच्च शब्देन भवति । ‘दशमस्त्वमसि’ इत्यत्र शब्दाज्जायमानान्तःकरणवृत्तिर्दशमेन स्वात्मना सम्बद्धा दशमाकारा भवति । तस्माच्छब्दजन्यदशमज्ञानमपि प्रत्यक्षमेव ।

When I infer your emotions, it is inferred pratyaksham. When it comes to my emotions, it is always paroksham only. But if it is due to sense organs, it will always pratyaksham. Suppose a cat is walking behind me, suppose somebody tells me this then it is paroksham only. My cat vrutti is not in contact with my sense organs. Suppose after I hear your words, I then turn then indriyam generates vrutti

vishaya sambhanda, then it becomes pratyaksha jnanam. Generally shabdh does not generate vrutti vishaya sambandha. There are exceptions to this. Here is an example. A 10th man example. The boy did not know he was the 10th man. The guru said you are the tenth man. Is this paroksham or not? If the vrutti and vishaya have got sambandha it is pratyaksham. In cat case no direct connection. In the tenth man case, he claims I am 10th, dasama vrutti and dasama vishaya have sambandha. Upanisad is shabda pramanam. Many have concluded that this can only give pratyaksham like heaven knowledge etc. shabda jnanam is not always paroksham, it can be pratyaksham or aparoksham like dasamaha. The aham dasamaha vrutti is generated by shabda pramana and that vrutti has got connection with the vishayaha the tenth man. This is also pratyaksham. Now the discussion will move to saakshi janya pratyaksham. **First was aindriya janya pratyaksham, second shabda pratyaksham now 3 is saakshi janya pratyaksham.**

27th December 2015

The student tatvadrushti had raised a question on the direct knowledge of brahman is possible or not. All direct knowledge has to be through sense organs. Since Brahman cannot be known through sense organs therefore no direct knowledge is possible. Only indirect knowledge is possible. Guru says no, direct knowledge is possible through other routes also (not only sense organs). One is sensory knowledge, shabda pramana janya pratyaksham words generated knowledge, 3rd saakshi or maanasa pratyaksham. 3 types of pratyaksham are there and hence pratyaksha jnanam of Brahman is possible. Aindriya pratyaksham is not talked about since it is well known. ND gave a general rule for direct knowledge. Unless definition is clear knowledge will never be clear. Jnana vrutti (knowledge thought) and jnana vishayaha must come in contact. Laukika or shasstriya or Brahman vishayaha this is applicable. Sometimes jnana vishaya is inside some times outside. As long as there is sambandha between vrutti and vishayaha, there is pratyaksha jnanam. In sensory knowledge, both have sambandha. Vruti through the sense organs and vishata have sambandhaha. jnanatchidra....In the case of dasama jnanam, you are the 10th person or when Kunti said youre kaunteya, vruti vishaya sambandha is there. Although it is generated by shabdha, it is pratyaksha jnanam. Vrutti and vishaya are close by. Shabdha jnanam is sometimes prayaksham sometimes paroksham (as in the case of swarga or a cricket match in Delhi).

3rd type: mental condition is object of knowledge, instrument is the mind. In internal perception, mind plays the double role of being object and instrument. Very unique concept. Never seen in any other text. Page 43 of vicarasaagaram topic 65. Mind will have two-fold role. objective mind..vishaya roopa vrutti, instrumental mind is vishaya jnana vrutti. In all internal perceptions there are two parallel vruttis. In the happy experience and sorrow experience, there are two vruttis, sukha vrutti and sukha jnana vrutti. Knowing that I'm happy. Since both are in the form of vrutti, jnana vrutti and jnana vishaya vrutti, they are always in contact. So it is maanasa pratyaksham or saakshi pratyaksham. Now the question is who is the subject? Saakshi chaitanyam. Nirvikara saakshi chaitanyam through jnana vrutti reveals the jnana vishayam.

तथैव प्रमातरि सुखदुःखाद्युत्पत्तिकालेऽन्तःकरणस्य वृत्तिः सुखाकारा दुःखाकारा च भवति ।
तया वृत्त्या सह सुखदुःखादेः सम्बन्धो जायते । तस्मात्सुखदुःखादेर्ज्ञानं प्रत्यक्षम् इत्युच्यते ।
पूर्वोक्तोत्पन्नसुखदुःखादेर्नाशानन्तरं यदा पुरुषस्य तादृशसुखदुःखादिज्ञानं जायते तदा
सुखदुःखाद्याकारा अन्तःकरणवृत्तिरुदेति । किन्तु तस्या वृत्तेर्नष्टसुखदुःखादिना सम्बन्धो
नास्ति। अतस्तज्ज्ञानं स्मृतिरूपम्, न प्रत्यक्षरूपम् ।

As in the previous two cases, in the individual, (including the mind in I, it is pramaata (visheshanam) without mind, I means saakshi), during sukha dukha utpatti(vishaya vrutti), sukha jnana vrutti (antahkarana)also raises. That jnana vrutti has sambandha with jnana vishayam. Therefore, vrutti vishaya sambandha ia pratyaksha only.you cannot paroksha of your own emotions, only others emotions can be inferred. Suppose sorrow is gone, now I have happy emotion. During the happiness, I remember the sorrow. Dukha vrutti must be there as smriti vrutti (in memory), but dukha vishaya is not there now , therefore vrutti vishaya sambandha is not there, therefore smriti jnanam does not come under pratyaksham. All emotion memories are not pratyaksham. After coming to vicarasagara, two types of vrutti introduced, sukshma sareera vrutti and kara shareera vrutti. Memories were discussed, whether they were sukshma sareera or karana sareera vrutti. What should emotion pratyaksham be referred as?

यद्यप्यन्तःकरणधर्माः सुखदुःखादयः साक्षिभास्यास्तथापि
 सुखाकारदुःखाकारान्तःकरणवृत्तिद्वारैव साक्षी सुखदुःखादीन् प्रकाशयति ।
 साक्षिभास्यपदार्थमपि साक्षी वृत्तिमपेक्ष्यैव प्रकाशयति । तथा हि, शुक्तिरजतं साक्षिभास्यमेव।
 तत्रापि साक्षी अविद्यावृत्तिम् अपेक्ष्यैव रजतं प्रकाशयति । परन्तु सुखदुःखादिप्रकाशने
 अन्तःकरणवृत्तिः साक्षिणः सहायभूता । मिथ्यारजतादिप्रकाशने अविद्यावृत्तिः साक्षिणः
 सहायभूता। इत्थं साक्षिभास्यपदार्थज्ञानेऽपि वृत्तिरावश्यकि । सा
 वृत्तिर्यत्रेन्द्रियादिबाह्यसाधनाजन्या तत्र तस्या वृत्तेर्विषयः साक्षिभास्य इत्युच्यते।
 सुखदुःखादिविषयकवृत्तौ बाह्येन्द्रियादिकं न कारणम् । अपि तु सुखाद्युत्पत्तिसमये
 साधनान्तरापेक्षां विनैव सुखाकारा दुःखाकारा चान्तःकरणवृत्तिर्जायते । तस्यां वृत्तावारूढः
 साक्षी सुखदुःखादीन् प्रकाशयति । अतः सुखदुःखादिकं साक्षिभास्यम् इत्युच्यते ।

He wants to say generally the mind is said to be revealed by Saakshi. Mind is also an object and an instrument too, but is not subject. When I say I know the mind, I refers to saakshi chaitanyam only. Mind gets revealed when chidabhasa is given to the mind. For the saakshi to illumine the mind, does it require an instrument or not? Mind plays the dual role of object and instrument. Saakshi reveals the mind with the mind. So you've to accept two parallel vruttis. Pure consciousness by itself cannot reveal anything, if there is neither the mind or object, it cannot reveal anything. Saakshi becomes revealer through vrutti. Saakshi will be called pramata once you include the mind instrument with the saakshi. Consciousness excluding the vishaya vrutti and jnana vrutti reveals with the instrument. Anything that is illumined by the saakshi, will require the relevant vrutti. Then a person may ask, why can't we say mind reveals itself? Leave out saakshi. In the absence of OCchaitanyam, there is no RC mind is jadam. Like sunlight or moonlight is useful? Why cant the mind be sensient because of chidabhasa? This is also stupid because there is no chidabhasa without saakshi. **Cit by its mere presence reveals the mind with the help of mind by providing chidabhasa.** Maanasa pratyaksham(we should really say saakshi pratyaksham) that is correct. You cannot keep saakshi aside. In dream also,I the saakshi reveal the mind. In some cases sukshma sareera vrutti is used in some cases karana sareera vrutti is used.

2nd Jan 2016

Page 128 2nd para 3rd line

तथैव प्रमातरि सुखदुःखाद्युत्पत्तिकालेऽन्तःकरणस्य वृत्तिः सुखाकारा दुःखाकारा च भवति ।
तया वृत्त्या सह सुखदुःखादेः सम्बन्धो जायते । तस्मात्सुखदुःखादेर्ज्ञानं प्रत्यक्षम् इत्युच्यते ।
पूर्वोक्तोत्पन्नसुखदुःखादेर्नाशानन्तरं यदा पुरुषस्य तादृशसुखदुःखादिज्ञानं जायते तदा
सुखदुःखाद्याकारा अन्तःकरणवृत्तिरुदेति । किन्तु तस्या वृत्तेर्नष्टसुखदुःखादिना सम्बन्धो
नास्ति। अतस्तज्ज्ञानं स्मृतिरूपम्, न प्रत्यक्षरूपम् ।

In these important portions, ND is giving very fine details of advaita epistemology. Definition of epistemology: that branch of philosophy which investigates the origin, nature and methods and limits of human knowledge. This branch of philosophy is called epistemology. Advaita has got its epistemology. This is what is being discussed here. Tatvadrushti thought pratyaksham is of only one type. ND says no, it is of 3 types. All 3 types of pratyaksham are called pratyaksha jnanam because a particular condition is satisfied. Jnana vrutti and jnana vishaya must have direct contact or sambandha. In all 3 types this condition is fulfilled. What is the uncommon factor? Based on the instrument that generates that jnanam. 2 sub divisions first.: Indriya pratyaksham or aindriyaka pratyaksham, like my seeing this mike. Shaabdha pratyaksham: the specific pratyaksham is word generated pratyaksham. Available only for literate people. This requires the Indriyam as well as literacy also. In Shaabdha pratyaksham words generate the vrutti. Here the vrutti and vishaya are in contact. Dasama tvamasi. When ever you introduce a person, this happens. This is Astika samajam President. Before introduction, you still see the person. President knowledge is shaabdha pratyaksham. Third pratyaksham: Saakshi pratyaksham. ND uses saakshi baahyam word. ND says in this pratyaksham, vrutti is not generated by sense organs or words. Vrutti generates saakshi pratyaksha jnanam without sense organs or words. What type of vrutti: sometimes it is antahkarana vrutti or sukshma sareera vrutti or kaarana shareera vrutti. ND calls this avidhya vrutti(kaarana sareera vrutti). Tatvabodha also defines karana sareeram as avidya. "Anirvaachya anaadi avidya rooam sareeradvayasya kaarana maatram....." Our emotions are saakshi pratyaksham. Knowledge of the emotions is never generated by the sense organs not by somebody telling me that I have a particular emotion. Sukha vrutti and sukha jnana vrutti. Sukha jnana vrutti generates the knowledge of sukham. (antahkarana vrutti)

Now karana sareera vrutti.

यद्यप्यन्तःकरणधर्माः सुखदुःखादयः साक्षिभास्यास्तथापि
सुखाकारदुःखाकारान्तःकरणवृत्तिद्वारैव साक्षी सुखदुःखादीन् प्रकाशयति ।
साक्षिभास्यपदार्थमपि साक्षी वृत्तिमपेक्ष्यैव प्रकाशयति ।

Emotions like pleasure pain etc are saakshi pratyaksham, saakshi still requires a separate thought or vrutti to now the emotion. Page 43 topic 65: Already discussed this. Here finer details are mentioned.

तथा हि, शुक्तिरजतं साक्षिभास्यमेव। तत्रापि साक्षी अविद्यावृत्तिम् अपेक्ष्यैव रजतं प्रकाशयति। परन्तु सुखदुःखादिप्रकाशने अन्तःकरणवृत्तिः साक्षिणः सहायभूता । मिथ्यारजतादिप्रकाशने अविद्यावृत्तिः साक्षिणः सहायभूता। इत्थं साक्षिभास्यपदार्थज्ञानेऽपि वृत्तिरावश्यकि । सा वृत्तिर्यत्रेन्द्रियादिबाह्यसाधनाजन्या तत्र तस्या वृत्तेर्विषयः na साक्षिभास्य इत्युच्यते। सुखदुःखादिविषयकवृत्तौ बाह्येन्द्रियादिकं न कारणम् । अपि तु

सुखाद्युत्पत्तिसमये साधनान्तरापेक्षां विनैव सुखाकारा दुःखाकारा चान्तःकरणवृत्तिर्जायते ।
तस्यां वृत्तावारूढः साक्षी सुखदुःखादीन् प्रकाशयति । अतः सुखदुःखादिकं साक्षिभास्यम्
इत्युच्यते ।

Very very important para. Saakshi pratyaksham is also sub divided into two. Can be sukshma sareera vrutti or kaarana sareera vrutti. When we know our emotions, the internal conditions which are vyaavaahaarika satyam, antahkarana dharma jnanam, it is a saakshi pratyaksha jnanam generated by sukshma sareera vrutti. When it is praatibhaasika satyam rajju sarpa jnanam, it is saakshi pratyaksham and it is generated by avidya vrutti or karana sareera vrutti. Why do we make such a differentiation? Remember when you talk of rajju sarpa jnanam, can you say this is indriya pratyaksham? Rope perception is sensory. Rope snake perception is not sensory perception because if both are sensory perception, both will come under vyaavahaarika satyam. But we know rope is vyaavahaarika satyam, rope snake is praatibhaasika satyam. Therefore, rope snake pratyaksham is saakshi pratyaksham. But is it sukshma sareera vrutti or karana sareera vrutti. Suppose you say it is due to sukshma sareera vrutti, there will be a problem. We said the emotions are saakshi pratyaksham generated by sukshma sareera vrutti. Suppose you say rope snake is also saakshi pratyaksham, emotions are vyavahaarika satyam, rope snake will also become vyaavahaarika satyam. To differentiate from emotions, you have to say it is saakshi pratyaksham generated by karana sareera vrutti. Rope snake is different from rope also, emotions also. It is generated by karana sareera vrutti. Thathaa hi, Therefore, shell silver is of saakshi pratyaksham kinds only but not like the emotions but praatibhaasika satyam and therefore the vrutti must be differentiated, it is generated due to avidhya vrutti or karana sareera vrutti. Arthadhyasa is revealed through jnanadhyasa. If you can appreciate this, it is good. We studied in vishesha anirvachaneeya khyati. (revised anivachaneeya khyati). This must be on your finger tips. Swamiji is using saakshi pratyaksham instead of saakshi bhasyam. Wherever the sense organs are involved, it will be Indriya pratyaksham. When it comes to emotions, it is not due to sense organs but thoughts. In the case of wall, I must turn towards the wall and fix the mind and perceive. For our emotions, only thoughts are required.

Indriya pratyaksham, shabdha pratyaksham and 2 types of saakshi pratyaksham (due to sukshma sareera vrutti and kaarana sareera vrutti), we have seen. Now brahmajnanam comes under which category?

Vicarasagaram 9th jan 2016

Sukha dukha....

सुखाद्युत्पत्तिसमये साधनान्तरापेक्षां विनैव सुखाकारा दुःखाकारा चान्तःकरणवृत्तिर्जायते ।
तस्यां वृत्तावारूढः साक्षी सुखदुःखादीन् प्रकाशयति । अतः सुखदुःखादिकं साक्षिभास्यम्
इत्युच्यते ।

In these portions nd is giving cery fine points regarding the knowledge arising in the mind. He subdivided pratyaksham into 3 types. Aindriya, shaabda, saakshi , nd does not use these words, i am using. Knowing thought and known object are in contact always. In indriya pratyaksham, kniwing thought is generated by sense organs, words in shabdha pratyaksham. In saakshi pratyaksham, it is not generated by either sense organs or shabdha. Neti neti method. Our own emotion is an example of this kind.

Brahma jnanam comes under what category? Go one by one. Only when you get to saakshi pratyaksham you should see which type of saakshi pratyaksham. In one type of saakshi pratyaksham, we have sukshma sareera vrutti associated with vyaavahaarika vishaya, or kaarana sareera vrutti as in rope snake vrutti praatibhaasika vishaya.

Aham brahmasmi thought,,, is it generated by sense organ. Then is it shaabdha pratyaksham. Aham brahmasmi vrutti is generated by maha vaakyam. Shaabdha pratyaksham only. Once this is ruled in, you don't discuss saakshi pratyaksham.

Both vrutti vicara and vishaya vicara are not to be analysed for brahmajnanam.

Aham brahmasmi jnanam is shaabda pratyaksham only. Generally it is associated with objectification. You must not misunderstand this. We use another word shaabdha aparoksha jnanam.

ND is going to arrive in his own way, page 129, topic 225

(२२५) ब्रह्मज्ञानस्य प्रत्यक्षत्वोपपत्तिः तत्त्वदृष्टेर्भेदभ्रमनिवृत्तिश्च — बाह्यघटादिभिः सहान्तःकरणवृत्तेः सम्बन्धो नेत्रादीन्द्रियद्वारा जायतइति घटादयो न साक्षिभास्याः। अन्तःकरणवृत्तिर्यदा ब्रह्माकारा भवति तदा सा वृत्तिर्न बहिर्गच्छति, किन्तु शरीरस्यान्तरेव वर्तते। तया वृत्त्या सह ब्रह्मणः सम्बन्धोऽस्ति । तस्माद्ब्रह्मज्ञानमपि सुखदुःखादिज्ञानमिव प्रत्यक्षरूपं भवति । परन्तु सुखाकारदुःखाकारवृत्तिषु बाह्यसाधनापेक्षा नास्ति। तस्मात्सुखदुःखादयः साक्षिभास्याः। ब्रह्माकारान्तःकरणवृत्तौ तु गुरुमुखाच्छ्रुतवेदान्तवाक्यस्य श्रोत्रेन्द्रियसम्बन्धरूपबाह्यसाधनमपेक्ष्यते । तस्माद्ब्रह्म न साक्षिभास्यम् । इत्थं यत्र विषयेण सह वृत्तिः सम्बद्धा भवति तत्र प्रत्यक्षज्ञानं भवति । 'अहं ब्रह्मास्मि' इति वृत्तेः विषयेण ब्रह्मणा सह सम्बद्धत्वात् ब्रह्मज्ञानं प्रत्यक्षं भवितुमर्हति ।

In this important para, ND compares ghatadhivishaya jnanam, brahma jnanam

3rd line antahkarana vrutti... When jnani has the thought aham brahmasmi, in that vrutti it does not go out, it remains within, jnana vrutti and brahman have sambandha inside in the form of brahman, therefore it is pratyaksham, therefore brahma jnanam is also pratyaksham like ghata jnanam. 2nd line: when ghata pratyaksha jnanam takes place, through eyes, aindriya pratyaksham happens, not the other two. Not sakshi pratyaksham, not shabdha pratyaksham. When emotion knowledge takes place it is pratyaksham only, but we don't use sense organs or shabdham, therefore it is saakshi pratyaksham. In the case of brahmajnanam, it is neither like ghata jnanam nor like sukha dukha emotion jnanam. Only when there is maha vakya sravanam, it is entering your head through the ears, and shabdha generates maha vakya vrutti. Therefore, brahma jnanam is of shabda pratyaksham type. It is not indriya or saakshi pratyaksham. ND reinforces vrutti vishaya sambandha is there, therefore brahma jnanam is shaabdham and pratyaksham because of vrutti vishaya sambandha.

Next para

यत्र धूमदर्शनेन वह्निज्ञानं जायते तत्र धूमज्ञानं प्रत्यक्षम्, वह्निज्ञानं तु न प्रत्यक्षम् । चक्षुर्द्वारा निर्गतान्तःकरणवृत्तेर्धूमेन सह सम्बन्धोऽस्ति; अतो धूमज्ञानं प्रत्यक्षम् इत्युच्यते । लिङ्गज्ञानरूपानुमानप्रमाणजन्यान्तःकरणवृत्तिः शरीरस्यान्तरेव वह्न्याकारं भजते । न हि वृत्तेर्वह्निना सह सम्बन्धोऽस्ति; तस्माद्वह्निज्ञानं न प्रत्यक्षम् ।

Here pratyaksha and paroksha jnanam difference is talked about. Here inferential knowledge is spoken about. Based on smoke, I infer the fire knowledge, knowledge of clue smoke is pratyaksham, inference of fire is paroksham. In fire, there is no contact between thought and fire which is on the other side of the mountain. It is through anumana or inference. Fire thought does not have contact with fire.

Next two paras ...ittham

इत्थं यत्र वृत्त्या सह विषयस्य सम्बन्धो भवति तत्र प्रत्यक्षज्ञानं भवति । यत्र वृत्त्या सह विषयस्य सम्बन्धो न भवति तत्र परोक्षज्ञानं भवति । यत्र विषयो देशान्तरस्थो नष्टो भावी वा, तत्रानुमानेन शब्देन वा विषयाकारा वृत्तिः शरीरस्यान्तरेव भवति; तदोत्पद्यमानं ज्ञानं परोक्षम् इत्युच्यते ।

इन्द्रियजन्यज्ञानमेव प्रत्यक्षमिति न नियमः । सुखदुःखादिज्ञानमिन्द्रियजन्यमपि प्रत्यक्षमेव भवति। दशमपुरुषज्ञानं शब्दजन्यमपि प्रत्यक्षमेव भवति। अनेन न्यायेन श्रीसद्गुरुमुखाच्छ्रुतमहावाक्यरूपवेदशब्दजन्यब्रह्मज्ञानमपि प्रत्यक्षमेव भवति।

Whenever knowing thought and object contact is there, it is pratyaksham otherwise paroksham,

3 occasions when it is paroksham.
You cannot have pratyaksha knowledge,
When object is away or elsewhere
When object is past object
When object is a future object

The following para attacks tatvadrushti. You thought aindriya pratyaksham alone is pratyaksham. Actually three are there. And brahmajnanam is shabda pratyaksham. By understanding this, we can understand if direct knowledge of brahman is possible or not. By this enquiry from the mouth of a sadguru, when I hear the maha vaakyam. Aham brahmasmi jnanam comes.

श्रीसद्गुरोरेवंविधमुपदेशं श्रुत्वा बुद्धिमानुत्तमाधिकारी तत्त्वदृष्टिः स्वात्मानं ब्रह्मरूपेण विदित्वा भेदभ्रमं विजहौ । 'अहं ब्रह्मास्मि' इति वृत्तौ निरावरणं ब्रह्म भाति । तत्त्वदृष्टिरेवमुवाच ।

निरावरणनिर्भासमहं ब्रह्मेति बुद्धवान् ।

श्रीसद्गुरोः प्रसादेन ह्यखण्डाकारवृत्तितः ॥

इति श्रीवासुदेवब्रह्मेन्द्रसरस्वतीविरचिते संस्कृतविचारसागरे उत्तमाधिकारिण उपदेशनिरूपणं नाम ॥ चतुर्थस्तरङ्गः ॥

Having heard the wonderful discourse of the sadguru, the budhyaman adhikaari tatvadrushti understanding himself to be brahman, he dropped the notion between jivatma and paramatma. In this way, brahman is evident in every experience in the form of saakshi chaitanyam. Student addressed the Guru, i have understood that i am niravaranam through vrutti vyapti and nirbhaasam self evident brahman by your grace. Prasada in vedantic parlance is consistent and systematic teaching.

With this chapter 4 is over.

Vicarasagaram summary of chapter 4

We completed chapter 4 titles chaturtha tarangaha. Total 7 chapters. Each chapter is further divided into topic called aavarthaha. Totally 538 topics are there and numbered continuously. First 3 are introductory chapters. First one was anubhandha chatushtaya saamanya niroopanam. 4 factors associated with vedanta shastra. Adhikari vishaya prayojana sambandha, candidate, benefit, subject, connection cbsc. General analysis 39 topics. Second chapter anubhandha vishesha vicaraha. Deeper or special analysis of anu bandachatushtayam. 69 topics. 3rd is smaller one. 1 and 2 prepare the ground because without establishing the anubandha chatushtayam there is no point in continuing. Without candidate ir benefit no point, like sanskrit in universities. Therefore close sanskrit department. Text starts only in 3. Introduces the Guru and shishya by giving their lakshanam. Saadha a chatushtaya sampatti. 3rd one is small only 13 topics. Glory of guru is presented with a unique example like the Sun which absorbs the water from the ocean and leaves salt behind and gives water in the form of rain, guru absorbs advaitam from the sastra and leaves out dvaita portion. Now summary of chapter 4. 104 topics. 7 portions, I am dividing into.

Topic 122 to 126. A story introducing the disciple. A king named shubhasantathihi, three sons tatvadrushti, adhrushti and tarkadrushti. Wanted to go to the forest. He suggests to the three sons, they go to a private place and discuss and decide kingdom is samsara. And therefore they go in search of a guru, meet a guru under a banyan tree in kashi. They become disciples. The author is our guru. The three disciples are graded into uttama, madhyama and manda adhikari respectively. Therefore 3 chapters are dedicated for each adhikari. 4th is utamaadhikari tatvadrushti upadesha, 5th is fir madhyama adrushti upadesha, 6th is manda adhikaari tarkadrushti upadesha. Tatva drushti comes first.

127 to 134. Tatvadrushtis question and Gurus answer. Q1 how can i get moksha? Being uttama adikari, guru gave a mind boggling answer. Your desire for moksha is invalid. Therefore, the desire cannot be fulfilled. Reason..moksha is dukha nivrutti poorvaka sukha praapti. You cannot desire for that because you are atma ever ana da swaroopa. Then how can you ask for ananda. You cannot desire to remove dukha, also because atma is ever free from dukham in all avasthas.

135 to 165 q2) you say i dont have any sorrow at any time, i am clearly experiencing sorrow. How are you saying I dont? Non existence of dukham. Guru gives a technical answer. Experience does not prove existence of something. There are many things that appear for us which are really non existent. Similarly dukham and samsara are experientially available factually not there, thats mithya. Mithya is defined sat asatbhyam anirvacaneeyam. Since it is experientially available, you cannot say it is non existent, asat vilakshanam, since it is factually not there you cannot call it existent. Therefore, all mithya padaartham will not come under existent or non existent category but

seemingly existent category or anirvacaneeyam uncategorisable or unclassifiable as existent or non-existent. Dukham is mithya or samsara is mithya. Therefore do not ask how to remove that as it is not there. Then example of rope snake or shell silver given, through thus Guru establishes anirvacaneeya kyatihi. Erroneous perception is established through revised definition of anirvacaneeya khyatihi. He talks of 5 types, atma kyatihi, asat, akyatihi, anyata kyatihi and anirvacaneeya khyatihi. Rope snake is superimposed on rope because of partial knowledge of the rope because of partial light. This is saamanyam. Revised one is, instead of saying snake is superimposed on rope, you say snake is superimposed on rope enclosed consciousness. In the next step we say, when you say snake is superimposed its got two parts, snake arthadyasa is superimposed and snake experience jnanadhyasa is superimposed. Snake is on rope enclosed consciousness, snake experience on mind enclosed consciousness. At the time of superimposition mind is contacting the rope through a thought, mind through thought is extending itself and contacting the rope. Wherever rope enclosed consciousness is there, there is extended mind enclosed consciousness through vrutti. Therefore instead of saying snake is superimposed on rope enclosed consciousness we say snake is superimposed on extended mind enclosed consciousness. Therefore arthadyasa and jnanadhyasa are superimposed on mind enclosed consciousness. Ultimate adhistaanam for both is mind enclosed consciousness. Mind enclosed consciousness is called sakshi chaitanyam. All superimpositions consist of arthadyasa and jnanadhyasa are located in saakshi chaitanyam only. This is revised anirvacaneeya khyati. Here itself, Guru says entire samsara also consists of arthadhyasa dukha and jnanadhyasadukhaanubhava, both are anirvacaneeya experience only. Therefore, you should not desire to remove samsara because it is mithya or anirvacaneeyam.

166 to 188 q: ok samsara is mithya, it anyway gives me problem and therefore I am interested in eliminating mithya samsara. Like bad dreams, dont I want to go to bed without night mares with a prayer. Guru responds, anything mithya can go away only through jnanam, it does not go but understood as mithya thereby eliminating. Brahma satyam jagat mithya jivobrahmaivanaaparaha.. Katham aikyam..Of the three components of jnanam, first two are clear, not the third part..jivatma paramatma aikyam. As an answer to this, ND introduces chaturvida chaitanya prakriya. Ghatakasha example, jalakasa, mahakasa, meghaakasa. Ghatakasa and mahakasa are original. Similar four chaitanyams, kootastha and brahma chaitanyam are OC. Jiva chaitanyam and iswara chaitanyam are RCs. Whenever we talk about aikyam, its not about Jiva and Iswara, but the OCs. Kootastha brahma aikyam which is possible, this knowledge gives liberation.

189 to 198.. Who gains aham brahmasmi jnanam is it jiva or kootastha? Acharya talks of the seven stages of jnanam spiritual journey. Agnyaanam, avaranam, vikshepam....sukha prapti. Kootastha cannot have any state as it is nirvikara. Jiva is RC or OC, its RC. How can RC claim I am OC. When Jiva claims aham brahmasmi, I can be either RC or OC. If he refers to RC part, aham brahmasmi, refers to negation of bhadasaamanyadhikaransm, if he refers to OC, then aikyasaamanadhikaranam

199 to 218 diversion portion.. Incidental discussion. Topic 1 vrutti vyapti and phalavyapti in gaining any knowledge, 2 then 3: 6 pramaanams are discussed, 4 chaturvida chaitanyam from a different angle prammatru pramaana prameya and prama chaitanyam, knower, instrument, knowing object and knowledge. 4 chaitanyams associated with these. Consciousness enclosed within the object is prameya chaitanyam 4: avaccheda vada and abhaasa vada. Reflected consciousness accepted by abhaasa vaadis.

219 to 225. Here student asks how can we get direct knowledge of brahman? It is not possible. Answer is final topic. Student said it should be pratyaksha jnanam and it is possible only when it is within range of sense organs. Brahman is not available to sense organs therefore not possible. Pratyaksha jnanam is of 3 types indriya, shabdha and saakshi pratyaksham. Direct knowledge of brahman in the form of shabda pratyaksham is possible. Definition of pratyaksham is jnana vrutti and jnana vishaya must have direct connection. When guru talks of tatvamasi, shishya sats aham brahmasmi, here vrutti and vishaya are in association. Knowing is claiming I am brahman without

objectification. Therefore, mithya samsara can be eliminated through falsification. ND concluded that tatvadrushti was uttama adikari and gained knowledge and withdraws from the world. Adhrushti will come in next class.

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VICHARA SAGARAM

विचारसागरम्

(श्री वासुदेव ब्रह्मेन्द्र सरस्वती स्वामिगल्)

Based on the lectures by
H.H. Swami Paramarthananda
(Class notes)

[Commenced January 2015]
Chapter 5

To any vedantic student who finds these notes useful.

Please send in any corrections/feedback to sivaraman.rama@gmail.com

Hari Om

Vicarasaagaram 23rd jan 2015

The three students of Vicarasagaram are Tatvadrushti.. Uttama adhikari, Adhrusti...madhyama, Tarkadrushti..manda adhikaari. Tarkadrishti who is an expert in tarka is least qualified, such a person is weak in accepting vedanta as distinct pramaanam. Vicarasagaram dedicates one chapter for each. Chapter 7 for winding up

Title for fifth chapter,

संस्कृतविचारसागरे मध्यमाधिकारिण उपदेशनिरूपणं नाम

॥ पञ्चमस्तरङ्गः ॥

upadesa niroopanam presentation of the methodology of teaching, madhyamaadhikaarinaha for the intermediary type of student. Acceptance of jaganmityatvam is toughest for such a student. Whatever we are constantly interacting we have to dismiss as mitya. Due to ETU, experienceability, transactability, utility of the world, it becomes difficult to dismiss. Swapnaprapanca also has etu, but it is mitya too. If you accept jagat as satyam, jiva is satyam, samsaara is satyam too. Triangular format.

For uttama adhikari, assimilation is relatively easier and through anirvacaneeya khyati, arthadhyasa and jnanadhyasa can be supported. Guru cannot go to jaganmityatvam and anirvachaneeya khyati directly, adhyaropa apavaadha nyaya is required. Paramatma, pancabhoota shrishti required, pancheekaranam required, adhyaropa and apavaada is used.

Sravanam mananam are not sufficient, but dhyaanam and nidhdhyasanam is required. For madhyama adhikari. Omkara meditation..long meditation of rope snake resolving into rope. This is required.

Chapter 5

(आ. २२६-२५१) गुरुवेदप्रभृतीनां व्यावहारिकसत्ताप्रतिपादनम् —

Guru and vedaha (both these are read together because they are complimentary),

etc ..Entire universe, student, is vyavaharika satyam instead of using mithya. (Like developing country instead of underdeveloped!!).

Topic 226 to 251

Topic 226

(२२६) वेदेन गुरुणा चाद्वैतज्ञानोदयासम्भव इत्यदृष्टेः प्रश्नः — श्रीसद्गुरुमुखादुपदिष्टवेदान्तवाक्यप्रमाणादद्वैतब्रह्मात्मसाक्षात्कारो जायत इति पूर्वतरङ्गे उक्तम्। तच्छ्रुत्वा अदृष्टिनामकद्वितीयशिष्य एवं शङ्कते — किं गुरुर्वेदान्ताश्च सत्या उतासत्याः। आद्यपक्षे अद्वैतहानिर्द्वैतसिद्धिश्च ।द्वितीये मिथ्याभूतमरीचिकोदकेन पिपासानपगमवदसत्यभूतगुरुवेदान्तैः संसारदुःखानिवृत्तिः पुरुषार्थासिद्धिश्च । एवं पक्षद्वयेऽप्यद्वैतज्ञानोदयासम्भव एवेति शङ्कराचार्यस्थापितमद्वैतमतमप्रामाणिकमेवेति मम शङ्कां कृपयापनेतुमर्हसीति शिष्यः पृच्छति ।

Through guru and veda, advaita jnanam cannot arise at all. Doubt raised by adrushti.. Heading.

Vedanta vakya pramaanam coming from advaita brahma nishta guru. From teaching itself, jnanam arises 4th chapter said so. Therefore, adrushti raises a doubt, oh Guruhu, are they, guru and shastram, brahman satyam or mithya? To avoid the problem, if you say only brahman is satyam everything else is mithya. Then none of these can give benefit. Like mirage water cannot help in quenching of thirst. With the help of mithya guru and mithya vedanta sastram, samsara cannot go away. No moksha too. This is purvapaksha raised by dvaitins and vishishtadvaitins. Famous example of guru and shishya standing outside. Elephant came running. Guru was first one to run faster. Shishya got injured. Shishya asked Guru why did you run? Guru said running is also mithya.

The advaita established by adisankara through his bhashyams and prakaranta grantha is invalid is my doubt. Guru can teach only if shishya has not concluded. That's why you should not discuss with a concluded dvaitin and vishishtadvaitin. We should accept their view point as it is vyavahaarikam. Never argue with any

person who has already concluded. Here shishya raises a doubt and requests Guru to clarify and eliminate this doubt.

Next 3 titles upto muchyate

(आ. २२७-२४९) श्रीसद्गुरोरुत्तरम् —

(आ. २२७-२२९) शाङ्करमतस्याद्वैतस्य प्रामाणिकत्ववर्णनम् —

(२२७) शाङ्करमतस्य प्रामाणिकत्वे व्यासवचनम् — श्रीव्यासेन वायवीयकूर्मादिपुराणेषु शाङ्करमतमधिकृत्यैवमुच्यते —

Shankara madam's praamanikatvam, Vyasacharya has said in several puranas, vayu and koorma puranam etc about Sankaracharyas work

We should not question about vyasa's existence

Shlokas..fully

In the kali yuga, the message of vedas will be presented by diverse people in diverse forms and they will give various interpretations. In the form of adisankaracharya, lord Siva will take avatara, jaina and baudha dvaita madam will be uprooted by Sankara along with its pramaanam. All of them, 72 wrong darsanams were there, we only speak of 11 in brahmasutram, accepted all deities for chitashuddhi and helped us in transcending forms. With the help of veda pramaanam, dvaitam was removed. For the benefit of beginners, Sankara brought back deities. To come to advaitam, we need dvaitam. Without dvaita bhakti, advaitam is not possible. Without advaitam, dvaita bhakti is in complete.

From the Ganga, murti of the Lord, he will establish. He foresaw what Sankara was going to do.

He will remove the darkness called ignorance. Agnyaanam and adyaasa. The darkness that is enveloped over earth, when that is removed, sunlight does not produce any object. But will reveal the earth.

In gita bhashyam chap 13, agnyaanam, I dont know, samshayaha dont know if it is rope or snake or mala,

Vicarasagaram 30th january 2015

Page 131 last shloka at the bottom

Sarva... Upto iti

कलौ युगे तु वेदार्थो वर्ण्यते ह्यन्यथान्यथा ।
शङ्कराचार्यरूपेण शिवः साक्षात्तदा किल ॥
अवतीर्यान्यथाभूतं जैनबौद्धादिकं मतम् ।
निर्मूलयिष्यत्यखिलं वेदवाक्यैः सयुक्तिभिः ॥
उद्धृत्य मूर्तिं (लिङ्गं) गङ्गायाः स्थापयिष्यति वै प्रभोः ।
सूर्यालोकेन जगतो ह्यन्धकारविनाशने ॥
यथावस्थितभानं तु पदार्थानां यथा भवेत् ।
नाशश्च विपरीताख्यभावनाया यथा भवेत् ॥
सर्वसंशयनाशश्च भगवत्पूज्यपादभृत् ।
शङ्करोऽपि तथैवेह लोकानुग्रहकाङ्क्षया ॥
वेदार्थविषयाज्ञानं भ्रान्तिसंशयकारणम् ।
निश्शेषं नाशयित्वासौ साधयित्वा द्वयं परम् ॥
अद्वयब्रह्मविद्यां च स्थापयेदवनीतले ।
अन्यथा वर्णयेद्यस्तु वेदार्थं स तु मूढधीः ॥ इति ।

The fifth chapter of vicarasagaram is being introduced in this portion as a teaching given to adhrushti. Hey raised a question as to whether guru and sastram are satyam or not. Either way problem. If both are satyam, then we have dvaita problem. If we say both are mithya, then like mirage water, the teaching will be useful. Is this teaching valid or not? First several quotations were presented by

Sankaracharya. Therefore, Guru uses the term Sankara matam to represent advaita darsanam as extracted by Sankaracharya, shruti yukti and especially brahmasutra. First he quotes puranas. Initial verses we saw. There will be lot of confusion regarding the vedas, Sankaracharya will take avatara (Siva's) like a rising sun and clarify all doubts regarding the vedic teaching. In the second line Sankara refers to Lord Siva assuming the avatara of bhagawat pujya pada(Adi Sankara). With an intention to bless the world, Sankaracharya destroys all ignorance through several prakarana granthas, vedic messages. Agnyaana nivruti and branti samshaya naashaha. Samshaya doubt means multiple opinions, error or knowledge is always single. If you say snake only, it is error viparyaha. He establishes advaitam as satyam. Advaitam accepts many vyaavahaarika satyams and praatibhaasika satyams but accepts only one paaramaarthika satyam.

Next shloka, not only he will establish the truth, but he will establish the parampara for this teaching. On the surface of the earth. Whoever interprets the veda in any other way, he is a confused person.

Maheti.....ityadina

महेतिहासे शिवरहस्ये नवमांशे च शाङ्करमतस्यौपनिषदत्वमुच्यते —

शिवे मदंशसम्भूतः शङ्करः शङ्करोत्तमः ।

चतुर्भिः सह शिष्यैश्च कलाववतरिष्यति ॥

तस्मै चोपनिषद्विद्या मया दत्ता महेश्वरि ।

भूमौ पाषण्डषण्डानां खण्डनं स करिष्यति ॥ इत्यादिना ।

There is another itihasa called Siva rahasyam. Here we get righu Gita popularised by Ramana Maharishi, it reads like mandukya kaarika 3rd chapter, other than brahman there is nothing. Some portions are available. Here Niscala Dasji refers to this as great itihasa work, in the 9th chapter, Sankaracharyas teaching is presented as the essence given by upanisadic teaching. It is full of glorification of Siva.

Dialogue between lord Siva and Parvati. Hey Sive refers to parvati. Sivaa aakaranta streelinga. Adi Sankaracharya, one who does mangalam to the entire world. With 4 great disciples, Padmapada, Totakacharya, Hastamalaka and Sureshwaracharya will take birth in kali yuga, I have given the upanisadic teaching to Siva. What will Sankaracharya do? He will destroy all the matams which are against the veda, like jainism buddhism based on tarka. Essence of vyasacharyas brahmasutra was extracted by Sankara.

Itihasa puranaam ca... Vacanamapi ...one line

इतिहासपुराणानां च वेदार्थोपबृंहण एव उपयोग इत्यभियुक्तवचनमपि —

However, puranas are smriti only. How can we take these secondary scriptures as valid. Guru says itihasa and puranas are also as valid as they elaborate the vedic teachings only. For this he gives reference, there is a well known statement, all these secondary literatures, are expanding and expounding vedas only. In the absence of vedas, they have no relevance of their own.

Shloka.. Bibhe

बिभेत्यल्पश्रुताद्वेदो मामयं प्रतरिष्यति ।

इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् ॥ इति ।

Lord has created vedas along with the creation. In Svetasvatara upanisad, yo brahmaanam vidadati purvam.. Yo vai veda... Bhagawan creates Brahma and send vedas to Brahma. Vedas worry if these human beings will misinterpret me, alpa shrurtat, half baked people, veda is afraid. Misinterpretation and propagation..

Therefore rule is if you have to comment about vedas, one has to study shruti and smritis, itihasa puranas inclusive. Instead you study the commentaries of Sankaracharya. Since itihasa and puranas vote for Sankara, his teachings are valid.

Topic 228

Advaitameva..pratipaadayatica..next page but not end of para

(२२८) अद्वैतमेव प्रमाणिकमिति वाल्मीकेरप्यभिप्रायः —

श्रीवाल्मीकिरादिकविराडखिलार्थदर्शी महर्षिरुत्तररामायणे वासिष्ठाख्यग्रन्थे
सर्वोपनिषत्सूत्रभूतमाण्डूक्यार्थाविष्करणप्रधाने श्रीरामवसिष्ठसंवादरूपेणाभिव्यक्तवार्तिकात्मके
उपक्रमादिषड्विधतात्पर्यलिङ्गैर्दृष्टान्तसहस्रैरितिहासशतैश्चाद्वैतमेव प्रमाणमिति निरूपयति ।
तत्राप्यद्वैतमतसारभूतदृष्टिसृष्टिवादैकजीववादैक सत्तावादान् एव पुनः पुनरत्यादरेणानेकेतिहासैः
सम्यक् प्रतिपादयति च।

Vashishta ramayanam or uttara ramayanam, yoga vaashishta..34000 verses.
(Main ramayanam..24000 verse) both written by Valmiki.

We never read uttara ramayanam.

Valmiki's opinion. Valmiki the prime and original author of ramayanam. Beautiful poetry. Nature rivers etc. Purva ramayanam. In Yoga Vashishtam poetry and advaitam are both there. Here uttara ramayanam refers to yoga vashishtam. This is Vashishtas teaching to Rama when he gets into depression. Adolescence time. All the upanisads are great, Manduka is great because it is drushtishrushti vaada pradhanam, of binary format. In the form of a dialogue between Rama and Vashishtam. Vaartikam format, commentary in poem form. With the help of all the clues to extract the message of vedas, thousands of examples, and through 100s of stories, (Pumananda Theertha has presented on yoga vashishta). Yoga vashishta is best pramaanam for advaitam. Treating jagrat prapancha as pratibhaasika satyam.. In drushtishrushti vada, both jagrat and swapna are pratibhaasika satyam. In vicarasagaram, we will discuss drushtishrushti vada in detail. World is also swapnam only. Ekasatta vaada...especially focussed on mandukya kaarika. With deep commitment, through various stories...

All itihasa puranas prove that Sankara advaitam only is valid...

Vicarasagaram 7th february 2015

Itham vyasa valmiki... Uptopradarshitam

इत्थं व्यासवाल्मीक्याद्यभिप्रायेणोपनिषद्भूगवद्गीताब्रह्मसूत्रात्मकप्रस्थानत्रयस्य श्रीमच्छङ्करभगवत्पादप्रणीतभाष्यमेव यथार्थव्याख्यानमिति सिद्ध्यति । इत्थं सर्वज्ञव्यासवाल्मीक्यादिवचनविरोधाद्धेदवादोऽप्रामाणिकः । भेदवादो युक्ति विरुद्ध इति च श्रीहर्षमिश्रैः खण्डनग्रन्थे निरूपितम् । भेदधिकारादिग्रन्थेष्वपि भेदवादस्यायुक्तत्वं प्रदर्शितम्।

Teaching for madhyamaadhikaari..adhrushti

Whether Guru and Sastram are satyam or mithya, either way problem.

Several pramaanams presented for showing advaita shastram is pramaanikam. Vyasa and Valmiki's works quoted. Smriti first, then yukti and then Shruti pramaanam, advaita shastram is pramaanikam.

In this manner as quoted before, from the teaching of Vyasa and Valmiki, from prasthanatrayam, gita smriti prasthanam, upanisad is shruti prasthanam, brahmasutra is nyaya prasthanam. For this prasthanatrayam we have bhashyams revealing advaitam as well as dvaitam and vishishtadvaitam. Sankaracharya has given advaita bhashyam which is in conformity with the prasthanatrayam endorsed by Vyasa and Valmiki. We get another corollary, we can derive that dvaita vada is opposed to the teaching of Vyasa and Valmiki. Why should we take the support of Vyasa and Valmiki? Because they are sarvagnyaha Iswara Avatara. Yukti pramaanam is also there which use the tarka sastram as basis which also demolishes the dvaita vadaha. All these however require the background of tarkasastra. There are a lot of complicated texts here. One is called pada sastram or vyakarana sastram, second is vaakhya sastram or mimamsaka sastram or jaimini, third pramana sastram or tarka sastram. They use these jargons for establishing advaita sastram. Vicarasagaram is for intelligent people but they need not have these background. There are many such books that are based on tarka etc.

Pratyaksham proves dvaitam, we see people. In advanced texts, they say pratyaksham does not prove this. They say it proves the sense organs. Inference cannot work in a field where pratyaksham does not work. You cannot infer fire if

you have not experienced fire before. Pratyaksha is basis for anumaana. Tarkasastra tries to use anumana for this. We find fallacies in the tarka and say sense organs cannot prove difference at all, kandana granthaha proves this. Kandana kanda khaadhyam. Written by Sri Harsha Mishraha. To establish dvaitam is illogical. 2nd is veda dhikkaaraha. This is studied by advanced advaitin students, written by risham aashrami. Purely uses logic to establish the illogicality of advaitam. If you want a taste, some if them have been translated, in Kanchi research centre, advaita siddhi thesis has been done, a book has been printed, a book titled "on perception". Proves perception does not prove duality. In sankaralayam, you can buy.

Itham..anaadhi sidda.....

इत्थमनादिसिद्धश्रुतितात्पर्यविषयीभूतत्वात्स्मृतिपुराणेतिहासैरुपबृंहितत्वात्नारायणादिसद्गुरु
सम्प्रदायगतत्वाच्च शाङ्करमद्वैतमतमेव साधु । सर्वैः श्रेयोऽर्थिभिरादरणीयञ्च ।

Based on yukti pramaanam, shankara matam as promoted by Sankara is advaita matam only. Advaitam alone is the central teaching of anaadi vedaha. We should not say veda has not talked about dvaitam or vishtadvaitam, we should ask what is the central message or tatparyam? This has been reinforced by all the secondary scriptures. It has come down from begining less time originating from saakshat Narayana himself, narayanam, padmabhuvam....

Shreyaha...in katopanisad. You should resort to advaitam, should we mock at dvaitam or vishishtadvaitam. No, only based on dasoham bhavana, soham bhavana is possible. Go from dasoham to soham. We are never against dvaitam or vishishtadvaitam.,,we don't dismiss them at all.

Topic 229

(२२९) भेदवादतिरस्कारः — जैनादिमतवद्वेदबाह्यतया प्राचीनमहर्षिवचनविरोधाच्च भेदवादो न प्रमाणम् । अास्तिकविषये भेदवादखण्डनयुक्तीनां प्रदर्शनं नापेक्षितमिति कृत्वा, स भेदवादः श्रुतिवचनविरुद्ध इत्येव प्रदर्श्यते — कठोपनिषिदि भेदवासना भयहेतुः,

सर्वदुःखनिदानम्, ततः सा वासना दूरीकर्तव्येति मृत्युना नचिकेताः उपदिष्टः । तस्माद्धेदवासना सर्वात्मना मनसो निर्मूलमुन्मथनीया । सततमद्वैतनिष्ठाभ्यसनीया श्रेयोऽर्थिना । तथा हि श्रुतयः — “मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति” (क. २.१.१, बृ. ४.४.१९) “द्वितीयाद्वै भयं भवति” (बृ. १.४.२) “अन्योऽसावन्योऽहमस्मीति न स वेद यथा पशुरेवं स देवानाम्” (बृ. १.४.१०), “उद-रमन्तरं कुरुते अथ तस्य भयं भवति” (तै. ब्र. ७) इति । तासां चायमर्थः — यइह परमात्मनि प्रत्यगभिन्ने त्रिविधपरिच्छेदत्रिविधभेदशून्ये नानेव (इव-शब्दादविद्यमानमेव भेदम्) पश्यति स मृत्वा मृत्वा पुनः पुनर्जायते । द्वैताभिनिविष्टस्य सदा भयमेव । चिन्मात्रस्वस्वरूपात्पृथक् ज्ञेयत्वेन ध्येयत्वेन वा वस्त्वन्तरमस्तीति मन्वानः पशुप्रायः । अणुमात्रमपि भेदं पश्यतो महद्भयं भवति । दुःखनिदानभूतो भेदवादः श्रेयोऽर्थिना सर्वथा विस्मर्तव्यः । द्वैतवचनं यावदनुस्मर्यते तावदद्वैतसाक्षात्कारो नोदियात् इत्यदृष्टिनामकं शिष्यं गुरुरुपदिदेश ।

Upto pramaanam..one line

He gives a general introduction, in vaidika sampradaya any nastika madam is not accepted. One which does not accept veda as pramaanam(here it is not referring to God), thats the definition used. Jaina madam comes under naasthika madam, baudika also. Therefore, we negate baudika and jaina. Any secondary literature which rejects veda pramaanam, we reject. We say it will take you to narakam. But in order to refute any of these, you have to study tarka sastra. This is difficult. Therefore, it is said do not follow baudhism or jainism. Whatever is against the praachina rishis, such dvaitam is invalid. Dvaitam is not based on our pramaanams.

Aastika vishaye... Pradarshate

Guru makes a useful statement, you can use shruti pramanam or yukti pramaanam. In front of nasstika philosophers you must use only yukti pramaanam or logic. Therefore you must be expert in logic, therefore it is tough.

When I have to teach aastikas, I use veda pramaanam, need little buddhi not much. So we are rid of logic study. Niscala Dasji says, I do not need Tarkasastra at

all as I am addressing astika people. Using common sense I can show how veda itself does not accept dvaitam. Tarkasastra is not required for brahma sutra quotes. Saankhya and yogadarsanam have some utility, tarkasastra does not have much. Only when you argue with people who don't accept veda pramaana, we need tarkasastra. Better do not argue with such non vedic people. In our case, we are free from this problem. We have to show that dvaitam is not approved of by veda.

Several quotations given here. In mandukya kaarika chapter 3 we got a taste of it.

In Katopanisad,

Katopanisadi.....end of para.

In katopanisad, he does not say bedadarsanam but bedavaasana, understanding of duality as reality (we are not saying duality should not be perceived, question is what is experience based perception and the correct conclusion thereafter, like sunrise experience and the conclusion..sun going round the earth, we study science to not negate experience, only the correct conclusion is revised.) The valid knowledge will never be challenged by the experience. Earth going around Sun will never be challenged by experience of sunrise.

Advaita jnanam is not absence of dvaita anubhava but in spite of dvaita anubhava.

Dvaita mityatvam is not to be understood but must be imbibed in subconscious mind. Otherwise you won't get benefit in our vyavahaara. Bedavaasana causes fear,anxiety, worry...peaceful coexistence. Dvaita satyatva vaasana is cause for sorrow. Sravanam can handle only conscious mind, Guru can handle only students conscious mind. Only way is niddhidyaasanam can handle subconscious mind. All the time... Port reduction becomes compulsory for niddhidyaasanam. Ashrama does not matter, but port reduction is important. Described in advaita prakaranam... Yoga sastra becomes useful for niddhidyaasanam.. Thought pattern needs to be looked at.

13th February 2016

Topic 229 3rd para last 3 lines

अणुमात्रमपि भेदं पश्यतो महद्भयं भवति ।दुःखनिदानभूतो भेदवादः श्रेयोऽर्थिना सर्वथा विस्मर्तव्यः । द्वैतवचनं यावदनुस्मर्यते तावदद्वैतसाक्षात्कारो नोदियात् इत्यदृष्टिनामकं शिष्यं गुरुरुपदिदेश ।

This teaching is independently complete but for madhyama adhikari called Adrushti.Guru gives an answer on mixing up reality and validity. According to advaita, anything other than Brahman is not absolutely real. This is true for dvaita and advaita shastram. All shastrams are mithya, or vyavahaarika satyam. Which is valid? All dvaita shastrams are vyavahaarika satyam and apramaanam. Advaita shastram is vyavahaarika sastram and valid also. It can teach us reality and release us from samsara. Teacher gives several supporting factors for this shruti, smriti,yukti and anubhava. First smriti support was given, vyasa vaakyam from puraanam . Valmiki vaakyam from yoga vaashishtam to support validity. After smriti, then acharya talked of yukti or logical support, like advaita siddhi, kandana kadya We cannot use tarka sastra support as we are Astika people. We accept veda pramanam and is superior to tarka shastra. Pratyaksham is superior to logic, logic is always weaker, as logic never exists without collection of data. Two primary pramaanams pratyaksham and veda is another. Therefore veda is itself often called pratyaksham. 4 veda vaakhyams were quoted. From Katopanisad, brihadaranyaka upanisad, another from Briha upa, tai upanisad. Now Acharya gives meaning of these 4.

Mrytyorsamrutuo aapnoti... In that non dual Brahman which is non different from me the observer, Brahman is free from three fold limitation desa kaala vastu paricchedaha (spatial, time or temporal, attribute wise limitation) no brahmanhood also. Freedom from “ness” limitation “hood” limitation is vastu paricchedaha.

Three types of differences: sajaateeya, vijaateeya, svaqata difference. When we talk about two members belonging to the same species, it is called sajaateeya beda. When we talk of members belonging to different species, vijaateeya bheda like tree and cow, chair and table. Internal differences within the being is svaqata beda like legs from hand etc. Brahman is sajaateeya, vijaateeya, svaqata bheda rahitam.

One who sees duality as really existent, that person will have samsara, he will go from yama dharma Raja's one net to another.

Dviteeyavai bhayam bhavati—Dvaita abhinivishtasya sada bhayameva, one who is obsessed with duality, sense of insecurity will always be there.

Anyam devatam upaste....Whoever worships on God as an object of worship, “I am different from God”, he does not know. “Other than me the saakshi chaitanyam, either as an object of knowledge, there is God as a second thing other than me”, even though he is supposed to be human being, Veda will consider him as Pashu. Briha upa says..

Whoever sees even a slight difference, in Vishishtadvaitam, bhagawan and we are one, however Bhagawan is total, we are part of bhagawan. Veda says in both these cases, bhayam bhavati. (In triangular format, karma is the greatest factor)

Therefore, dvaita shastrams are not valid. All the philosophical systems that talk of difference are not valid. As long as a person is obsessed with dvaita bhakti and dvaita drushti, for advaita jnanam, the very same dvaita bhakti becomes an obstacle. Advaitam is the destination, to the dear second disciple Guru gave a warning.

(आ. २३०-२४०) दृष्टान्तत्वेन राजामात्यभर्च्छुकथाप्रस्तावः —

(२३०) भर्च्छोः स्वाधिकाराद्धंशः — हे सोम्य द्वैतवचनानुस्मरणं दृढतरप्राचीनाद्वैतानुभवसंस्कारजन्यामतिदृढामप्यद्वैतस्मृतिं प्रतिबध्नाति, तत्त्वसाक्षात्कारं दूरीकरोति चेत्युपपादयितुं काञ्चन कथां प्रस्तौमीति भर्च्छुकथां गुरुः शिष्यं प्रति कथयति —

Story of a person named bharcchu, minister of an emperor. Story is an example. Example for what? Topic 230 to 240 story. Upto page 142. This story was briefly mentioned earlier. Page 20 topic 31, line 3. Bharcchu katha. Title: later. Hey somya, obsession with dvaita bhakti is an obstacle for advaita jnanam. That’s why we cannot combine upasanam with niddhidhyasanam in the evening. Even if you study Vedanta for several years and claim I am saakshi chaitanyam, born out of advaita anubhava, which has been received in the past, but have dvaitam dominating ahamkara, mamakara, raga dwesham, dushta chatushtayam. Jnanam and samsara will coexist. It will distance the saakshat kaaram and its phalams, I’m going to talk about a story of Bharcchu.

आसीत्कस्यचिद्राज्ञो भर्च्छुर्नाम प्रधानामात्यः । स च स्वायत्तीकृतसकलराज्यकार्योऽभवत् । तस्य प्रभावं दृष्ट्वेतरे राजोपजीविनस्तस्मिन्नीर्ष्यालवः सञ्जाताः । तथापि राज्ञो निरतिशयप्रेमास्पदीभूताय भर्च्छवे नापकर्तुमशकन् । तदा ते सङ्घीभूय भर्च्छुनिरसनोपायमालोच्य रहसि तद्राष्ट्रस्थान् दस्यून् लुण्ठनाय प्रेरयामासुः । दस्युर्भिलुण्ठिते

राष्ट्रे राजा राष्ट्रस्य सहसोपनतमुपप्लवं श्रुत्वा सभां सम्मेल्य तत्रस्थान् मुख्याधिकारिणो दस्युविद्रावणाय नियोजयामास । ते सर्वे सङ्घीभूय राजानमेवमवोचन् —

The Prime Minister of an emperor or King was Bharcchu. King had total trust in the efficacy of the minister and therefore delegated everything to the minister. All the activities in the kingdom, he took upon his own control. The minister became more and more popular. All the other ministers became jealous of this person. They were not able to disturb his position. The King had unconditional love for the minister. They had a meeting. Having joined together, they planned a strategy to eliminate bharcchu.

The author has used beautiful language, Vasudeva brahmendra saraswati, in the introduction there is a big note, he has contributed to the teaching also.

21st february 2016

Page 134 2nd para 4th line

तदा ते सङ्घीभूय भर्च्छुनिरसनोपायमालोच्य रहसि तद्राष्ट्रस्थान् दस्यून् लुण्ठ नाय प्रेरयामासुः । दस्युभिर्लुण्ठिते राष्ट्रे राजा राष्ट्रस्य सहसोपनतमुपप्लवं श्रुत्वा सभां सम्मेल्य तत्रस्थान् मुख्याधिकारिणो दस्युविद्रावणाय नियोजयामास । ते सर्वे सङ्घीभूय राजानमेवमवोचन् —

The Guru is introducing a long story about Bharchu the minister. Purpose of the story is , pramaanam that's capable of giving direct knowledge cannot give knowledge if the mind is having obstacles. If dvaita bhavana is very strong then mahavaakyam which is normally capable of giving instant knowledge is not capable now. Bharchu is a very efficient and powerful minister. King had great confidence in this minister although he had other ministers too. They all became jealous of Bharcchu. The minsters joined together to eliminate Bharcchu. Conspiracy. They instigated robbers to start looting. When the people were robbed on the outskirts of the country, the Raja called for a meeting of the ministers and asked the ministers together to work on solving the problem. To drive away the robbers... all the ministers other than Bharchu joined together and addressed the King and said the following.

‘स्वामिन् सदा भर्च्छु भवान् क्षाघते, आपत्काले चास्मान् नियोजयति । किमित्यसौ भर्च्छुरिदानीं न नियुज्यते’ इति । श्रुत्वैतद्भर्च्छुः साञ्जली राजानमाह — ‘स्वामिन् यद्याज्ञाप्यते तर्ह्यस्मिन्नेव क्षणे गत्वा रिपून् जित्वागमिष्यामि’ इति । तर्हि तथैव क्रियतामिति राजा भर्च्छुमाज्ञापयाञ्चकार।

भर्छुरपि तत्क्षणमेव शत्रून् विद्राव्य राज्ये सस्यादिकं संरक्ष्य सर्वेषां क्षेममातनोत् । भर्छूर्जयं श्रुत्वेतरे राजपुरुषाः युद्धे भर्छूर्मृत इति राजानमावेदयामासुः। विवेकविकलो राजा तेषां व्यलीकवचनं विश्वस्य भर्छूर्स्थाने तेष्वन्यतमं नियुज्य तस्मै शिबिकछत्रचामरादिविरुदं चकल्पयामास। नूतनो मन्त्री यथा भर्छूर्न राष्ट्रमागच्छेत्, यथा च राज्ञः स्वप्नेऽपि भर्छूर्ज्ञानं न स्यात्तथोपायशतैः संविधानमकरोत् ।

Swamin, Oh master, always you are glorifying Bharchu as the most efficient person, instead of asking Bharchu during this dangerous situation, you are asking us. Why don't you ask Bharcchu? Bharcchu came forward and said, Oh King, why can't you instruct me and engage me for this? I don't require even one moment's time, I will go to the disturbed area immediately. The King addressed Bharcchu, "Let it be done in this manner". Bharcchu immediately went to the place and drove away all the enemies of the nation. All the crops were also protected. The plan was to finish Bharcchu in the encounter. Unfortunately Bharcchu did not die. Hence the ministers created a rumour that Bharcchu has died. King should have made the enquiry, but unfortunately King believed that Bharcchu has died. King should not have believed. Indiscrete King, he believed rumour as true. In place of Bharcchu, he appointed another one as minister. Palanquin, special umbrella, special fan chaamaram, etc were ordered for the new minister. King should never enquire about Bharcchu, that was their plan. The rival of Bharcchu made all the arrangements in such a way that surviving Bharcchu must not come back to the kingdom. Raja should not remember Bharcchu even in the subconscious mind. Now forest scene. Bharcchu thought Bhagawan has given an opportunity to focus on spiritual studies. (when a spouse passes away, treat this as an opportunity to focus on sanyasa: bhagawan arranged sanyasa). Through Bharcchu, we are going to get shamadishatka sampatti...

(२३१) भर्छूर्ः सन्न्यासः — भर्छूर्खिलमिमं ज्ञात्वैवमचिन्तयत् । 'नेदानीं मम राजनिकटं गन्तुमुचितम् । योऽहमरोगेण दृढेण गात्रेणाविकलैरिन्द्रियैश्च सम्पन्नः सर्वभोगोपकरणभरितेषु रम्येषु हर्म्येषु निवसन् स्वलावण्यावधीरिताप्सरोभिः कामिनीभिरनवरतं रममाणो दिव्यान् भोगान् भुञ्जान एवकालमेतावन्तमनयम् । तस्य मे मरणान्ता विपदिदानीमापतिता । धिङ्मां मूर्खमियन्तं कालं भङ्गुरेषु भोगेषु निमग्नम् । मत्समः कोऽन्योऽस्ति मूढ इत्येकान्ते स्थित्वा याभिर्मोहित एतावन्तं कालं श्रेयोमार्गाद्दूरीकृतोऽभूत्तासामङ्गनानां

प्रत्येकमङ्गानामत्यन्तमशोभनतामतिजुगुप्सावहताम्, दारापत्यधनादीनामनधिकदुःखनिदानतां
च भूयो भूयोऽनुचिन्तयन् भोगाद्विरतस्तपस्वी सम्बभूव ।

Bharcchu's sanyasa is the topic. Somehow Bharcchu came to know that the whole thing was a conspiracy and he thought he knew he was supposed to be dead and if he attempted to go back, he would be killed. The thinking part is important. I should not attempt to go to the capital, I should have thought about death even earlier. My foolishness must be condemned. Healthy body without any diseases with all healthy sense organs I had but did not think of moksha purushartha. I spent time in luxurious palaces with all gadgets of enjoyment with several wives superior to even apsaras women all the time. Artha kaama pradhaana life. Only when we get few diseases we remember Gita, Swamiji etc. I should be criticized for leading such a life, immersed in sense pleasure. Bhatruhari's vairagya shatakam,,,intelligent human being is one who thinks of moksha purushartha when one is young in good health and young age and sense organs are fine. If one studies at old age, half the sense organs do not function properly. Bharcchu thought this in ekanta. May you repeatedly meditate on the limitations of worldly pleasures..bandakatvam, aruptikaratvam ...dukha misritatvam. Every limb is made of waste..mala mootram. It is nauseating. Then he thinks of gruhasthaashrama. (All ashramas are glorified in sastras, they all serve important purposes, each is designed for a specific purposes, brahmacharya ashrama for svaadhyayaha..study, gruhastha for karma, vanaprastha for upasana, sanyasa for jnana yoga, therefore in Vedanta context, sanyasa ashrama is glorified and often other ashramas are criticised). When scriptures condemn something, aim is not condemnation, but it is for glorification of something else which is relevant in that context. Spirit or tatpaaryam must be understood. In the following portion, we are getting gruhasthashrama ninda. Wife ninda, putra ninda, dhana ninda... few pages of criticism. Body of women or (men), children money etc are to be criticised. All of them are seeming sources of joy, go near them, they all will give pain...not one time..asatya anabhir sanghaha... Gita. In Vicarasagara, the one statement in tatvabodha is elaborated. Bharcchu became a tapaswi.

27th February 2016

Page 134 last 4 lines at the bottom

एतावन्तं कालं श्रेयोमार्गाद्दूरीकृतोऽभूत्तासामङ्गानानां
प्रत्येकमङ्गानामत्यन्तमशोभनतामतिजुगुप्सावहताम्, दारापत्यधनादीनामनधिकदुःखनिदानतां
च भूयो भूयोऽनुचिन्तयन् भोगाद्विरतस्तपस्वी सम्बभूव ।

In the story of Bharcchu, Bharcchu got trapped in the forest. Instead of seeing this as a calamity, he started seeing the calamity and his life as a minister as artha kaama pradhana life. No time for moksha pursuit. He decided to nourish the vairagyam and pursue moksha, God given sanyasa ashrama. dara wife, apatyam, children. Adhikam..plenty, anadhikam.. anadhikam meaning not much na.adhikam. bahuvihi nan adhikam that beyond which there is no more. Anamadhikam...that for which there is no limit, however you take it refers to abundance, adhikam, anadhikam, anamadhikam. Sanyasaha is sukha kaaranam, he thought. He became vairagyavan. Asaktihi anabhisvanga... chapter 13 of Gita..He became tapasvi...vanaprastha or sanyasa ashram. Word Rishihi and tapasvi are referring to vaanaprastha. Wife goes along with the husband.

(आ. २३२-२३९) भच्छोर्वैराग्यवर्णनम् —

(२३२) पराधीना सेवा दुःखहेतुः । एकान्ते सुखम् — नानाविचित्ररसैः
सूपाज्यशाल्यन्नशाकदधिघृतपायसापूपाद्यनेकप्रकारैरन्नपानादिभिरपि तृप्तिमनापन्नामिमां
जिह्वामेतावन्तं कालं वृथा पोषितवानस्मि । इतः परं नतथेमां जिह्वां पुष्णीयाम् । क्षुधां
शमयितुं किं न सन्ति वने विविधानि कन्दमूलशाकफलादीनि । पिपासोपशमनाय किं न सन्ति
विमलजलाः सरितस्तडाकानि च । निवासाय हर्म्यतलादप्यतिशयिता वातातपवर्षाद्यनुपद्रुता
गुहाः किं न सन्ति । प्रादेशमात्रोदरपूरणाय किमनया श्ववृत्त्या राजसेवया । ममेदानीमत्र वने
पृथिवी शय्या, बाहू उपबर्ही, कन्दमूलादीन्याहारः, निर्मलोदकपानपात्रं चाञ्जलिरेव । तथा चोक्तं
भागवते —

Bharcchu thinks, I have struggled in my job for a good salary and position, I've been a slave of the tongue enjoying all food items like soup, ghee, varieties of pongal, rice, curd, payasam, appam etc. I've been satisfying all these cravings. From now on only biksha, learning to control the tongue and enjoy food that comes by prarabhdham. I'm not going to please the tongue. Aim is Jiva Yatra only. Bulbs, kanda (Radish comes under this), vegetables, fruits available in the forest I will eat, water from the streams (lakes and ponds) I will have. Are they not there? In those days we got pure water. For dwelling, caves are there. Shelter from rains etc. Just fill up the stomach, (Why should I lead a dogs life to fill up this small stomach, Sankara says in Bhaja Govindam). My cot and bed is the Earth, grass is my mattress. I don't want special pillows, my arms will serve this purposes. Natural things available in the forest is my food. For drinking water, I will use my hand, join and drink.

2.2.4 Bhagavatam is quoted

सत्यां क्षितौ किं कशिपोः प्रयासैर्बाहौ स्वसिद्धे ह्युपबर्हणैः किम् ।

सत्यञ्जलौ किं पुरुषान्नपात्र्या दिग्बल्कलादौ सति किं दुकूलैः ॥ भा. २.२.४ ॥

चीराणि किं पथि न सन्ति दिशन्ति भिक्षां

नैवाङ्घ्रिपाः परभृतः सरितोऽप्यशुष्यन् ।

रुद्धा गुहाः किमजिनोऽवति नोपसन्नान्

कस्माद्भुजन्ति कवयो धनदुर्मदान्धान् ॥ ५ ॥ इति ।

paraphrasing of these shlokas was done earlier. When there is beautiful grass which can serve as bed, why should we work for expensive bed? When we have got our own solid hand, why should we look for pillows? When my hands are there, why should I work for silver, gold, costly crockery etc? Why should I work for expensive cloth when I have two types of clothes in the forest? The tree barks are there to manage, any case nobody is there. Are rags not available? Trees which exist only for providing food to others. Will they not give biksha? Have the lakes and ponds dried up in the forest? No tax. All the caves, have they been locked up or closed by someone? Ajitaha means ever victorious one..God. When you feel insecure, ananyaschintayo maam...Gita.. sarva dharmaam partityajya mamekam... both these shlokas are chanted while taking sanyasa. Only support for a sanyasa is Iswara. World dependence to God dependence. Even God cannot save from problems of old age sickness etc because of prarabhdha. Learn to transcend panca anatma. Self dependence alone is the ultimate. Here. Will God (He) support you if you renounce the family. Why do intelligent people run after worldly rich people who are arrogant, blind and task masters?

इत्थं भर्च्छुर्विचारयन् विषयभोगेषु नानादोषान् दृष्ट्वा एकान्तस्थितेरेव परमानन्दप्रदीपकत्वं निरचिनोत् । स्त्रीपुत्रधनादीनां दुःखनिदानत्वमेकान्तस्थितेः सुखहेतुत्वं च भर्च्छुर्यथा निश्चिकाय तथेदानीं वर्ण्यते ।

In this manner, Bharcchu did enquiry making a comparison of the two ashramas and vishayananda and brahmananda. He saw varieties of deficiencies in sense pleasures, doshatrayam, remaining alone, dwelling upon atmananda, will reveal parama ananda. Bharcchu noticed the differences. Dependence on world family money is the cause for only pain, and Ananda in ekanta vasa. Knowledge is assumed here. It is not that just sanyasa ashrama here but the knowledge.

Topic 233

(२३३) एकान्तसेविनः सार्वभौमादिब्रह्मपर्यन्तानन्दलाभः —

In this portion the Guru or author is summarizing a portion of Tai upa's Ananda valli, There is a portion called ananda mimasa, two types of ananda, infinite and finite. Both ananda have plus point and minus point. Infinite ananda is infinite, but minus point is it is myself therefore cannot be experienced. It is non experiential. Atmananda.

Another one is finite, atmananda reflecting in the mind when mind is in conducive state anandamaya kosa, priya, moda pramoda vrutti. It can be reflected and experienced. This experiential ananda's plus, it is enjoyable. It is like coming out of AC room in the month of May, heat is felt more. This is the negative. How to acquire this ananda is described by Tai upa. Atmananda can be claimed in one way, jnanam. Pratibimba ananda can be attained by two methods, one is vishaya ananda, by ordering the world to our specification, bhoo loka, bhuvar, suvar etc...manushyananda, devananda, gandharvananda etc. Same ananda we can get through vairagyam or contentment. By increasing this level, vairagya ananda is experiential. In ekanta vaa, you can get both, by invoking knowledge you can get atmananda, by invoking the vairagyam you can get the kosananda. Vishaya or sense object is not required at all.

5th March 2016

इत्थं भर्च्छुर्विचारयन् विषयभोगेषु नानादोषान् दृष्ट्वा एकान्तस्थितेरेव परमानन्दप्रदीपकत्वं निरचिनोत् । स्त्रीपुत्रधनादीनां दुःखनिदानत्वमेकान्तस्थितेः सुखहेतुत्वं च भर्च्छुर्यथा निश्चिकाय तथेदानीं वर्ण्यते ।

Bharccchu took this situation to his advantage. He does not want to go back to work and family. Since he wants to take to Sanyasa, context is glorification of Sanyasa, therefore ninda of gruhasthashrama. Wife, sons, daughters, all forms of wealth are producers of sorrow, sanyas ashram is for ananda, Bharccchu practiced this for of meditation. First ekanta vaasa guna darsanam.

Topic 233

Person who resorts to ekanta without jnanam, it becomes loneliness or with jnanam it is aloneness. Here Bharccchu prefers ekanta or seclusion. For him, all types of ananda that are possible he gets out of ekanta. Sarvabhauma literally means Emperor. Tai upa talks of ananda of a sarvabhauma etc. All these are pratibimba ananda. Bimbananda is limitless non-

experiential ananda. Vairagyam detachment and santosha contentment is the means of bimba ananda, and pratibimbananda respectively.

(२३३) एकान्तसेविनः सार्वभौमादिब्रह्मपर्यन्तानन्दलाभः —

तथा हि, उदधिमेखलाया वसुधाया अधिपस्याप्रतिहतपराक्रमस्य नताखिलसामन्तस्य नवयौवनस्य सर्वविद्याविशारदस्यानुकूलसकलपरिवारस्य सार्वभौमस्यानन्दो मानुषानन्द इत्युच्यते ।

From Tai upanisad. 15:18 ideal factors for a sarvabhauma. To explain, ekanta vasa anandaha: Subject matter. Sarvabhauma is described; ruler, emperor having sovereignty over entire earth, vasudhaa..all types of wealth including all mines. Gold, silver. Oil etc held. The ocean itself is the girdle, whose parakrama or strength is never challenged by anybody. All the small kings who are in charge of smaller kingdoms offer their tributes to this emperor. Very very useful..who is very well educated. Wife and family members are favourable. For that sarva bhauma whatever pratibimba ananda is available is vishayananda one unit of ananda. Tai upa provided this unit.

सोऽप्यानन्दः सातिशय एव । ततः शतगुणितानन्दो मनुष्यगन्धर्वस्य । ततोऽपि शतगुणानन्दो देवगन्धर्वस्य । ततोऽपि शतगुणानन्दः पितृणाम् । ततः शतगुणानन्द अाजानदेवस्य । ततः शतगुणानन्दः कर्मदेवस्य । ततः शतगुणानन्दो मुख्यदेवस्य । ततः शतगुणानन्द इन्द्रस्य । ततः शतगुणानन्दो बृहस्पतेः । ततः शतगुणानन्दः प्रजापतेः । ततः शतगुणानन्दो हिरण्यगर्भस्य ब्रह्मणः । त्रिविधपरिच्छेदरहितस्य ब्रह्मणस्त्वानन्दो निरतिशयस्तारतम्यरहितः । न तत्र दुःखलेशोऽप्यस्ति । इत्थं प्राप्तव्यस्यानन्दस्य क्रमस्तैत्तिरीयोपनिषदि ब्रह्मवल्ल्यामष्टमानुवाके वर्णितः । सार्वभौमादिब्रह्मान्तमानन्दमेकान्तवासी अकामहतः श्रोत्रियोऽनवरतमुनभवति । अतः एकान्ते सुखमस्ति । दारापत्यधनासङ्गस्तु सदा दुःखप्रद एवेति भर्च्छुर्निधारयामास ।

Manushya gandharva have 100 units of sarvabhaumaananda, each one of the later has two zeros added. Brahmananda 1 followed by 20 zeros of sarvabhaumananda. Then deva gandharvasya, then pitru, then ajaana devasya, then sarva devasya, then mukhya devas. Tai upanisad uses the word brahmananda. 100 times virad ananda is one time hiranyagarbhananda. All these are experiential ananda.

Then bimbananda, that which is Brahman itself which does not have desa kala vastu paricchedaha. Nirguna brahmananda is niratishayaha. Maha vaakyam reveals this. In that bimbananda, bhoomananda in chandogya upanisad. In this manner, both ananda we can accomplish by appropriate methods. In Tai upa, brahmananda valli, 2nd chapter 8th section says this. Experiential ananda can be attained through 2 methods. Without refining the set up, by merely getting vairagyam and santosha you can get 100 times the manushyaananda. Conviction based vairagyam is different from grapes are sour vairagyam. Not afflicted by wordly desires.. aparokshnabhuti...for this person who has got conviction based vairagyam, how does he look at sense pleasures, your car is parked and crow shits, you remove it without declaring that you have vairagyam. You don't talk of it. He has attained brahmananda, for him biggest sense pleasure is like crow shit. All ananda enjoyed by worldly people, he doesn't have extraordinary dresses and all this, continuously he enjoys not having anything. Because of jnana vairagya janya bimbananda is available in ekanta. If I go back to family, there is only dukham that is waiting...

I'm going to skip portions related to pains caused by wife and children.

If wife is fine, I will keep going around wife and renounce dharma and moksha. Dropping dharma, he will get paapam. If he is disturbed also, same problem.

Putra, a couple not having children, one grievance of not having a child. One who has children, grievance multiples....

You can read the translations...

Topic 234 to 238 , 239: wealth caused disturbance. You all have got aparoksha jnanam.. go to page 141

इत्थं सुनिपुणं विचार्य भर्क्षुर्दारापत्यधनाद्यभिमानं दूरीकृत्य वनेएकाकी सन्
शमदमादिसाधनाभ्यासनिरतो बभूव ।

In this manner, we studied problems/attachment involved in wife, children, family, wealth etc. Everything we consider an asset until we get, then it becomes a liability.. Barcchu gave up all these, he developed vairagyam.. etc We are going to the king.

12th March 2016

Page 141 para 2 bhabhoova....

इत्थं सुनिपुणं विचार्य भर्च्छुर्दारापत्यधनाद्यभिमानं दूरीकृत्य वनेएकाकी सन् शमदमादिसाधनाभ्यासनिरतो बभूव ।

If he has to accept the forest as conducive for vedanta vicara, he has to have vairagyam. He reinforced this by contemplating of the tridoshas. Only one saadhana he is lacking is 3rd one. Kshamadiabhyaasa. Viveka abhyaasa.

Viveka, vairagyam and mumukshutvam

He still needs Kshamadiabhyaasa. In ekanta, he wanted to concentrate and meditate. Staying alone requires endurance and toughness.

The scene shifts to palace. What happened to Bharcchu is not relevant? Now about the queen

Topic 140

(२४०) मृगयार्थं वनं गतो राजा भर्च्छुं दृष्ट्वा भीतः पलायते —

भर्च्छुस्थानापन्नो मन्त्री भर्च्छुवृत्तान्तं सर्वं श्रुत्वा स्वानुयायिभिः सहैवं समालोचयत् — यदि राजा ‘भर्च्छुर्जीवति’ इति लोकवार्तां शृणोति, अथवा मृगयार्थं वनं गत्वा स्वयमेव भर्च्छुं पश्यति तदा मिथ्यावादिनोऽस्मान् सराजा सुतीक्ष्णं दण्डयेत् इति । एवमालोच्य सपरिवारो राजानमासाद्य ‘दस्युभिर्युद्धे मृतो भर्च्छुः पिशाचो भूत्वा भस्मोद्धूलितसर्वाङ्गो वने सञ्चरति।स्वदृष्टिगोचरापन्नं सर्वं जनं मारयति । यस्तं दृष्ट्वा सुदूरं पलायते स जीवेत्’इति विज्ञापयामास । मन्त्रिवाक्यश्रवणमात्रेण राजा तत्त्वमविचारयन्, ‘मृतो भर्च्छुः पिशाचः समभवत्’ इति निश्चिकाय । ततः कदाचिदाखेटार्थं गतो भर्च्छुवनं प्रविवेश । तत्र तरुमूले तपश्चरन्तं भर्च्छुं दृष्ट्वा प्रतारकमन्त्रिवाक्यं स्मरन् ‘नूनमयं भर्च्छुः पिशाचः’ इति भयेन पलायितः ।

Story: the minster who has occupied bharchus place comes to know about Bharcchu. King called all the otther mantris. Suppose the king comes to know that Bharcchu is aliive by going to the forest, then the king will come to know that all of us have lied, he will be vert angry. he will punish us. So lets think of a new story. All the minsters and assts approached the king gave the following. Bharcchu has become a pishacha. He has basmam all over his body, and is roaming around, scaring people. If you see that person even from a distance. You should not go

anywhere nearby. Only such a person can be saved. Whoever runs away will save himself. Indirect advice. The King is asadu, no enquiry. The king as got wrong shraddha, it must be in appropriate sastram and Guru. Misplaced shraddha must be removed. Raja did not enquire into the truth, vedantic studies involves seeing dosha in advaita anya darshanam. Fault finding in other darsanams is required for conviction in advaita darsanam. Our jnanam will be pyjama knowledge, loose I believe, swami Dayananda Saraswati used to say. Bharcchu is dead, he has become picasha, the King concluded. Kings mind is polluted by prejudice and misinformation. Antahkarana dosha...the King decided to go hunting one day. He used mrugaya and now aacheta for hunting. Author uses the word bharcchu vanam, where bharcchu was practising tapas. Under the tree, the King saw bharcchu seated far away. King knew now that Bharcchu . Through eyes.. Final knowledge. Because of prejudiced and misinformed mind, he is unable to recognise. What he had was aparoksha jnanam, however because of his unwillingness he did not treat it as knowledge. Bharcchu is really alive as a human being. Even when student understands the mahavakyam, they dont treat it as final. They say it is only knowledge. Or they say, this is only book knowledge. The king is not able to enjoy the benefit of bharcchu jnanam. As long as our mind has two fold dosha, prejudice and misinformation, this deprives us of JM or jivanmukti. This bharcchus story is going to be extended to brahmajnanam or atmajnanam.

We dont need any other pramaanam to study vedanta, its not like other books. It is aparoksha knowledge. There is no special experience called brahman experience. Kena upanisad says. Class does give aparoksha jnanam.

Topic 240

11.20

Vicarasagara

19th March 2016

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Topic 240 contd

मन्त्रिवाक्यश्रवणमात्रेण राजा तत्त्वमविचारयन्, 'मृतो भर्च्छुः पिशाचः समभवत्' इति निश्चिकाय । ततः कदाचिदाखेटार्थं गतो भर्च्छुवनं प्रविवेश । तत्र तरुमूले तपश्चरन्तं भर्च्छुं दृष्ट्वा प्रतारकमन्त्रिवाक्यं स्मरन् 'नूनमयं भर्च्छुः पिशाचः' इति भयेन पलायितः ।

The story of minister Bharcchu has been elaborately. Climax scene of Bharcchu story. Among the vedantic acharyas, there is a highly debated topic on role of S,M and N. All agree that all 3

are important. Sankaracharya also mentioned these but did not exclusively discuss the relative importance. Primary and secondary. Post Sankara advaitic scholars entered into a debate. Two groups formed. One group says sravanam gives only indirect knowledge and hence it must be followed by mananam and climax is nidhidhyasanam and primary. This is the view of acharyas led by vacaspati. This group is minority. The other majority believes that sravanam is most critical. Then why manam and nidhidhyasanam. Several wrong misconceptions and orientation is there and therefore student does not treat it and use it as direct knowledge hence not effective enough to give full benefit. Therefore, mananam and nidhidhyasanam are not meant for direct knowledge but it is for cleaning the intellect misconceptions and wrong orientation. Attitudinal change, and therefore benefits. Sureswaracharya joins the second group. Sarvajnata muni, Vidyanaraya all follow this. Bharcchu kata is example of this. When King came to forest, he had direct knowledge, but the King did not treat bharcchu jnanam as Bharcchu jnanam. He should have jumped with joy. Instead of hugging him, the direct knowledge instead of giving him ananda gave him fear and he started running away. Therefore, direct knowledge can give no knowledge or indirect knowledge. Every student must be compared to the King who receives direct knowledge. Every student gets this direct knowledge which is near and here directly available, my nature, saakshi chaitanyam. Student because of partial knowledge his sravanam is not full, meditation becomes important. Very listening becomes important. Only misconceptions go away subsequently with manam. M: King remembered the minister's statement. Student thinks this is book knowledge. He mistakes Bharcchu as pisachu. Like student thinks it is indirect knowledge and runs to do meditation for direct knowledge.. Niscala Dasji spoke earlier...sravanam gives direct knowledge. Pages 18.19, 20. Topic 28 to 31. Whichever be the mahavakyam, can never give indirect knowledge can only give direct knowledge (aparoksha jnanam)

Sankshepa saareerakam

Two shlokas....

When direct knowledge is revealed in the class because it is contaminated with wrong notions of the intellect, eyes which are capable of direct knowledge has given direct knowledge to King, but not treated by the King that way. Taken as no knowledge. Similarly, the atma jnanam, shruti gives direct knowledge, student does not get the benefits, because it is not taken as direct knowledge. Student of Sankara and Sureswaracharya. Another example given: A person has got fire which has burning power. You could obstruct. Like Sita stopped the burning power in Hanuman's tail. With a gem you can stop the fire, if you want a burning fire, you have to remove the mani and mantra. The knowledge is direct, you do not have to work for direct knowledge, through mananam you remove misconceptions. From the fire, smoke starts coming if obstacles are removed.

Niscala Dasji is going to tell the moral.

Topic 241

(२४१) भर्च्छुदृष्टान्तस्य प्रकृतेन योजनम् — प्रतारकमन्त्रिवाक्यं सत्यत्वेन गृह्णन् राजा वने जीवन्तं भर्च्छुं स्वचक्षुषा पश्यन्नपि प्रतारकस्य मिथ्यावाक्ये विश्वासेन भर्च्छुं पिशाचमेव मन्यमानो यथा सुदूरं प्राद्रवत्, तथा द्वैतिनां भेदवादे विश्वसन्नपरिपक्वमतिरज्ञानी 'तत्त्वमसि' इति गुरुपदिष्टमहावाक्यजन्यसाक्षात्काररूपब्रह्मात्मैक्याकारान्तःकरणवृत्त्युदयेऽपि भेदवादिनो मिथ्यावाक्यविश्वासेन महत्तरं दुःखमेवानुभवेत् । न तस्य कदापि ब्रह्मात्मैक्यसाक्षात्कारो भवेत् । भेदवादमसत्यतया गृह्णतो जिज्ञासोरेव महावाक्याद्ब्रह्मात्मैकत्वसाक्षात्कारो भवेत् । तस्मादवैदिकत्वाद्धेदवादो मिथ्या, न परमपुरुषार्थसाधक इति निश्चित्य तत्र विश्वासो दूरीकर्तव्यः ।

From the example what's the benefit. Mantri vakya which is mithya was taken as satyam. Like other dvaita vaakyams that we take as satyam. Bharcchu is alive, eyes are seeing the live Bharcchu, but due to faith in mantrivaakyam(dasoham faith) he does not believe. He runs away. Students run after triangular format right through the day. Although it is dvaita vaakyam. Entire vaitatya prakaranam and advaita prakaranam reemphasises this. The student whose mind is raw, he listens to the upadesa. Direct knowledge does arise in the mind of the student. Brahmaatma aikyam. This understanding must be translated as saakshat kara (this is not realisation enlightenment) just understanding the mahavaakyam. In spite of the clear understanding, because of faith in mithya vaadam they continue in triangular format. Such a person will not get jivanmukti and constantly there is an anxiety atleast after death will we get a guarantee that videha mukti will come. He will never come to binary format at all. Only that student who strongly rejects this as mithya, for him alone binary format will get stronger and stronger..Gaudapada says triangular format is only provisional arrangement. Binary format..3rd chapter first shloka of mandukya kaarika is disturbing, a student in triangular format deserves sympathy.

26th March 2016

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Topic 241

भेदवादमसत्यतया गृह्यतो जिज्ञासोरेव महावाक्याद्ब्रह्मात्मैकत्वसाक्षात्कारो भवेत् ।
तस्मादवैदिकत्वाद्भेदवादो मिथ्या, न परमपुरुषार्थसाधक इति निश्चित्य तत्र विश्वासो
दूरीकर्तव्यः ।

The fifth chapter directed to a second student. Everything other than advaitam is mithya which means Guru and Vedanta are mithya. Either way Advaita matam has a problem, either it will contradict itself or make Guru and Sastram invalid. Guru has to deal with both these problems. Of these two points raised by Adrushti, he takes the conclusion part. Guru has not handled the part of Guru and Shishya being useless, he only dealt with Advaitam being invalid. He said Shruti, yukti and smriti establishes praamaanikatvam. First smriti (purana plus yoga vashishta), yukti or logic (there are several logical books like beda jignyasa, khandanakhandam...), shruti in which veda clearly says neha naanati kincana, no duality at all...Like a polevaulter using a pole, dvaita vada must not get strongly entrenched even in upasana, you have beda and abeda upasana, gradually we must practise abheda upasana. Dasoham bhavana must be weakened. Otherwise, mahavaakyam will not be able to do the job. Eye became invalid. All the dvaita sastram are conditioning our mind. The very religion starts binding us to dvaitam. Even one student shifts to binary format is great, Guru knows.

Reasoning, if advaitam is pramaanikam, Guru and sastram are mithya.

Now Guru is going to establish that they can give benefit inspite of being mithya. Finally Niscala Dasji says in fact mithya alone can give prayojana. Brahman is beyond transaction, that Brahman cannot give prayojanam. Another story. Vicarasagara has this unique thing.

(२४२) मिथ्यासंसारदुःखं मिथ्योपायेन निवर्तेतेत्येतदुपपादनाय काचन कथा —

A very important message: with the help of a guru and sastram which is mithya means, the pain called mithya samsara dukham can be eliminated.

यदुक्तं गुरुवेदान्तादयो मिथ्या । कथं ते संसारदुःखनिवर्तनक्षमा इति, तत्रोच्यते — संसारदुःखं
मिथ्या। तस्मान्मिथ्योपायेन तन्निवर्तेत; समसत्ताकयोर्निवर्त्यनिवर्तकभावदर्शनात्।
गुरुवेदान्तादयो यदि सत्यास्तर्हि तैर्मिथ्यासंसारदुःखं न निवर्तेत । अत्र कश्चन दृष्टान्तो वर्ण्यते

Shishya said Guru Vedanta are mithya, “how can they being mithya be capable of removing the samsara dukham? ” You have to say Samsara is also mithya, therefore mithya means can eliminate mithya problem. Only when there are two things belonging to same order of reality, it

is possible. If Guru and Vedanta are satyam, samsara is mithya then Guru and Vedanta cannot remove samsara. With regard to this there is a story. Vasudevabrahmendra Saraswati's language is beautiful.

— देवेन्द्रवत्पराक्रमशाली सार्वभौमः कश्चनासीत् । स कदाचित् निशितकृपाणपाणिभिरहर्निशमनिद्वैर्जागरूकैः रक्षिभिर्गुप्ते हर्म्यतले पुष्पास्तीर्णे मञ्चे रात्रौ शयानः स्वप्नमेवमपश्यत्

There was an emperor as powerful as Devendra, whole earth was under his control. There was security protecting him. Carrying well sharpened swords in the hand all the time, they were never going to sleep , not looking at any other direction. Like our President's security with a serious look. In a beautiful palace in the top floor he went to bed, a cot with rose flowers spread all over. He was sleeping over that. The King entered into a dream.

— जम्बुकः कश्चन तस्य पादमेकं मुखेनाग्रहीत् । पादविधूननेन जम्बुकमपसारयितुं न राजा शशाक । क्रोशमानस्यापि राज्ञः साहाय्यार्थं नकश्चिदपि सौविदल्ल अजगाम । ततः स स्वयमेवोत्थाय लगुडेन जम्बुकं मस्तकेऽताडयत् । स सृगालः पलायितः । परन्तु स्वप्ने जम्बुकदष्टे पादे महती व्यथाभवत् । व्यथामसहमानो राजा दण्डावलम्बनो मन्दं मन्दं भिषजः कस्यचिद्गृहं गत्वा तं क्षतविरोपणक्षममौषधमयाचत । स च भिषक् हस्तगतमौषधमिदानीं नास्ति । यदि दीयते धनं तर्ह्यौषधं सम्पाद्य दद्यामित्यवोचत् । वैद्यस्य वचनं श्रुत्वा राजा स्वहस्ते तदानीं वराटिकाया अप्यभावाद्दीनदीनः प्रतिनिवर्तमानो मनस्येवमचिन्तयत् —

A jackal entered his residence and bit his foot in his dream. He shook his feet and in spite of that the jackal did not leave the foot. He started screaming in his dream. Even though he was screaming no security guard came. With a stick he hit the head of the jackal. Even though it ran away, he had a great bite causing severe pain. Unable to endure the pain, nobody was able to help him. He limped and walked. He went to a vaidhya's house and begged for some medicine capable of healing the wound. The doctor looked for the medicine in his chest, that medicine was not there. If you pay money, I will go get the medicine and give you. Even a single paisa, Raja did not have, being miserable returning from the clinic he was walking out. The king entertained the following thought. How money is required for everything. Even family members will not look at me. Upto 143 page middle, King's thoughts.

Vicarasagaram 2nd April 2016

Topic 242 line 8

From pada vidhoonene upto manasyevamachintyate 5th line from bottom

पादविधूननेन जम्बुकमपसारयितुं न राजा शशाक । क्रोशमानस्यापि राज्ञः साहाय्यार्थं
नकश्चिदपि सौविदल्ल अाजगाम । ततः स स्वयमेवोत्थाय लगुडेन जम्बुकं मस्तकेऽताडयत् । स
सृगालः पलायितः । परन्तु स्वप्ने जम्बुकदष्टे पादे महती व्यथाभवत् । व्यथामसहमानो राजा
दण्डावलम्बनो मन्दं मन्दं भिषजः कस्यचिद्गृहं गत्वा तं क्षतविरोपणक्षममौषधमयाचत । स च
भिषक् हस्तगतमौषधमिदानीं नास्ति । यदि दीयते धनं तद्द्वौषधं सम्पाद्य दद्यामित्यवोचत्
। वैद्यस्य वचनं श्रुत्वा राजा स्वहस्ते तदानीं वराटिकाया अप्यभावाद्दीनदीनः प्रतिनिवर्तमानो
मनस्येवमचिन्तयत्

After completing the story of Raja 1, now story of Raja 2.

Even Guru and sastram are both mithya. Adrushti has asked how both these mithya give any benefit at all? Example of mithya mirage water is a wrong example, instead of this, take another example, dream world, swapna drushtantha. Therefore, swapna of the king taken as example. King was sleeping in the bedroom of a palace. He entered into swapna a bad and unfortunate experience. He is lying on the dream bed. A jackal bit the feet or leg, he could not drive away, he used the dream stick and hit the animal and it ran away. He still had intense pain and was looking for treatment. He took the stick and walked slowly to vaidhyas house and asked for ointment. He said he did not have stock, but needed money to get from neighbour. He did not even have one paisa and therefore he was walking back and he was reflecting. Soliloquy...speaking to himself. King started talking to himself. Niscala Dasji seems to be anti gruhastha ashrama. You should have titheeksha.

Yadhyaham daneeshyam..... Vaidhygruhatpratinivrutaha..line 9 from bottom of topic

‘यद्यहं धनी स्यां तदायं भिषक् ममगृहं पुनः पुनरागच्छेत् । दरिद्रोऽयम्, न मेऽस्त्यनेन
प्रयोजनमिति मत्वा हि नायं मे औषधमदात् । नास्त्यपराधोऽस्मिन्, प्रति प्रयोजनमन्तरा नकोऽपि
कस्मैचिदप्युपकरोति। मातापितृदारापत्यादयः सर्वेऽपि स्वात्मनः कामायैवान्यत्र प्रीतिमावहन्ति।
प्रयोजनाभावे न ते चक्षुषापि वीक्षेरन् । यस्य वियोगं क्षणार्धमपि सोढुं ये न शेकुः, यस्य

क्षणमात्रवियोगेनाप्यतिदुःखमन्वभन्, विप्रोष्यागतं यं दर्शनमात्रेण समालिलिङ्गुः, स एव यदि दुर्दैववशात् कुष्ठी भवति, तदा तं त एव भार्यापुत्रादयः नानेनेतः परं प्रयोजनमिति निश्चिन्वन्तः रूक्षवचनैर्विनिन्दन्ति । 'अरे पाप किमद्यापि जीवसि, न म्रियसे, परित्यज प्राणान्' इति कटु भाषन्ते । चक्षुषापि तं द्रष्टुं नेच्छन्ति, दृष्ट्वा जुगुप्सन्ते च । पतिव्रतापि भार्या दूरतः स्थित्वा तदङ्गगतमक्षिकादीन् निस्सारयति।यमुत्सङ्गे निवेश्य लालनपूर्वकं पुपुषतुर्मातापितरौ तावपि तदपेक्षितं दत्त्वा दूरं निस्सरतः । अन्ये बान्धवाः पराङ्मुखा भवन्ति । एवं सर्वो लोकः स्वात्म प्रयोजनायैवान्यमाश्रयन्ति । अयमपि भिषक् निर्धनोऽहमिति निश्चित्य न मे औषधमदात्' इति चिन्तयन्नेव राजा वैद्यगृहात्प्रतिनिवृत्तः ।

Yadi aham daneesyam.. Had I been a rich person, this vaidhya would have said I will come to your place. Vaidhya thinks, this person is poor, I dont get benefit out of helping me. Therefore, he did not give any medicines, there is no mistake in his thinking, entire world thinks this way. Even bri upa says this, everybody loves others only for his own benefit, without any expectation, nobody helps anyone without any motive. Now he thinks of family members. Mother father wife children, all of them (maitreyi braahmanam, chapter 2 section 4, chapter 4 5th section) place love in other places, the moment I become non productive they will not turn in my direction. When I am useful I am loved, when I am not useful, I am unloved. When I am healthy earning and contributing to family, the other members are not able to withstand separation even for 1 minute. Even when this wonderful member was away, they experienced intense sorrow. When he goes out of station, they wait for that persons return. The moment that person falls sick or is no more contributing. (Our own physical body is an asset, then it becomes a liability when we become old and sick.) or due to leprosy, then the attitude gradually changes, the very same wife, children etc. Language changes, rude expressions, "oh sinner, why are you still living? Why can't you die?" they are rude this way. In the case of dangerous and difficult diseases, they have nurses to take care. When they see, they only get nausea..aruveruppu jugupsum. The wife herself who wants to serve the husband, stands far away, there are flies on the body, she drives them away standing far away. The parents themselves took care of the child when he was healthy and beautiful. They kept on their lap. They nourished him. Now at the appropriate time, they keep medicine and food and walk away, may be exaggerated, there is at least a silent prayer that neither should suffer. We are dwelling because these ideas have to be registered, useful to give up attachment, raga must come down. If this is the condition of parents themselves, (kidney transplant example), others will also turn

away. Bri upa..tatedat preyo..atma 1.4.8. Now vaidhya, he treats for the sake of money. Upto this is Kings thoughts.

Tatra maarge...end of topic

तत्र मध्ये मार्गं कञ्चन परिव्राजकमपश्यत् । स च राज्ञे किमप्यौषधमदात् । तदुपयोगेन राज्ञो निश्शेषतया व्रणविरोपणमभवत् । एवं स्वप्नं पश्यत एव राज्ञो निद्राक्षयोऽभूत् । राजा प्रबोधमवाप । जाग्रता तेन न सृगालः, न तेन कृतं पादक्षतम्, न दुःखम्, न परिव्राजकः, नौषधं वा किञ्चिदपि दृष्टम् । एवं दृष्टान्तभूतां कथामुक्त्वा गुरुराह — ‘हे शिष्य, अनेन दृष्टान्तेनैवं विजानीहि — अनृतेनैवानृतं निवर्तेत । राज्ञो मिथ्यादुःखे सञ्जाते न सत्यम् (व्यावहारिकम्) किञ्चिदपि वस्तु तद्दुःखनिवृत्तये प्रबभूव । एवमनृतेनैव गुरुवेदान्तादिरूपसाधनेनानृतं संसारदुःखं निश्शेषं निवर्तेत’ ।

When the King returned, on the way he saw a sanyasi. Sanyasi was not only a sanyasi but had knowledge of medicine. That sanyasi gave some medicine, healing happened instantaneously. Now he walked back and the dream ended on this note. He woke up at that time. When he woke up, he did not see any of the things he saw earlier, no jackal, no wound in leg, no scar as well, no sanyasi, no ointment or its smell in the waking state. With this the dream example is over, now moral presented in condensed form. After narrating, the Guru told Adrushti. Through this example, may you note this example, **only the unreal medicine can remove the unreal wound**. Both are there only in swapna awastha. Same order of reality required. When king experienced unreal pain, the wound in the dream leg, could not be treated by any one in the real vyavahaarika world. In this manner, Guru and vedanta are mithya, samsara dukham is also mithya, sthoola sareeram, sukshma karana sareeram, sanchita, prarabhda all are mithya. Even sadana chatushtaya sampatti which is mithya is required.

9th April 2016

Page 143 first para last 3 lines

राज्ञो मिथ्यादुःखे सञ्जाते न सत्यम् (व्यावहारिकम्) किञ्चिदपि वस्तु तद्दुःखनिवृत्तये प्रबभूव । एवमनृतेनैव गुरुवेदान्तादिरूपसाधनेनानृतं संसारदुःखं निश्शेषं निवर्तेत’ ।

2nd example. 2nd King. Dreamer King. Bharchu story...hunter king. Hunter king example is for

We should never say shravanam gives only book knowledge, it gives aparoksha jnanam. Mananam and nidhidhyasanam are meant to remove the mental blocks. Bharcchu kata is important for this. When there is aparoksha jnanam along with mental block, we have blocked knowledge. This is hunter king story.

Mithya guru and mithya sastra can remove samsara. Dreamer king. Satyam brahman cannot remove samsara. Mithya guru and mithya sastra alone can remove samsara. Mithya guru and mithya sastra can eliminate samsara but how can they give satya moksha? Satya moksha need not be given by anyone, its my swaroopam, it was obstructed by mithya samsara.

(२४३) दृष्टान्तसमन्वयपूर्वकं मिथ्यासंसारदुःखस्य मिथ्यागुरुवेदान्तादिसाधनेन निवृत्त्युपपादनम् —

Elimination of mithya samsara dukha is established with the help of mithya guru and other sadhanas, mithya sadhana chatushtayam , mithya class etc.

पूर्वोक्तदृष्टान्तस्यायमभिप्रायः — संसारदुःखं मिथ्या। तस्मात्तन्निवर्तकगुरुवेदान्तादिसाधनेनापि मिथ्याभूतेन भाव्यम् । मिथ्यावस्तुनिरसने सत्यसाधनापेक्षा नास्ति । सत्यसाधनेन न मिथ्यावस्तु नश्यति । पूर्वोक्तदृष्टान्ते राज्ञः शयनगृहं प्रविष्टो मिथ्यासृगालो न सत्यदौवारिकेन निवारितः । राजसकाशे सत्स्वप्यनेकेषु सत्यायुधेषु तैरनिवारितः मिथ्यासृगालो मिथ्याल गुडेनैव ताडितः पलायितः । राज्ञो मिथ्याव्रणमभूत् । तद्व्रणं न सत्यवैद्येन चिकित्सितम्, किन्तु मिथ्यापरिव्राजकेन । राज्ञो मिथ्यादुःखम्, तत्कारणं मिथ्यासृगालं च दूरीकर्तुं न किञ्चिदपि सत्यसाधनमुपयुक्तमभवत् । ईदृशः स्वप्नः सर्वसाधारण एव।

Samsara and dukham are mithya. Therefore, the instruments that remove the samsara should be necessarily of the same order of reality mithya only. A real instrument is not required and it cannot do the job also. With real instrument, mithya vastu will not go away. In the dream of the dreamer king, the jackal that entered Raja's bedroom was mithya. Obviously the dreamer king could not avoid the dream jackal. Near the king the real world instruments were there. None of them could drive away the jackal. No other philosophy, except Advaita have different orders of reality. In vishitadvaita everything dream is also satyam. Dream, world, brahman all 3 orders are satyam. Untimately the dream jackal was driven away by the dream stick. Second example: false wound was created to wake up the king and make him limp. It went away, not due to the medicine chest or doctors in the palace. The false pain and its cause false jackal, to eliminate

these none of the satyam instruments were of any help at all. Similar type of swapna are universally available. It can be used to understand Vedanta.

जाग्रत्कालीनोपकरणानि कदाचिदपि कस्यचिदपि न स्वप्ने उपयुज्यन्ते । एवं मिथ्याभूतं संसारदुःखं मिथ्यागुरुवेदान्तदिसाधनेन नश्येत् । न मिथ्यासंसारः स्वनिवर्तनाय सत्यगुरुवेदान्तादि साधनमपेक्षते ।

All the instruments available in the waking state will never be useful in dream. It cannot even enter swapna prapanca. In the same manner, samsara dukham has to be eliminated by mithya saadhanam only. It does not require a “paaramaarthika Guru”. Purvapakshi had used another example, mirage water which is mithya cannot eliminate real thirst. Now, Guru wants to say that your example is wrong.

(२४४) मरीचिकोदकेन पिपासानिवृत्तिर्भवत्विति शङ्का । सत्तावैषम्यात्तत्परिहारश्च —

Purvapakshi said mithya water does not remove the thirst therefore mithya guru Vedanta cannot eliminate samsara. Answer: mirage water cannot remove the thirst because mirage water is prathibhaasika satyam, thirst is vyavahaarika satyam. In the case of Guru and samsara, both are vyavahaarikam.

ननु मिथ्यामरीच्युदकेन न पिपासोपशमो भवति । तथा मिथ्यागुरुवेदान्तादिनापि न संसारदुःखनाशोऽपि स्यात् ।

Guru says advaitam alone is truth and he teaches classes. “Thirst does not go away by mirage water. In the same way due to guru Vedanta also, samsara will not go away.” “If mithya guru can eliminate samsara, mithya water could have eliminated thirst”.

You are taking an example where the eliminator and eliminated belong to different orders of reality.

यदि स्यात्तर्हि मरीचिकोदकेनापि पिपासोपशमोऽपि भवेत् । न तु तथानुभूयते इति चेन्न । दृष्टान्तस्य वैषम्यात् । प्रातिभासिकमरीच्युदकेन व्यावहारिकपिपासोपशमाभावेऽपि व्यावहारिकगुरुवेदान्तदिसाधनेन व्यावहारिकसंसारदुःखनिवृत्तिः सम्भवेदेव ।

मरीचिकोदकपिपासयोः सत्तावैषम्यात्, गुरुवेदान्तादिसाधनस्य संसारदुःखस्य
चसमानसत्ताकत्वाच्च दृष्टान्तवैषम्यं बोध्यम् ।

With the help of pratibhasika mirage water, elimination of vyavaharika thirst is not possible. In our example, with the help of vyavahaarika guru Vedanta, elimination of vyavaharika samsara is possible. In this particular case, both belong to the same order of reality.

(२४५) समसत्ताकयोः परस्परं साधकता बाधकता च —

A relationship is possible only with two members. Those two members must belong to the same degree of reality. Vedanta introduces this important addition. In dream a male and female can be husband wife, but you cannot have a dream female and real male marrying. Between two things of same order of reality, helper helped destroyer destroyed relationship, both are possible.

संसारदुःखस्य गुरुवेदान्तादीनां च समाना सत्तास्ति । तस्माद्गुरुरूपदेशेन वेदान्तवाक्यैश्च संसारदुःखक्षयो युज्यते । ययोः परस्परं सत्ता समाना तयोरेव परस्परं साधकता वा बाधकता वा भवति ।

Samsara and guru Vedanta have same order of reality. With the help of maha vakyam etc, Guru can eliminate samsara dukham of shishya. Any two entities, if they have same order of reality, only between them, they can be mutually be supporters or eliminators. Between world and maya, world and brahman we talk of both types. World and maya...produces sustains etc. Between brahman and world no relationship, because of different orders of reality. Introducing samandha is adyaropa, vivarta kaaranam word is used. Temporary karanam status.

16th April 2016

Page 144 last paragraph topic 245 4th line

तद्यथा मृदो घटस्य च सत्ता समाना । तस्मान्मृद्वटस्य साधिका । वह्नेः काष्ठस्य च सत्ता समाना । अतो वह्निः काष्ठस्य बाधको भवति । साधकम् = कारणम् । बाधकम् = नाशकम् । मरीचिकोदकस्य पिपासायाश्च सत्ता न समाना । अतो मरीचिकोदकं नपिपासाया बाधकम् ।

मरीचिकोदकं पिपासां न निवर्तयतीति यावत् । अत्रे दमाकूतम् — चैतन्ये पारमार्थिकी सत्तास्ति । चैतन्यभिन्नेषु मिथ्यापदार्थेषु व्यावहारिकी वा प्रातिभासिकी वा सत्तास्ति ।

The teacher is answering the objection raised by the student about the mithya guru. Clay and pot have the same order of reality. Fire and a log of wood have the same order of reality. First example is for supporter supported example, 2nd is eliminator eliminated example. Mirage water and thirst of the waker are not of the same order. One is pratibhasikam other is vyavahaarikam. All these discussions have become necessary because in advaitam we talk of three orders of reality. Vyavaharikam, pratibhasikam and paaramaarthikam and non existent. These three are not required for vishtadvaitins(only existent and non existent).

M: In the advaita shastram, the following message must be noted,in chaitanyam existence is absolute, anything other than chaitanyam is mithya which is of two forms vyavahaarikam and praatibhaasikam. Non existence can never borrow existence and appear, where as mithya can borrow existence and appear.

Definition of three orders of reality

(अ. २४६-२४८) व्यावहारिकप्रातिभासिकपारमार्थिकसत्तानां वर्णनम् —

(२४६) व्यावहारिकसत्ता — यस्य पदार्थस्य ब्रह्मज्ञानमन्तरा न बाधः, किन्तु ब्रह्मज्ञानेनैव बाधो भवति तस्य व्यावहारिकसत्तात्वेन व्यपदेशः । ब्रह्मज्ञानेतराबाध्यत्वे सति ब्रह्मज्ञानमात्रबाध्यत्वं व्यावहारिकसत्त्वमिति यावत् । सा च सत्तेश्वरसृष्टपदार्थेष्वस्ति । यतो देहेन्द्रियादिप्रपञ्चरूपेश्वरसृष्टेर्ब्रह्मज्ञानमन्तरा न बाधो भवति, किन्तु ब्रह्मज्ञानेनैव भवति।तस्मादीश्वरसृष्टपदार्था व्यावहारिकसत्ताका इति ज्ञेयम्।बाधो नामापरोक्षमिथ्यात्वनिश्चयः ।तथा चोक्तं पञ्चदश्याम् —

We have not seen this anywhere else. Vyavahaarika satha...that that can never be negated by any method other than brahmagnyanam. Even during pralayam, you should know that world is never negated. It is in avyakta roopam. Matter is negated only by one pramaanam, sastra pramaanam. Any person who does not accept sastra pramaanam, world will come under satyam category only. For all naasthikas, world will come under satyam only. A non existent thing has been existent in the past, like pot is not there after destruction, but it only goes back to potential form. In Vedanta, non existent means non-existent in all 3 kaalas. Like rope snake negation through knowledge, question of prarabhdha for a jnani becomes non relevant for the

same reason. Existence of prarabhdham is negated, experience is not negated. That vyavaharika satyam is there in all things created by Iswara. Body sense organs included. Only brahmajnanan destructs this. Intellectual removal of existence, experiential existence is not removed. Vedanta does not work in the field of experience, no new experience it wants to give, no production of new experience. Experience the world, but do not say world has experience.

In pancadasi, Vidyaranya has said this.

नाप्रतीतिस्तयोर्बाधः किन्तु मिथ्यात्वनिश्चयः ।

नो चेत्सुषुप्तिमूर्च्छादौ मुच्येतायत्नतो जनः ॥ चि. १३ ॥

Negation of the world is not stopping the experience, in chitradeepa ... even while experiencing the world, I should understand that world does not have isness of its own. Isness is in the world, but is not of the world. Advaita nishta should continue along with the experience of the world. No samaadhi is required. Nirvikalpaka samaadhi is not relevant. If non experience of duality is moksha, why should you go into samaadhi, by going to dreamless sleep or going to unconscious state people will get moksha effortlessly.

परमात्मावशेषो हि तत्सत्यत्वविनिश्चयः ।

न जगद्विस्मृतिर्नो चेज्जीवन्मुक्तिर्न सम्भवेत् ॥ १४ ॥

Abiding in advaitin truth is not cessation of world experience. It is in spite of world experience. Coming to advaitam as the remainder is not withdrawing from experience but clear understanding that I the observer alone enjoys existence of my own. This awareness is advaita nishta. It does not require experiential withdrawal.

अयं चापरोक्षमिथ्यात्वनिश्चय ईश्वरसृष्टपदार्थेषु ब्रह्मज्ञानात्प्राङ् न कस्यचिदपि भवति । किन्तु ब्रह्मज्ञानादनन्तरमेव तादृशनिश्चयो भवति । अतो मूलाविद्याकार्यजाग्रत्पदार्थात्मकेश्वरसृष्टौ व्यावहारिकसत्ता विद्यते । जन्ममरणबन्धमोक्षाद्यखिलव्यवहारसिद्धिप्रयोजिका सत्ता व्यावहारिकसत्तेति वर्ण्यते ।

This negation of the existence of the world, existence is in the world but not of the world, this understanding will not be there before coming to Vedanta. Both consciousness and matter are both existent for such people, sankhya philosophers too. After Vedanta jnanam, in all

three periods of time existence is there in matter, but not of matter. Now he says world is the result of Maya (instead of Iswara), maya kaaryam is called Iswara shrishti. In this empirical

world, birth death experience samsara all are taking place. Bandha and moksha is also happening. All of them are empirically real. Vyavahaarikam. Eternally they will continue. (Iswara does not have videha mukti, because Iswara has to maintain the vyavahaara of shrishti sthithi laya permanently).

11th June 2016

अयं चापरोक्षमिथ्यात्वनिश्चय ईश्वरसृष्टपदार्थेषु ब्रह्मज्ञानात्प्राङ् न कस्यचिदपि भवति । किन्तु ब्रह्मज्ञानादनन्तरमेव तादृशनिश्चयो भवति । अतो मूलाविद्याकार्यजाग्रत्पदार्थात्मकेश्वरसृष्टौ व्यावहारिकसत्ता विद्यते । जन्ममरणबन्धमोक्षाद्यखिलव्यवहारसिद्धिप्रयोजिका सत्ता व्यावहारिकसत्तेति वर्ण्यते ।

In the beginning of 5th chapter, student had asked, "if advaitam brahman alone is satyam, everything other than this must be mithya, inclusive of Guru and Sastram. Therefore how can samsara be eliminated?" Mirage water example given. Answer: elimination or support will be possible between two things if they have same order of reality. Thirst belongs to vyavaharika plane, pratibhasika mirage water cannot eliminate the thirst. Here Guru Shashtra belong to vyavahaarika satta, samsara also belongs to vyavahaarika satta. Story was told, King in dream. Jackal biting and his hitting with a stick. In advaitam, we have 3 orders of reality. These 3 are described. Only in Advaitam, 3 orders of reality are described. Vishtadvaita accepts swapna as reality created by Bhagawan. When we say world is non existent, they all assume non real. In advaitam we have vyavahaarika and pratibhaasika satta besides paramarthika satta. Only asat / tuccham is non existent which is different from all three sattas.

Topic 246 onwards these 3 topics. First vyavahaarika satta. Definition: Maya(moola avidya- self-ignorance- located in myself, I am the locus of Atma avidya) and Mayakaaryam belong to vyavahaarika satta.

Through thoola vidya I create swapna prapanca. Taitiriya upanisad: mayeva sakalam jaatam....

A jnani sees jagrat prapanca as mithya due to Atma jnanam. He sees the ETU of jagrat prapanca but knows it does not have an existence of its own. Mityatvanischayaha or baada. In jagrat prapanca commonly seen as Iswara shrushti, negation will happen only through brahma jnanam. World is with my blessing. All the worldly transactions, spiritual transactions, religious transactions belong to vyavahaarika satya. Very brahma jnanam is vyavahaarikam. Empirical or objective reality.

Next is subjective reality, pratibhaasika

(२४७) प्रातिभासिकसत्ता —ब्रह्मज्ञानेतरबाध्यत्वं प्रातिभासिकत्वम् । तादृशं सत्त्वं यत्रास्ते सप्रातिभासिकपदार्थ इत्युच्यते । ब्रह्मज्ञानं विनैव रज्जुशुक्तिकोषरादिज्ञानेन यथाक्रमं सर्परजतोदकानां बाधदर्शनात्तेषां प्रातिभासिकं सत्त्वम् अस्ति । प्रातिभासिकः = प्रतीतिकालमात्रसत्ताकः । सत्ता = स्वरूपम् = स्थितिः । प्रतीतिकाल मात्रभाविनः पदार्थस्य प्रातिभासिकसत्तोच्यते । तूलाविद्याकार्यशुक्तिरजतादेः प्रतीतिकालमात्रभाविनत्वात् तेषां प्रातिभासिकसत्ता युज्यते ।

Pratibhaasika satta:-never seen these definitions elsewhere. **Whatever is falsified by brahmajnanam is vyavahaarika satyam. Whatever is falsified by any jnanam other than brahma jnanam is praatibhaasika satyam.** Until rope knowledge comes, rope satyam is satyam only (not pratibhaasika satyam). Everything is (appears)paaramaarthikam during agnyaanam. Even without getting brahma jnanam either through rope knowledge or shell or sand knowledge, rope sarpa, shell silver and mirage water are falsified. Pratibhaasika is one that exists when you experience. After class, when we go home, we are able to say astika samajam is there. Even after experience it continues exist. In dream, if you see a sick person, you don't miss that person. Object ends with experience ending in praatibhaasika satyam. Rope snake is because I see (pratibhaasika satyam), I see because Rope is (vyavahaarika satyam), **difference is experience and existence.** Then he defines pratibhaasika satyam in another language. Whatever is born out of thoolavidya is praatibhaasika satyam. Any ignorance other than self ignorance is toolavidya. Chemistry physics ignorance etc. shell silver rope snake etc. **That which is projected by brahma agnyaanam is vyavahaarika satyam, that which is projected by brahma bhinna agnyaanam is praatibhaasika satyam.**

(२४८) पारमार्थिकसत्ता —कालत्रयाबाध्यत्वम् = पारमार्थिकत्वम् । चैतन्यमेकमेव न कदापि बाध्यत इति पारमार्थिकसत्ता चैतन्यस्यैव ।

Both of the earlier ones were falsifiable. Baadyatvam. Sublatable. When something is destroyed you speak about it after destruction, its absence. Sublation is used a word used about absence of an object in all 3 periods of time. Like rope knowledge does not destroy snake but sublates snake. In all three kalas. trikaala abhaava. Unique English word invented by advaitin. Something that cannot be sublated by any jnanam..is paaramaarthika satyam. Jagrat prapanca borrows existence or isness like moonlight is borrowed from sun. Therefore, there has to be something other than jagrat prapanca, shareera, mind, thought which lends isness to them. I the observer chaitanya tatvam. It lends existence to swapna prapanca. What is unnegatable is consciousness.

You can never talk of absence of consciousness you have to be conscious of absence of consciousness.

(२४९) गुरुवेदान्तादेः संसारदुःखस्य चोभयोरपि व्यावहारिक सत्ताकत्वाद्गुरुवेदान्तादिना संसारदुःखनिवृत्तिर्युक्ता —

Satta of 3 kinds was discussed, for negation of samsara by guruvedanta, because they belong to the same order of reality.

इत्थं गुरु वेदान्तादेः संसारदुःखस्य चैकैव व्यावहारिकी सत्ता । ततः समसत्ताकत्वात्तयोः मिथ्यागुरुवेदान्तादिना मिथ्यासंसारदुःखं निवर्त्येतैव । क्षुत्पिपासादिकं तु प्राणधर्मः । प्राणाः तद्धर्माश्च ब्रह्मज्ञानमन्तरा न निवर्तन्ते । अतः पिपासा व्यावहारिकसत्ताका । मरीचिकोदकं तु ब्रह्मज्ञानं विनैव मरुभूमिज्ञानेन बाध्यते। अतो मरीचिकोदकं प्रातिभासिकसत्ताकम्। मरीचिकोदकपिपासयोः समसत्ताकत्वाभावान्न मरीचिकोदकेन पिपासोपशमो भवति। दार्ष्टान्तिके तु बाधकगुरुवेदान्तादेर्बाध्यसंसारदुःखस्य च समाना सत्ता। दृष्टान्ते तु मरीचिकोदकपिपासयोः विषमा सत्ता । तस्माद्दृष्टान्तो विषमो दार्ष्टान्तिकाननुरूपः । विषमत्वम् = भिन्नविषयत्वम् ।

Mirage water cannot remove thirst because they are different orders of reality. Both are pratibhaasikam. That can be negated by any jnanam other than brahma jnanam. It can be removed by seeing the sand. Thirst is vyavahaarika satyam, it can only go through vyavaharika plane. With brahma jnanam how will thirst go?

Vicarasagaram 18th June 2016

Page 146 last line drashtante upto end of topic 249

दृष्टान्ते तु मरीचिकोदकपिपासयोः विषमा सत्ता । तस्माद्दृष्टान्तो विषमो दार्ष्टान्तिकाननुरूपः । विषमत्वम् = भिन्नविषयत्वम् ।

Teacher said, x can eliminate Y only if both belong to the same order of reality. Like mirage water and thirst cannot be mutually eliminated. In the case of samsara, guru shastra and samsara are all of the same order of reality vyavahaarikam. Can brahma jnanam eliminate wakers is thirst? Brahma jnanam can only falsify the thirst but can never the thirst.

Topic 250

First line alone.

(२५०) शुक्तिरजतादेर्ब्रह्मज्ञानमन्तरा बाध्यत्वे, संसारदुःखस्य ब्रह्मज्ञानेनैव बाध्यत्वे च विनिगमकप्रश्नः —

Here Niscala Dasji wants to present a previous topic. For pratibhaasikam, a definition was given. That can be falsified by any jnanam other than brahma jnanam. Rope snake can be falsified by rope knowledge, therefore it is pratibhaasikam. Vyavahaarika satyam can be falsified by only one knowledge, brahma jnanam. Why such a rule? Pratibhaasikam can be falsified by anatma jnanam like rope knowledge, shell etc because pratibhasikam is born out of anatma ignorance. Anatma jnanat baadhyate. Vyavahaarikam is not born out of anatma agnyaanam, but atma or brahma agnyaanam.

M.. Shell silver etc, pratibhaasikam even without brahma jnanam can be falsified. With regards to this rule, whats the condition or determining factor for forming this rule?

ननु ब्रह्मभिन्नं निखिलं मिथ्येति पूर्वमुपदिष्टम्। तादृशमिथ्यापदार्थेषु शुक्तिरजतरज्जुसर्पमृगतृष्णिकोदकादयो ब्रह्मज्ञानमन्तरैव बाध्यन्ते, संसारदुःखं तु ब्रह्मज्ञानेनैव बाध्यत इति भेदे को हेतुः । सोऽयं संशयश्चेत्तव्य इति शिष्यो गुरुं पृच्छति ।

Now I have a doubt, other than brahman everything else is mithya. On what basis you divide into pratibhasikam and vyavahaarikam mithya. Among all these mithya certain things rope snake, shell silver, can be eliminated even without brahma jnanam. Whereas samsara problem does not go away by just waking up.

Topic 251

(२५१) यदज्ञानाद्यस्योत्पत्तिस्तज्ज्ञानात्तस्य बाध इत्युत्तरम् — ब्रह्मणोऽन्यस्य सर्वस्याविद्याकार्यत्वान्मिथ्यात्वं सममेव । नैवात्र द्वैते सत्यत्वगन्धोऽप्यस्ति । परन्तु यदज्ञानाद्यदुत्पद्यते तज्ज्ञानेन तद्बाध्यत इति नियमः । रज्जुशुक्तिकोषराद्यज्ञानात् सर्परजतोदकादिकमुत्पन्नम्। रज्ज्वादिज्ञानेन सर्पादयो बाध्यन्ते। तथैवाद्वितीयप्रत्यगभिन्नब्रह्मणोऽज्ञानाद्विजृम्भितमिदं

जननमरणादिदुस्सहसंसारदुःखमप्यद्वितीयप्रत्यगभिन्नब्रह्मसाक्षात्कारेण बाध्यते ।

General rule: anything thats projected by ignorance is mithya. Agnyaanam is of two types. Entire creation has two things, atma and anatma. Moola and thoola avidya. There are two types of agnyaanam. Atma agnyaana janya mithya will be falsified by atma jnanam. Anatma agnyaana janya mithya will be falsified by anatma jnanam. In the case of rope shell and sand, snake silver and mirage water get falsified because of anatma jnanam. Where as entire vyavahaarika satyam is falsified by atma jnanam. Jiva jagat iswara. Saakshatkaara means aparoksha jnanam, claiming I am Brahman. Falsification is insignificantisation of samsara. Like stars in day light. Problems will continue along with our classes, as I internalise the knowledge, through sravanam, mananam, nidhidhyasanam. Only through FIR reduction.

Topic 252

(अ०. २५२-२८३) संसारविषयकविचारः —

(२५२) संसारोत्पत्तिक्रमप्रश्नः —

ब्रह्माज्ञानादुत्पद्यमानः संसारः केन क्रमेणोत्पद्यत इति सुनिश्चितं वर्णनीयमिति शिष्यो गुरुं पृच्छति ।

Another allied topic

Differentiating vedantic study from junior and senior student stand point. Every person who comes to vedanta comes from triangular format only.

Weaning junior student from triangular to binary format is the task.

Senior student does not differentiate between pratibhaasika and vyaavahaarika satyam.

For triangular format, sequence is important, creation etc.

Once the whole world is looked at as mithya like rope snake, we do not bother when snake got an egg, snake was born, when sancita went, prarabhdha went etc nobody is bothered. Nobody is bothered about sequence. Mithya does not have existence of its own, gaudapada says even karma theory is only temporary (in mandukya kaarika). 6 questions and answers. Junior student believes the triangular format. Vicarasagaram is for senior uttama student, so utpati krama and laya krama are not important. I do not want to exclude junior students, so I will cater to junior students also.

Samsarakshya.. Enquiry with respect to jagrat prapanca. Discussion with respect to arrival and departure of creation, jagrat prapanca originating due to maya or moolavidya. Whats the sequence? What will I be in next janma? What was I in previous janma? First answer for senior student, then junior student. Panchaekaranam will be discussed elaborately.

Vicarasagaram 26th june 2016

(अ. २५२-२८३) संसारविषयकविचारः —

(२५२) संसारोत्पत्तिक्रमप्रश्नः —

ब्रह्माज्ञानादुत्पद्यमानः संसारः केन क्रमेणोत्पद्यत इति सुनिश्चितं वर्णनीयमिति शिष्यो गुरुं पृच्छति ।

Whether mithya guru and mithya shishya can eliminate samsara. It can be like dream thirst can be eliminated by dream water.

We use moolavidya more in place of maya as we become senior students, easier to dismiss moolavidhya.

Now is there a kramaha or sequence for creation?

Since dvaita prapancha is going to be negated in its entirety, we should not bother about the order of arrival. Entire dvaitam is mithya. In mithya krama is not possible because it is cyclical, karma janma.

In the case of junior student, universe is very important. Jagat and Iswara are both important. Vedanta accepts universe and Iswara as creator and gives an explanation.

Niscala Dasji says VS is for senior students, however there may be junior students in VS class so it caters to juniors too.

First answer is kramaha naasti. Like in dream. Suddenly an adult emerges in dream. In all upanisads, order is addressed differently, in mundaka and prasna, etasmat jayate prana comes before panca bootas, kham, water etc, in aitareya 14 lokas come first, in chandogya no akasa at all, in taitireeya akasa comes first. This indicates veda does not want us to bother with sequence of creation.

Now for student's satisfaction, acharyas deal with this.

First senior student.

Brahma agnyaanaat utpatti... Clearly may you describe,

(अ. २५३-२८३) पूर्वप्रश्नस्य गुरोरुत्तरम् —

(२५३) स्वप्नवद्विना क्रमं जगतः प्रतीतिः — स्वाप्नपदार्था यथा क्रममन्तरेणाप्युत्पद्यन्ते
तद्वदेव मिथ्याजगत्प्रतिभासते । मिथ्याजगतः क्रमजिज्ञासुः
मरीचिकोदकावगाहनमपीच्छेत् । उपनिषत्सु जगदुत्पत्तिरनेकधा वर्णिता । जाग्रत्स्वप्नयोः सर्वथा
साम्यमेव श्रूयते — “तस्य त्रय आवसथास्त्रयः स्वप्नाः” (ऐ. १.३) इति । अत एव तत्र
युगपत्सृष्टिरप्युक्ता । “स इमान् लोकानसृजत” (ऐ. १.१) इति । “स इदं सर्वमसृजत । यदिदं किञ्च”
(तै. ब्र. ६) इति च । तथैव पञ्चदश्यामप्युक्तम् —

Senior student: do not bother about the order. In Mandukya, 4 features of world were given. existence was given by Me, the world has no origination, has got appearance because of moolavidya or maya.

World only appears not creation or origination. Brahman creates the world, nimitta karanam, brahman becomes the world upaadaana karanam, brahman appears as the world, vivarta kaaranam, finally. We have to get here. Jagrat prapanca is also praatibhaasikam only. Its for , the order, junior students like somebody wants to take a dip in mirage water.

Both jagrat and swapna prapanca, we want to treat on equal footing. As similarities increase in your view, you become a senior student. Aitareya upanisad says after shrushti , jiva has 3 fields of experience. All the 3 are swapnam. Jagrat prapanca is also My projection. With my chaitanyam along with moolavidhya project swapna mind, swapna prapanca, and jagrat prapanca.

Initially we say swapna is our projection, Iswara projects jagrat prapanca.

In tai upa, first time orderly creation. Akasat vayuhu, vayou agni

First in brahmananda valli.

Towards end of chapter no order is mentioned.

All acharyas have been highlighting this, pancadasi also

स्वप्नेन्द्रजालसदृशमचिन्त्यरचनात्मकम् ।

दृष्टनष्टं जगत्पश्यन् कथं तत्रानुरज्यति ॥ तृ. १७१ ॥

स्वस्वप्नमापरोक्ष्येण दृष्ट्वा पश्यन् स्वजागरम् ।

चिन्तयेदप्रमत्तः सन्नुभावनुदिनं मुहुः ॥ १७२ ॥

चिरं तयोः सर्वसाम्यमनुसन्धाय जायते ।

सत्यत्वबुद्धिं सन्त्यज्य नानुरज्यति पूर्ववत् ॥ १७३ ॥

Constant remembrance of similarities between swapna and jagrat.. Is a good nidhidyasanam method.

171,172,173 chapter 7 of panca dasi

Magic show as an example is discussed, you can never explain creation or its order. You cannot say karma came first or creation. That's why in quantum Physics, creation is considered random. There seems to be a continuity for this hall, detailed /deeper level we say it just has atoms in motion lasting momentarily. Mithya is technical lesson, detachment is practical lesson

Sravanam once a week is not possible. Nidhidyasanam is compulsory. Everyday after experiencing swapnam intimately, may you see the jagrat avastha, may you spend a few minutes everyday compare both of these avasthas, jagrat and swapna prapanca and also during day meditate, also focus on similarities. More you invoke similarities, more you invoke saakshi bhava. I alone lend existence to both swapna and jagrat prapanca, that's why a senior student appears as an atheist.

Mayyeva sakalam jaatam, mayi sarvam pratishtam

Giving up satyatva buddhi in them. More I invoke saakshi chaitanyam, ahamkara, mamakara, raaga, dwesha get diluted. Family, business, property centred worries get diluted.

Like a gunateeta

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Topic 253

Shlokas quoted

स्वप्नेन्द्रजालसदृशमचिन्त्यरचनात्मकम् ।

दृष्टनष्टं जगत्पश्यन् कथं तत्रानुरज्यति ॥ तृ. १७१ ॥

स्वस्वप्नमापरोक्ष्येण दृष्ट्वा पश्यन् स्वजागरम् ।

चिन्तयेदप्रमत्तः सन्नुभावनुदिनं मुहुः ॥ १७२ ॥

चिरं तयोः सर्वसाम्यमनुसन्धाय जायते ।

सत्यत्वबुद्धिं सन्त्यज्य नानुरज्यति पूर्ववत् ॥ १७३ ॥

Before nidrakalpita

Guru has entered into the topic of the krama or order of creation. Teacher pointed out that vedanta has two answers, one for lay person another for advanced person. When we try to understand the jagrat prapanca, we look at it from the waker's perspective, because we are studying vedanta from the waking state. Since we take waker as standard, vedanta tries to teach from waker's standard. However, vedanta knows it is only relative. Waker should never be taken as standard. As long as you take this as standard, you can never reach the reality. But the shift requires maturity. Aim of vedanta is sooner or later, the student must drop waker as standard. Atma the saakshi chaitanyam must be taken as standard. Like different standards of time. From dreamer's standpoint, dream world is real, wakers world is not even available.

Is there krama for shrushti? Think about swapna prapanca. Everything in dream happens sequentially. Karya kaarana scheme. In waking state all the order is disorder only, they say every dream lasts 90 seconds only.

Vedanta says for jagrat prapanca also 2 answers, from wakers stand point there is a krama. Akasa vayu etc, karma janma etc. Our jagrat prapanca is real from wakers standpoint. Once the student is senior, Guru shakes the whole jagrat prapanca by saying it is also like dream world from absolute reality standard.

Swapnedra ...we just saw.

Swasapna...2nd shloka..swapnam is also my projection, jagrat prapanca is also not something created by Iswara.. For a senior student. Thats why he appears as atheist. Inside Atma replaces Iswara. In Gita also its talked about..aham atma gudakesa,sarva. I am the very adhistaanam of the entire jagrat prapanca.. Logical explanation can never be given for jagrat prapanca. First senior student answer.

Shiram tayoho..

If a senior student looks at jagrat prapanca as Atma, he will not find differences. One is vyavaharikam , dream as pratibhaasikam, from wakers standpoint. For dreamer dream world is vyavahaarikam. Differentiation is there only as long as you take the wrong standard. This vaada is called drushti srishti vada. Jnani does not see any difference between jagrat and swapna prapanca from atma standpoint.

"""""" next two shlokas from vivekachudamani

निद्राकल्पितदेशकालविषयज्ञात्रादि सर्वं यथा

मिथ्या तद्वदिहापि जाग्रति जगत्स्वाज्ञानकार्यत्वतः ।

यस्मादेवमिदं शरीरकरणप्राणाहमाद्यप्यसत्

तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥ वि. चू. २५२ ॥

Meditation shloka..

252 verse..

Everything is mithya, dream projected by nidraa, time, space and sense objects, triputi, seeing, seen, seer, instruments, you cannot talk of the continuity of the dream as when you wake up the time does not continue. It's gone. There is no question of continuity. Jagrat prapanca is also available only for the waker along with time and space. This world also appears along with time and space. Jagrat prapanca is also a product of moola avidya.

Because of this reason, your physical body, all the instruments, prana, and others are anirvacaneeyam mithya only. I project through my maya. That projecting saakshi chaitanyam consciousness, is tattvam asi. Mayyeva sakalam jaatam, mayi sarvam ... This is the teaching for senior students.

Na karmana na prajaya na dhanena, tyage naikē..

Vedanta vinyarthaa,,,,, sanyasa yoga

Another shloka

Verse 170 of vivekachudamani

Swapnertha.... Ityadeena choktam.

स्वप्नेऽर्थशून्ये सृजति स्वशक्त्या

भोक्त्रादि विश्वं मन एव सर्वम् ।

तथैव जाग्रत्यपि नो विशेषः

तत्सर्वमेतन्मनसो विजृम्भणम् ॥ वि. चू. १७० ॥ इत्यादिना चोक्तम् ।

First we have to meditate on swapna then jagrat..in swapna avastha there are no separate objects at all, we ourselves project objects, jnanadhyasaha and arthadhyasaha, both thoughts and objects are simultaneously projected. My nidrashakti through my creative power. Bhokta bhogyam bhogaha triputi, all my own mind.

Same thing is true for jagrat prapanca also. We should take Iswara's mind or Samashti mind. All minds that I experience as well as the world is located in Me the chaitanyam. No difference at all. All in samashti mind.

ननु यदि जगदुत्पत्तिक्रमेण तर्हि किमिति तैत्तिरीयादिषु क्रम उक्त इति चेदत्रोच्यते ।

Through all these verses, it is said that jagrat and swapna prapanca are the same from senior students stand point. Since time also comes along, no krama or sequence also.

If jagrat is like swapna, how come veda talks of a sequence? Veda is given by the Lord. This is the objection raised by student. In tai upanisad..akasat sambhootaha..akasat vayuhu..Agner aapaha...

यदि श्रुतेः जगदुत्पत्तिविषये क्रमविवक्षा स्यात्तर्हि श्रुतिषु सृष्टिकथने वैषम्यं न स्यात् । दृश्यते तु वैषम्यम् ।

If there is an order for creation, and if order is a fact, then upanisad will speak about it in a consistent manner in every upanisad. Krama shrushti, akrama shrushti, simultaneous, vikrama shrushti..reverse sequence are all mentioned. First bhoota then bhautika and reverse, in consistency indicates veda does not want to present in factual order. Because ultimately whole thing is going to be negated. If the shruti is particular to teach the sequence, there will be no inconsistency. Several shrutis are quoted..

Tathaa hi, chandogya....',,,,,,,,,,ityadinaa. After tai

Chandogya and Tai...bhoota shrushti is mentioned. Panca boota shrushti.

तथा हि, छान्दोग्ये ब्रह्मणः सकाशादग्निजलपृथिवीनां क्रमेणोत्पत्तिः श्रूयते — “तदैक्षत । बहु स्यां प्रजायेयेति । तत्तेजोऽसृजत” (छा. ६.२.३) इत्यादिना ।

Akasa and vayu not there in chandogya. 5 in tai upanisad. Both refer to a sequence, but there is a difference in the number and order.

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Page 148 last 2 lines yadi shrute...ityadinaa 3rd line 149 page

यदि श्रुतेः जगदुत्पत्तिविषये क्रमविवक्षा स्यात्तर्हि श्रुतिषु सृष्टिकथने वैषम्यं न स्यात् । दृश्यते तु वैषम्यम् । तथा हि, छान्दोग्ये ब्रह्मणः सकाशादग्निजलपृथिवीनां क्रमेणोत्पत्तिः श्रूयते — “तदैक्षत। बहु स्यां प्रजायेयेति। तत्तेजोऽसृजत” (छा. ६.२.३) इत्यादिना। तैत्तिरीये अकाशवाय्वग्निजलपृथिवीनां पञ्चभूतानां क्रमेणोत्पत्तिः श्रूयते — “तस्माद्वा एतस्मादात्मन अकाशः सम्भूतः” (तै. ब्र. १) इत्यादिना ।

Student has raised a question on whether there is an order in creation and resolution. Answer depends on the maturity of the student. Iswara created the world in a particular order. If a student is in binary format, he looks at jagrat prapanca as similar swapna prapanca. Just as there is no krama in swapna, no krama in jagrat also. There is krama in both jagrat and swapna from the standpoint of waker ahamkara and dreamer stand point respectively. No krama from standpoint of Atma.

Author wants to take sruti pramaanam now. If there is a definite krama it must be taught by shruti. Shruti does not talk of a clear krama at all. When pancabhootas and pancalokas are talked about, there is a krama. Sometimes it talks of loka shrushti followed by bhootashrushti.

In chandogya, three elements are talked about. 6.2.3 tai upa, akasa vayu prithvi, here problem is in the number 5 here, 3 in Chandogya earlier.

क्वचिच्च परमेश्वरः सर्वमसृजदिति क्रममन्तरैवोत्पत्तिः श्रूयते — “इदं सर्वमसृजत” (तै. ब्र. ६) इत्यादिना ।

some upanisads, mentions simultaneous creation without sequence. Tai brahmavilli. 6th anuvakha.

Niscala Dasji does not mention vukrama shrishti..mundaka and kaivalya..etatvat ..prana, mana and indriyani first, then pancabhootas are mentioned. This is reverse order shrishti. Mundaka 2.1.4 or 5.

Kaivalya also.

इत्थं वेदेषु जगदुत्पत्तेर्नानाप्रकारेण वर्णनस्यायमाशयः — जगन्मिथ्यैव । वस्तुभूतं चेज्जगत्स्यात् तदुत्पत्तिक्रमो वेदेष्वनेकप्रकारेण नोच्येत । वस्तुनि विकल्पासम्भवात् । अतश्चोपनिषदां जगदुत्पत्तिक्रमे न तात्पर्यम् । ब्रह्मणोऽद्वितीयत्ववर्णने परमतात्पर्यात्तदङ्गत्वेन जगन्निषेधस्य विवक्षितत्वान्निषेध्यत्वेनाक्षिप्तस्य जगतो यथाकथञ्चिदारोपः कर्तव्य इत्येव तात्पर्यम् ।

From all the sections of Vedanta, creation is not talked about to accept creation, but to temporarily go along with the student. Like mother talking baby language. Its only anuvada vaakyam, quoting the mistake of the student, there is a creation. Adhyaropa first, then upanisad dismisses it. In Kaivalya first kham jyotirapa is mentioned.... Then dismissed. message is there is no creation, but only appearance. Order in the arrival, upanisad is not particular. If you have to become a senior student, you have to do mananam nidhidhyasanam of vaithathya and advaita prakaranam, otherwise we will get stuck in triangular format. Presence of ETU is not proof of reality. Who lends reality to this world? I the chaitanyam. Niscala Dasjis expectations are very high. All students of vicarasagaram are in binary format. World is mithya. If the world has an objective existence, the order of its creation would not have been changed from upanisad to upanisad. Veda cannot afford to change. Since veda changes the order from upanisad to upanisad, mastani sarva bhootanam in Gita is immediately

Followed by Na ca mastaani bhootani. Srushti is not the central message of shruti, it wants to prove the nonduality of brahman. Therefore, world has to be negated. Acceptance of world is for the student who has permanently accepted the world. Shruti is forced to accept temporarily. Since the negation of the world is a temporary step required, so temporary acceptance is required therefore order is not important. Order of serving becomes important. From eaters angle, no importance.

तत्रायं दृष्टान्तः — लीलार्थं कश्चन कृत्रिमं गजं निर्माय यन्त्रेण तमाकाशे उत्थापयति। अकाशगमनसमये तस्य गजस्य कर्णवालाद्यवयवेषु वक्रतासम्पत्तौ तत्समीकरणाय स पुरुषो न प्रयतते । एवमेव ब्रह्मणोऽद्वितीयत्वज्ञानसिद्धये द्वैतरूपो दृश्यप्रपञ्चो निषेधार्थं कल्पितः ।

For the sake of entertainment, an adult made an elephant with a cardboard. He raised the elephant to the top. When the elephant is raised, if the ear or tail goes here or there, there is a bent, that person does not take pain to adjust them. Similarly Upanisad does not want to take pains to discuss the order. Vedanta shrushti is itself given up in some places. In chapter 7 of

gita, avyaktam, mahat.....from rajo guna...jnanedriyam comes. (In sankhya it say so, gita borrows from here). In advaita, we say satva guna gives jnanedriyam. Sometimes we get doubt, are we sankhya or advaitins. For shrishti its ok.

Niscala Dasji says acharyas have discussed. Brahmasutra

तथा च भाष्ये प्रकृतैतावत्त्वाधिकरणे (३.२.६) वर्णितम् — “लोकप्रसिद्धं त्विदं रूपद्वयं ब्रह्मणि कल्पितं परामृशति प्रतिषेध्यत्वाय शुद्धब्रह्मस्वरूपप्रतिपादनाय चेति निरवद्यम्” इति। तस्माच्छ्रुतीनां प्रपञ्चविषयेऽनादरादेव तदुत्पत्तिक्रमस्यैकविधत्वेन वर्णने न यत्नः । तदुत्पत्तिविषये श्रुतीनां विगानदर्शनादेव प्रपञ्चनिषेध एव श्रुतीनां नैर्भर्यं न तदुत्पत्ताविति ज्ञेयम् ।

6th adhikaranam, the whole universe is only this much. Vyasacharya is analysing adhyaropa abivada. Moorthamoorta brahmanam. Briha 3.2??

World is divided into moortha prapanca and amoortha prapancham. Mind is amoortham, body is moortham.. They are presented as part of brahmanam, vishishtadvaitam. Sankaracharya says, neti neti later. First moortha prapancha negated then amoortha prapancham negated. Finally nirvishesham brahman is all thats there.

Well known two parts of the Universe, both of them are superimposed in brahman by mayashakti of brahman(moolavidya).

Not for retaining, but for negation, not only for negating the universe but to reveal advaitam brahman. Non existent need not be negated, existent cannot be negated, therefore world comes under seemingly existent as it is negated by the upanisad. Mithya. It borrows existence from brahman. I'm the observer observing the world and lend existence to the world. Projector experiencer supporter.

There is no defect in the teaching of the upanisad. Sankaracharya says in brahmasutra bhashya. Since Shruti does not care for the universe, it does not care for the order of the universe. Veda wants to negate the world. Negation is equal to understanding that existence of the world is borrowed and I lend existence.

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Page 149 1st para last 3 lines before topic 254

तस्माच्छ्रुतीनां प्रपञ्चविषयेऽनादरादेव तदुत्पत्तिक्रमस्यैकविधत्वेन वर्णने न यत्नः । तदुत्पत्तिविषये
श्रुतीनां विगानदर्शनादेव प्रपञ्चनिषेध एव श्रुतीनां नैर्भर्यं न तदुत्पत्ताविति ज्ञेयम् ।.

The acharya is dealing with an incidental topic regarding the nature of mithya prapanca. Brahman is not a product of anything nor has it given rise to any product...in Katopanisad.

Brahman does not have a cause nor does it give rise to another product...mundaka upanisad

Therefore origination of the universe can never be spoken about. We cannot accept that creation also existed eternally.(then it will be dvaita). World is therefore an experience which is mithya. Mithya conveys the full significance. We can therefore never speak of origination of the world. Kaarya kaarana vada itself is a confusion. Strong intellectual orientation of why this bhagawan creates this world.

In the vedapurva bhaga, we do accept karma phalam. Mithya at superficial level followed kaarya karana vada or krama. Both are negated finally. To retain the student guru and vedanta, during adhyaropa kaalam, we accept brahman as karanam and world as kaaryam and a krama. Tasmāt for senior students, the vedanta does not want to show any respect for shrushti. Veda does not have respect for veda itself. Veda itself is not there...

Na vedo... Nashashtro

Shivakevaloham....nirvanashatkam or dasashloki

For these 10 shlokas, one acharya wrote siddhanta bindu, Ramaraya wrote siddanta sindhu..on this siddhanta bindu.

Only because of the lack of consistency

There is no tatparyam in the shrushti.

Purvapaksha based on brahmasutra. We may not raise this.

Topic 254

(२५४) श्रुत्युत्क्रमेण जगदुत्पत्तिकथने सूत्रकारभाष्यकृतोरभिप्रायः —

In brahmasutra, both Vyasacharya and Sankaracharya have analysed different shruti vaakya related to shrishti. They have different sequences. Both have come to a particular order based on all the shruti vaakya. This order is seen in tatvabodha. Although 3 mentioned in chandogya and 5 in tai upanisad. Between sukshma and sthoola, sukshma must come first. Bhoota must

come before bhautika. Then pancheeakaranam must be talked about.. Sukshma bhoota to sukshmaabhautika then sthoola bhoota and then sthoola bhautikam. First loka shrushti then shareera shrushti. One student remembers brahma sutra. If sequence is not a big thing for upanisads, why should Vyasa and Sankara take pains to establish this? This is only to confirm the validity of the upanisad in the minds of the student. Student does not know the negation is coming later..

Student may doubt the validity of the veda if the order is inconsistent, therefore, m: by the analysis of various shruti vaakya, establishing a krama..superficial angle..

यदपि सूत्रभाष्यकृतौ द्वितीयाध्याये जगदुत्पत्तिप्रतिपादकश्रुतिवाक्यानां परस्परविरोधं परिहरन्तौ तैत्तिरीयोक्तसृष्टिक्रम एव सर्वोपनिषदामर्थ इति वर्णितवन्तौ, तन्मन्दाधिकारिसमाधानार्थमिति ज्ञेयम्। पूर्वं वर्णितमुत्पत्तिवाक्यानां वस्तुभूतमभिप्रायमवगन्तुमसमर्था मन्दजिज्ञासवः परस्परविरुद्धानि वाक्यानि दृष्ट्वा भ्रान्ता मा भूवन्निति सूत्रभाष्यकृतौ सर्वोपनिषदामाकाशादिक्रमेणैव जगदुत्पत्तौ तात्पर्यमिति प्रदर्शयामासतुः

In the brahmasutra, utpathi krama is established by these two acharyas for two reasons. All shruti statements they analyse resolving the contradictions, they concluded that tai upanisads sequence is right, although chandogya misses 2. All upanisads mean the same, we have to supply the missing ones and order. Both acharyas explain this way. This is for the sake of junior students, manda adhikari. Adhyaropa pradhaana people.

Junior students are those students who are not able to understand the previous definition. Apavada is the aim of the student. They are not able to understand this. Even quantum physicists say the solidity of the world is an illusion.

They may get confused with the saamaanyam of the veda pramaanam.

किञ्च वेदान्तविचारेण यथार्थज्ञानमलभमानस्य लयचिन्तनार्थमपि श्रुतीनां वैमत्यपरिहारेण विवक्षितो जगदुत्पत्तिक्रमः सूत्रभाष्यकृद्भ्यां प्रदर्शितः ।

If the student has enough maturity and is free of adrushta obstacles, then at once he is able to come to binary format.

For a senior student, nithyamukta alone is relevant. For a junior student, gradual arrival and departure of world is important. For mandaadhikari niddhidhyasanam is important. A particular

type is prescribed. Learning to resolve everything into Atma. Like in tai upanisad. Dissolving every kosa into Atma.

Desire for videha mukti itself is because of our obsession with gradual disappearance of kosas. Pravilapa dyanam. Object should be dissolved into the words. Vachorambanam... Then words into thoughts into mind and then Atma. This is pravilapaka dhyanam. In mandukya, imkara dhyanam is prescribed. For withdrawing into silence. From karana prapanca into silence.

Resolution meditation... You will wonder whats the order of resolution. Reverse of evolution order. Sthoola bhootani into sookshma bhootani..remain in nirvikalpaka samaadhi in which you have resolved the whole world.

For that student who cannot do the apavaadam at the time of shravana kaalam, during pravilaapaka dhyanam, a particular order is established for future use.

Next page

येन क्रमेणोत्पत्तिस्तद्विपरीतक्रमेण जगतो लयश्चिन्तनीयः । तथा लयचिन्तनेनाद्वितीये ब्रह्मणि बुद्धिः स्थिरा भवेत् । सोऽयं लयचिन्तनप्रकारः वार्तिककारैः सुरेश्वाचार्यैः पञ्चीकरणाख्यग्रन्थे वर्णितः ।

Utpati krama is useful for niddhidhyasanam. Reverse order of shrushti for resolution. One can try to get into nirvikalpaka samadhi where there is no dvaitam, adviteeya state ,,for junior student. For senior student, advaitam is not absence of dvaitam, but inspite of dvaitam. I am abiding in advaita atma. This method has been elaborately discussed in pancheekaram attributed to Adi Sankaracharya. Omkara is used for resolution meditation. Its only 1 and 1/2 page, but many commentaries are very large. Pancheekarana vaarthikam written by Sureswaracharya talks of the method of practising this meditation. Mentally resolve and finally arrive at sukshma akasa then sivoam.

Question for Niscala Dasji: is his candidate senior or junior? He says I have primarily targeted senior students, but since this book is vicarasagara therefore let me address junior students also.

Vicarasagaram 23rd July 2016

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येन क्रमेणोत्पत्तिस्तद्विपरीतक्रमेण जगतो लयश्चिन्तनीयः । तथा लयचिन्तनेनाद्वितीये ब्रह्मणि बुद्धिः स्थिरा भवेत् । सोऽयं लयचिन्तनप्रकारः वार्तिककारैः सुरेश्वाचार्यैः पञ्चीकरणाख्यग्रन्थे वर्णितः ।

Acharya established that with regard to any mithya vastu, order of resolution or dissolution cannot be spoken about. In the same way, negation of rope snake also cannot be talked about. In the case of dream also, krama of arrival, events etc cannot be spoken about. Since jagrat prapanca is also mithya according to vedanta, therefore we cannot speak about a krama for creation or dissolution. The order mentioned in shruti, there is no tatparyam. That's why there is no consistency with respect to shrushti. In fact, from sankhya darsanams, shrushti is often borrowed while studying vedanta. Vyasacharya and Sankara present an order by consolidating the bhashyams.

Brahma sutra....yesterday's class Yadapi sutra bhashya kruto

Chapter 2 third pada sutra 1-7.

Various discordant shrushti theories. Bhashyams are consolidated and presented. Niscala Dasji asks why should Sankara and Vyasacharya propose an order. First answer seeing the inconsistency, the junior students may lose shraddha. Therefore consolidation and krama was required.

Second answer..again for manda adhikari, for nidhidhyasanam, for practising the resolution of universe, all bhautikas into bhoota. Laya nidhidhyasanam. Samaadhi abhyasa, including nirvikalpaka samadhi is accepted for madhyama adhikari not uttama adhikari. Chapter 6 of gita, mandukya 3rd chapter last 6 or 7 verses. Prescribed for manda adhikari. Niscala Dasji will also discuss this later. This is said in Panchekarana vaarthikam is Sureshwaracharya's book. Ramakrishna Mission book is available.

अस्य ग्रन्थस्य उत्तमाधिकारिविषयत्वाद्यद्यपि जगदुत्पत्तिलयक्रमवर्णनस्य नात्रावसरस्तथापि सागररूपत्वादस्य ग्रन्थस्य मन्दानुग्रहाय सङ्क्षेपतः स उच्यते । असङ्गत्वादक्रियत्वाच्च शुद्धब्रह्मणः सकाशाज्जगदुत्पत्त्यादिकं न सङ्गच्छते । किन्तु मायाविशिष्टशबलब्रह्मणः सकाशाज्जगदुत्पद्यते । तस्मान्मायेश्वरयोः स्वरूपं प्रतिपाद्यते ।

Vicarasagaram is meant for uttama adhikari. Definition in footnote... Drushti shrishti vada...there is no world other than I the observer, I the Atma. For understanding drushti

shrushti vada, revised anirvachaneeya khyati one must have assimilated. Jnanadhyasa arthadhyaasa.

Ekas satta vada, we dont talk of 3 levels of reality, only one satyam, no vyavaharika, pratibhassika etc.

Eka jiva vada...

All these are abolished. One who is comfortable with binary format. Any body comfortable with triangular format is manda or madhyama adikari. For uttama adhikari, topic of krama is not relevant. Still there may be some scattered manda and madhyama adhikari studying VS. Therefore, this ocean must accomodate manda madhyama adhikaari. So I am going to talk of utpati and dissolution

Topic 255 to 272..shrushti karma

(अ०. २५५-२७२) श्रुत्युक्तोत्पत्तिक्रमनिरूपणम् —

(अ०. २५५-२६०) प्रसङ्गान्मायास्वरूपप्रतिपादनम् —

290 to 292 laya krama

Once the shrushti topic comes, brahman cannot be a karanam, karya karana vilakshanam. Mere agnyanam and my projection of world due to my ignorance people will not accept. Therefore, I have to introduce a creator. Therefore, Iswara comes. In advanced vedanta grantha, Iswara's position becomes a temporary introduction for manda adhikari. Mandukya 3rd chapter.. Creator must be different from jiva jagat and brahman, therefore Iswara has to appear. Brahman should have a spouse maya devi. Therefore introduced. All for manda madhyama adhikari. Pure brahman is asangham and relationless. Brahman cannot do the job of creation dissolution etc.shuddha brahman. Kintu, saguna brahman associated with maya creates jagat. Therefore, teacher is compelled to introduce maya. Iswara's maya has created this world is for junior student. I have to introduce maya and then Iswara.

Topic 255 to 272....

Topic 255 maya...upto end of para

(२५५) मायास्वरूपम् — जीवेश्वरादिविभागशून्यशुद्धचैतन्याश्रिता माया।
इयमुत्पत्तिरहितत्वादनादिः । तस्या उत्पत्त्यङ्गीकारे पुत्रात्पितुरुत्पत्तिकथनस्येव
मायाकार्यात्प्रपञ्चान्मायोत्पत्तिकथनमसङ्गतं भवेत् । तस्माच्चैतन्यान्मायोत्पत्तिर्वक्तव्या। तथा

सति जीवत्वेश्वरत्वयोर्मयाकार्यत्वान्न जीवचेतनान्न वेश्वरचेतनान्मायोत्पत्तिर्भवेत्। जीवेश्वरसिद्धौ तत्सकाशान्मायोत्पत्तिर्मयासिद्धौ जीवेश्वरसिद्धिरित्यन्योन्याश्रयप्रसङ्गात् । शुद्धचैतन्यं त्वसङ्गमक्रियमविकारि चातस्मान्मायोत्पत्त्यङ्गीकारे शुद्धचैतन्यं विकारि भवेत् । किञ्च यदि शुद्धचैतन्यान्मायोत्पत्तिरुच्यते तर्हि मोक्षदशायां शुद्धचैतन्यस्य सत्त्वात्पुनर्मयोत्पत्तिप्रसङ्गः स्यात् । मोक्षसाधनवैयर्थ्यं च स्यात् । तस्मान्मायोत्पत्तिरहिता; अत एव चानादिः। सा चैकैव । ज्ञाननाशयत्वात् सान्ता च ।

We are now coming down to triangular format. How do I like to start the day? Oh Lord give me the strength to face the world or do I abide in me the Atma?

This is the real transformation. Nidhidhyasanam is to find out whether I am ready or not? Pratasmarami....parameshwara... Or pratasmarami sphuranam atma tatvam.. Do you require a psychological walker called Iswara? Maya is anadhi is established here. In Gita, prakrutim purusham chaiva. We never ask why is maya anadhi. Very beautiful analysis. Never discussed anywhere else.

Maya is dependent on pure consciousness, in which there is no three fold division, jiva jagat Iswara. Dependent on brahman for its very existence. Maya does not have existence of its own. This maya being free from origination is beginning less. For argument sake, lets assume that maya is born. Question will be where did it come from? Various options given. Maya came from world, maya came from jiva, maya came from Iswara, maya came from Brahman.

From prapancha maya cannot come, because prapancha comes from maya. Jiva and Iswara also cannot be source. Jiva Iswara division itself is because of Maya. Satva pradhana maya and rajas pradhana maya are responsible for Iswara and jiva. Therefore chetana tatvam must be cause of maya. These are three, nirguna chetana tatvam brahman, saguna chetana tatvam iswara, saguna chetana tatvam jiva. Maya cannot originate from any of these. Jiva Iswara division came due to maya. Therefore jiva iswara cannot produce Maya.

Why can't we say brahman produced maya? Many vedantic students assume this. Brahman cannot be a karanam. Brahman is asangham akriyam avikarya. Relationless, actionless, it is modificationless. We cannot say maya is superimposed on brahman. Then question will be who superimposed maya upon brahman? Therefore, maya is anaadhi. If maya originates from shuddha chaitanyam, then during moksha time, even maya will get negated before arriving at brahman. After moksha, he will be advaitam brahman, then he will again create maya. It will become temporary moksha.

Moksha, we voted for because it is nityam. Maya does not have origination. Maya is only one. Even though it is beginningless, it has an end. Since it is negated by jnanam.

Vicarasagaram 30th July 2016

Page 150 topic 255 maya swaroopam, para last 3 lines

किञ्च यदि शुद्धचैतन्यान्मायोत्पत्तिरुच्यते तर्हि मोक्षदशायां शुद्धचैतन्यस्य सत्त्वात्पुनर्मायोत्पत्तिप्रसङ्गः स्यात् । मोक्षसाधनवैयर्थ्यं च स्यात् । तस्मान्मायोत्पत्तिरहिता; अत एव चानादिः।सा चैकैव । ज्ञाननाशयत्वात् सान्ता च ।

Both jagrat and swapna prapanca are my own projections. Once you arrive at the right meaning of I. both are projections in different states or avasthas. I myself am presented as the creator of swapna prapanca and jagrat prapanchas. In this teaching for senior student, we do not have to introduce an Iswara. Viswam darpana..... Some students like it, they find this clean.

When I have to say I project jagrat prapanca, it's overwhelming. Here I is taken as ahamkara. Therefore Iswara and process of creation have to be introduced. Triangular format..jivatma paramatma and anatma. Earlier Atma and Anatma.

Paramatma as creator has several advantages. Karma yoga and upasana yoga can be introduced. You dont accept you are the creator. So you say paramatma is creator, then that paramatma is you to therefore you are the creator. Direct or roundabout you have to accept. Mayyeva sakalam jaatam... Entire veda purva bhaga is intermediate stage. 4th chapter is for uttama adhikari through anirvachaneeya khyati and swapna drushtanatha. No Iswara is introduced.

5th chapter is where Iswara is introduced. Veda purva is like tutorial college, veda anta bhaga is final exam. Maya is ever the creator, since consciousness cannot be a creator of anything maya inclusive. Anadi maya is accepted. You avoid dvaitam by saying anadi maya cannot exist independent of Atma. Never ask the question when maya came.

When you say Maya has an end what do we mean? Non existent later? No. The three principles of sat, asat, mithya cannot be interchanged. Sat cannot become asat or mithya. Similarly the other two. They can't change their intrinsic nature. So you can't say maya ends because of jnanam. You are not saying maya becomes asat or mithya. When you say maya ends through jnanam, it should be understood as existence thats attributed to Maya is borrowed existence. Like moonlight is understood after studying science. End of the world is capacity to say world is non existent even while we experience the world. Same for Maya too

सेयं माया सदसद्विलक्षणा । त्रिकालाबाध्यं यत्तत् सद इत्युच्यते । त्रिकालाबाध्यत्वाच्चैतन्यमेव सत् । माया तु ज्ञानबाध्यत्वात् सद्विलक्षणा । कालत्रयेऽप्यप्रतीयमानं शशशृङ्गवन्ध्यासुताकाशपद्मादिकम् असद् इत्युच्यते । ज्ञानात्पूर्वं माया तत्कार्यं च प्रतीयते । तथा हि, जाग्रत्काले 'अहमज्ञो ब्रह्म न जानामि' इत्यनुभूयते माया । स्वप्नकाले प्रतीयमानसर्वपदार्थानामुपादानकारणतया मायैव विभाति । सुप्तोत्थितस्य 'सुखमहमस्वाप्सं न किञ्चिदवेदिषम्' इति परामर्शः (स्मृतिः) भवति । सा च स्मृतिरननुभूतेऽर्थे न सम्भवेत् । तस्मात्सुषुप्तावज्ञानानुभवोऽस्ति । अज्ञानं मायेति चैकमेव वस्तूच्यते । इत्थमवस्थात्रयेऽपि माया प्रतीयते । अतः सा असद्विलक्षणा । सदसद्विलक्षणमायाकार्यं जगदपि सदसद्विलक्षणमेव । अद्वैतमते सदसद्विलक्षणमेव वस्तु मिथ्येति, अनिर्वचनीयमिति च कथ्यते । तस्मान्मायातत्कार्याभ्यां न द्वैतं सिद्ध्येत् । मायातत्कार्ययोः सदसद्विलक्षणत्वान्मिथ्यात्वमेव । न हि मिथ्यापदार्थेन द्वैतसिद्धिर्भवति, स्वप्ने दृष्टपदार्थेन यथा न द्वैतसिद्धिस्तथा मिथ्यामायातत्कार्याभ्यां न ब्रह्मणः सद्वितीयत्वसिद्धिः ।

In the previous para, maya was mentioned was anadi. In this para, this definition is established. Maya word is available in sastra. In the Vedas, maya is there in Gita also. No controversy in existence of Maya. Controversy comes in the definition of maya in vishtadvaitam and dvaitam. Maya and brahman are sat in vishtadvaitam. Advaitin Accepts maya but defines Maya as not sat category. This is the big difference.

Very important portion. Maya does not come under sat or asat category. Now explanation. Whatever is eternally existent is called sat. Eternally non negatable. In Tatvabodha... Sat kim? Trikaalepi tishthati. Consciousness or brahman alone is eternally existent nothing else. Whereas maya is not in all 3 periods of time, after jnanam, there is no triputi at all. Only non dual brahman. No second thing having existence of its own. Brahman does not have parts or attributes also. Therefore Maya cannot have an existence of its own. Can we take maya as non existent? No, non existent is something that cannot appear in all three periods of time. Rabbits horn. Son of a woman who cannot give birth to a child, sky flower. World cannot come under asat. Before jnanam, maya, the cause of the world and world both of them appear as though existent. In every avastha, he is going to discuss maya and worlds appearance. To prove that these two cannot come under asat category.

Jagrat kale...if I ask you brahman, you will say I don't know brahman. Brahman ignorance is there. Is sakshi pratyaksham, consciousness experiences the brahman ignorance. This is maya. In swapna kala, as the very material cause of the entire swapna prapanca, all the padarthas appear as upadana or material cause. This is again brahman ignorance or maya. In sushupti. You experience but you are not able to talk as you require an active mind. This statement that I had deep sleep or smruti. If you remember it is smruti, verbally expressed remembrance is paramarshaha. Vaag indriyam is also required for paramarshaha. Sukham aham..... I slept well, I did not know anything. We mistake blankness as nothingness. Blankness in sushupti is called maya. You cannot remember the blankness unless you have experienced the blankness. Therefore, there is this experience... Ignorance and Maya are synonymous... Brahma agnyaanam, atma agnyaanam, moola avidhya

Maya in the form of self ignorance is experienced all three states. Therefore, it is not asat. It is neither sat. Therefore Mithya.

Vicarasagaram 6th August 2016

Page 150 topic 255 middle

Last line at bottom

Tathahi jagrat kale...vilakshana

तथा हि, जाग्रत्काले 'अहमज्ञो ब्रह्म न जानामि' इत्यनुभूयते माया । स्वप्नकाले प्रतीयमानसर्वपदार्थानामुपादानकारणतया मायैव विभाति । सुप्तोत्थितस्य 'सुखमहमस्वाप्सं न किञ्चिदवेदिषम्' इति परामर्शः (स्मृतिः) भवति । सा च स्मृतिरननुभूतेऽर्थे न सम्भवेत् । तस्मात्सुषुप्तावज्ञानानुभवोऽस्ति । अज्ञानं मायेति चैकमेव वस्तूच्यते । इत्थमवस्थात्रयेऽपि माया प्रतीयते । अतः सा असद्विलक्षणा ।

Brahman plus maya is cause of creation. Nature of brahman is pure existence principle. Maya has to be accepted as anaadi as it is not a product, it's the cause. Maya cannot be said to be existent, can't be said to be non existent too. In advaitam, we introduce satasad vilakshanam category, seemingly existent category.

Mithya has got experienceability, transactability and utility. Veda only negates own existence. Borrowed existence is ok. Rope snake is example and maya is also like this. For the sad vilakshanam of maya, sastra alone is pramaanam. Svetas upanisad..bhooyas chande viswa

maya nivartati. Veda never negates own existence but borrowed existence. Maya is experienceable therefore can never come under non existent category. Avasthatrayam. Atma agnyaanam..... Maya. Moola avidya. Maya is Atmaagnyaanam. In jagrat avastha, maya is experienced as agnyaanam and karya agnyaanam also. Karana roopena,.. atma agnyaanam.

In jagrat avastha, when I say I do not know the Atma, you are experience Maya in the form of self-ignorance. Maya karyam in the form of universe also experienced. In swapna avastha, maya kaaryam alone is experienced. in jagrat, both maya and maya kaaryam is experienced. In sushupti, maya is experienced in the form of ignorance, I did not know.

Then whats the proof that we experience ignorance in sushupti. During sushupti, we are not aware we are experiencing ignorance. How do you prove this? After waking up, I recollect agnyaana anubhava. Arthapati pramaanen sushupti agnyaana anubhavam is inferred. I slept well that I did not know anything. There is the knowledge of non knowledge. Pancadasi chapter 1. Agnyaanam is experienced in sushupti.

My question, why can't you say its agnyaanam of the world in sushupti. Answer: Atma alone is there, no world, in sushupti.

In this manner, asat vikakshana.

Continuing....

Sadasat vilakshana upto end of topic 155 (4 or 5 lines)"

सदसद्विलक्षणमायाकार्यं जगदपि सदसद्विलक्षणमेव । अद्वैतमते सदसद्विलक्षणमेव वस्तु मिथ्येति,
अनिर्वचनीयमिति च कथ्यते । तस्मान्मायातत्कार्याभ्यां न द्वैतं सिद्ध्येत् । मायातत्कार्ययोः
सदसद्विलक्षणत्वान्मिथ्यात्वमेव । न हि मिथ्यापदार्थेन द्वैतसिद्धिर्भवति, स्वप्ने दृष्टपदार्थेन यथा न
द्वैतसिद्धिस्तथा मिथ्यामायातत्कार्याभ्यां न ब्रह्मणः सद्वितीयत्वसिद्धिः ।

Now he says, whole creation begining from akasa is a product of maya. Parinaami upaadana karanam of the inert universe.

Whole creation is like mirage water... Maya is mithya, maya kaaryam is also mithya. World also is sadasat vilakshanam. Our body also. Iswara is also sadasat vilakshanam. Occupying a location and time. Therefore anirvachaneeyam. Iswara as chaitanyam alone is satyam. We discussed when we discussed avataaram. In advaita darsanam, anything that's seemingly existent is called mithya or anirvacaneeyam. Anything mithya should not be counted along with Satyam. Maya as well as maya karyam jagat cannot be counted as satyam. Because of this non countable maya

and universe, there cannot be a duality. When advaitin says non duality, its in spite of the world.

Topic 256 upto ityucchate.

२५६) अज्ञानस्य स्वाश्रयविषयकत्वम् — जीवेश्वरविभागशून्यशुद्धब्रह्माश्रिता माया शुद्धं ब्रह्मैवावृणोति, गृहाश्रितं तमो यथा गृहमेवावृणोति, तद्वत् । अयमेव स्वाश्रयस्वविषयकत्वपक्ष इत्युच्यते ।

Earlier dealt with. Where is the ignorance located? It is experienceable. Maya, atma agnyaanam does not exist on its own, it borrows existence. Since it is dependent, needs a supporter ashraya. Atma itself is the ashraya for the atma agnyaanam as well as atma agnyaana vishayam. Page 112 chapter 4 topic 201 anirvachaneeya kyati. Maya is located in Atma, and I am the Atma. Maya is located in Me for advanced students. For junior students, we say maya is in bhagawan. I alone with maya shakti project this universe.

Agnyaanasya...agnyaanam has got Atma as the ashraya as well as vishaya. Shudha brahman is the ashraya for Maya. This brahman in which there is no division in the form of jiva and Isvara. Maya the cause of division is located in the undivided brahman. It covers the shudha brahman. Brahman is the object of ignorance also.

Vicarasagaram 13th August 2016

Page 151 2nd para topic 256

२५६) अज्ञानस्य स्वाश्रयविषयकत्वम् — जीवेश्वरविभागशून्यशुद्धब्रह्माश्रिता माया शुद्धं ब्रह्मैवावृणोति, गृहाश्रितं तमो यथा गृहमेवावृणोति, तद्वत् । अयमेव स्वाश्रयस्वविषयकत्वपक्ष इत्युच्यते ।

Ultimate sidhanta of vedanta is there is no creation at all... Consistently refuse to accept the origination of world or jiva..ajati vada. Gaudapadacharya establishes this. When we negate the shrishti, other systems of philosophies accept this negation and we try to avoid this, instead we use anirvachaneeya khyati, rajju sarpa... And swapna drushtanta.. To explain the appearance of jagat. But vedanta finds that this method works only for uttama adhikari. For the facility of madhyama adhikari, vedanta comes down to mithya shrushti vadaha instead of ajati vadaha.

Universe is mithya, mithya can be projected by agnyaanam. Sankhya philosophers treat universe as satyam.

Therefore, moolavidya or maya is introduced. In advanced texts, we use the word agnyaanam instead. Iswara is associated with avidhya. Sastra karas say, Iswaras agnyaanam has vikshepa shakti. The aavarna shakti does not impact him. Iswara uses the vikshepa shakti. Brahman along with agnyaanam can be referred as Iswara, vikshepa shakti pradhaana Iswara. Before shrishti, only brahman was there. We say brahman has agnyaanam because of which mithya prapancam is projected. If agnyaanam is there in brahman(vikshepa shakti pradhaana agnyaanam), there must be something concealed by this agnyaanam. Before shrishti no subject object duality. Like Rama does not know physics. Brahman is Ashraya and vishyayaha. Sushupti is the example. I am ignorant in sushupti, I am ignorant of myself, here I am ashraya and vishayaha. Unlike Rama and Physics. Since world cannot be the object of ignorance, I must be the object of ignorance. I am the subject also. During pralaya, chaitanyam is the asrayam as well as vishayam. Page 112 topic 201 anirvacaneeya khyati.

In maya pancakam, first shloka, Sankaracharya says...aghatita ghatana pateeyate maya.

Even before jiva iswara beda is going to be discussed, agnyaanam is there. Before the concept of jiva Iswara vibhaaga comes, only shudha brahman. This siddhanta of vedanta is called brahmashraya brahman agnyaanam. Vachaspati mishra is a great acharya differs from this view, jiva is the ashraya of agnyaanam and brahman is the vishaya of agnyaanam, he is also advaitin. Niscala Dasji is going to join the first and criticise this.

“This is one of the प्रक्रिया in advaita. There is an acharya called वाचस्पति मिश्रा. He will be discussed later, here itself, in the next paragraph. This वाचस्पति मिश्रा differs from this view and he says जीव is आश्रय of अज्ञानम् and ब्रह्मन् is the विषयः of अज्ञानम्. In अद्वैत itself two parties now! One party says आश्रय and विषयः are one and same. आश्रय and विषयः of what? You have to listen alertly. You should not say आश्रय and विषयः of ब्रह्मन्. आश्रय and विषयः of अज्ञानम्. अज्ञानस्य आश्रय and विषयः both are one or different ? One group of अद्वैतिनः say both आश्रय and विषयः are एकं. This is called एकत्व पक्षः. Another group led by वाचस्पति मिश्रा, he is also अद्वैतिनः, he says आश्रय and विषयः are भिन्नं. Nischala dasa is going to join which party? एकत्व पक्षः. He is going to criticize that later. We are in to all technical discussions. So this is called स्वाश्रय विषयकत्व पक्षः इत्युच्यते “

Continuing..

Svashabdena...till end of 256.

स्वशब्देन शुद्धं ब्रह्मोच्यते । तदेव ब्रह्माज्ञानस्याश्रयो भवति, तदेव ब्रह्माज्ञानेनाव्रियते च ।
तस्मादज्ञानं स्वाश्रयस्वविषयकम् इत्युच्यते । विषयत्वम् = आवृतत्वम् ।

सङ्क्षेपशारीरकविवरणवेदान्तमुक्तावल्यद्वैतसिद्ध्यद्वैतदीपिकादिग्रन्थेषु अज्ञानं स्वाश्रयविषयकम्
इति वर्णितम् ।

We are talking of atma agnyaanam or moola avidhya... Here. Shudha brahma eva....the same shudha brahman... Niscala Dasji wants to gather enough support from various pakshas that ashraya and vishaya are one only unlike vachaspati misra. Sankshepa sareerakam is summary of brahmasutra bhaashya written by sarvagnyatma muni. Vivarna...pancapaadika vivarnam written by prakasatma commentary on pancapadika commentary written by Padmapadacharya on brahmasutra bhashyam.

Vedanta muktavali... Verse form. Written by Belankonda Ramaraya Kavi, a great acharya, he has written commentary on gita bhashyam. He has written over 160 books, vishistadvaitin converted into advaitin. This is similar to anubuti prakasa of vidyaranya. Upanisadic content is analysed. He wrote a commentary called dinakara vaakya. Until recently it was available only in telugu, recently it has been converted into sanskrit script. Radha Ragunathan my student, into sanskrit script. When Niscala Dasji died, Ramaraya kavi was only 12 years old. Chronologically I have a doubt.

Advaita siddhi..rough english notes published by on perception, in Sankaralayam book is there. You can read this, so difficult to understand. Written by Madhusoodhana saraswat, also accepts ekashraya vishayakatvam

Advaita deepika...

Majority advaitins accept this.

Topic 257:

Uttarthe... End of para

(२५७) उक्तार्थे वाचस्पतिमतम् — अज्ञानं जीवमाश्रित्य स्थित्वा ब्रह्म विषयीकरोति ।
'अहमज्ञो ब्रह्म न जानामि' इत्यनुभवे 'अहम्' इति शब्दार्थो जीवः 'अज्ञः' इत्यज्ञानाश्रयत्वेन प्रतीयते । तस्माज्जीवस्याज्ञानाश्रयत्वं व्यक्तीभवति । 'ब्रह्म न जानामि' इति शब्दैरज्ञानस्य विषयो ब्रह्मेति सिद्ध्यति । तथा चाज्ञानं जीवाश्रितं सद्ब्रह्म विषयीकरोति = आवृणोतीति सिद्धम् ।

With respect to this topic of agnyaanam, vacaspati mishra, bhamatis author, a scholar, written authentic works on other darsanams. He was so absorbed in his work, he had just got married, for many years he did not look at his wife, wife kept serving him. After completing her work, he looked at her, she had tears in her eyes. I will name this book after you, Bhamati. He says, Jiva is locus of agnyaanam. Agnyaanam remains depending on the jiva alone. Jiva is ignorant of brahman. Jiva is the one who says I am ignorant, I don't know brahman, therefore Brahman is vishayaha.

Vicarasagaram 20th august 2016

Page 151 3rd para topic 257 3rd line

Tasmat...

तस्माज्जीवस्याज्ञानाश्रयत्वं व्यक्तीभवति । 'ब्रह्म न जानामि' इति शब्दैरज्ञानस्य विषयो ब्रह्मेति सिद्ध्यति । तथा चाज्ञानं जीवाश्रितं सद्ब्रह्म विषयीकरोति = अावृणोतीति सिद्धम् ।

Niscala Dasji is introducing shrushti kaaranam Iswara. Introduced as maya sahitam brahman as brahman by itself cannot have karanam status. In advanced vedanta, maya is replaced by word agnyaanam. Brahma agnyaanam. Agnyaanam can be eliminated by jnanam only. We can never make mithya as a non existent entity, it can only remain mithya. Our aim is understanding mithya as mithya. Existence experienced in mithya must be understood as borrowed existence. Only when maya is replaced by agnyaanam, significance of jnyanam becomes important, pramaanam, vedanta vaakyam becomes important, vaakya vicara becomes important. Changing word from maya to agnyaanam has got lasting significance. Then aashraya kaha and vishayaha kaha become important. Once you know this, you know how to eliminate agnyaanam. If Rama is ignorant of physics, Rama must gain this knowledge, so both ashraya and vishaya are both required. All this can be discussed when maya is replaced by agnyaanam. All advaitins have consensus on brahman vishayaka agnyaanam. Only debate on aashraya. Majority of acharyas hold that brahman himself is aashraya. Page 112,114. Quoted sankshepaka sareeraka shloka.

Some other acharyas claim jiva alone is aashraya of agnyaanam. Vacaspati matam. He establishes this based on our experience. Jiva says I am ignorant of brahman. I have ignorance. I am the locus of ignorance. Based on this, he does karma yoga, he does sravanam mananam Nidhidhyasanam. Since he says i do not know brahman, brahman becomes the object of ignorance vishayaha. How should we understand this? Brahman concealed by ignorance. Brahman knowledge will remove the aavaranam or concealment. Vacaspati Mishra asks is this agnyaanam eka or aneka? Here agnyaanam becomes many because jivas are many. Also only

few of them will work to eliminate the ignorance. In following para number of ignorance is discussed.

Taschat jnanam....end of page.

तच्चाज्ञानं नैकम्, किन्तु नाना । अज्ञानस्यैकत्वे एकस्य ज्ञानोदयेनाज्ञाने नष्टे इतरेषामप्यज्ञानं तत्कार्यसंसारो वा न प्रतीयेत; प्रतीयते तु । अद्यावधि न कस्यचिदपि ज्ञानं नोदितमित्यभ्युपगमे इतः परमपि न कस्यचिदपि ज्ञानं जायेत। श्रवणादिसाधनानामानर्थक्यप्रसङ्गश्च स्यात्। तस्मादनन्तजीवाश्रितान्यज्ञानान्यनन्तानि। अनन्तजीवानामनन्ताज्ञानैः कल्पिता ईश्वरा अपि अनन्ताः ।

Agnyaanam cannot be one. If agnyaanam is only one, if anyone gains knowledge, everybody will get knowledge. If I remove the cloth coverage on the desk, all of us can benefit. Vacaspati misra imagines an answer. If somebody in the past had gained knowledge, everybody should be liberated. Ekadjnana vaadi can argue, If in the past, nobody has gained knowledge in spite of sastra pramaanam, I don't have any hope that anybody will have knowledge. There will be the futility of sravanam mananam nidhidhyasanam. So the agnyaanam located in infinite jivas. Every jiva is ignorant of brahman, this will convert brahman into Iswara as brahman plus brahma agnyaanam into Iswara. So Iswara will also become infinite. Each Jiva will have one Iswara. According to vacaspati Misra , therefore Iswara cannot be one but infinite.

Next page to end of para.."

तथा ब्रह्माण्डान्यप्यनन्तानि । यस्य जीवस्य ज्ञानमुदेति तस्याज्ञानं तदज्ञानकल्पितेश्वरब्रह्माण्डानि च नश्यन्ति । यस्य ज्ञानं नोदितं तस्य बन्धोऽनुवर्तत एव ।

Tathaa, if Iswaras are many, Iswara shrushta brahmaandams are many... Modern science seems to be supporting Vacaspati Mishra. Anyway everything is mithya. Jnana agnyaana vaadaha.

Niscala Dasji negates this. Later in next page he says even if you hold on to Vacaspati's views, its ok. Ultimate teaching there is no difference. Advaitam. Brahma satyam, jagan mithya. Aham jivaha brahmaiva naaparaha. Only in explaining vyavahaarika phenomenon, you can have your views. Parallel universe. Niscala Dasji is going to vote for eka agnyaana vada.

Topic 258

vacaspati mata... Upto sangacchate

(२५८) वाचस्पतिमतासाङ्गत्यम्; अज्ञानैकत्वं च —ईश्वरो जीवाज्ञानकल्पित इत्युक्तिः श्रुतिस्मृतिपुराणविरुद्धा । 'ईश्वरा अनन्ताः, प्रतिजीवं सृष्टिर्भिन्ना' इत्यपि प्रमाणविरुद्धम् । तस्मादज्ञानस्य नानात्वमाश्रित्य ईश्वरस्य सृष्टेश्चैकत्वाभ्युपगमोऽपि न सङ्गच्छते ।

Inappropriateness of Vacaspati matam. Niscala Dasji says shruti smruti itihasa don't talk of many Iswaras. Iswara is because of the mixture of brahman and Jiva agnyaanam. Suppose you say agnyaanam is many but Iswara is one, that is not correct, you have to accept aneka Iswara. That's homework.

Vicarasagaram 27th August 2016

Page 152 2nd para topic 258

Vacaspati...sangachate

All the advaita karas accept the object of moolavidya is brahman. Very arrival of jiva jagat iswara is because of moolavidya.

Since Jiva says I do not know brahman, it is the aashraya or locus, vachaspati group says. Iswara is also adhyasa only vyavahaarika satyam. According to Vacaspati, Jiva alone has agnyaanam, Iswara is created due to this. If there is brahman and Iswara is created as superimposition on brahman due to brahman ignorance in Jiva, there will be infinite Iswaras as much as Jiva as per vacaspati matam. Universe will also be many. This goes against shruti smriti purana.

Vacaspati matam may say that keep Iswara one. Niscala Dasji says this is not possible.

Jiva Iswara prapanca are all due to agnyaanam.

Contd to end of para.

तथा हि, जीवेश्वरप्रपञ्चा अज्ञानकल्पिताः। अज्ञानस्य नानात्वे एकैकाज्ञानकल्पितजीववदीश्वरप्रपञ्चानामप्यानन्त्यं प्रसज्येतैव । अत एव वाचस्पतिमिश्रैरनन्तेश्वरानन्तसृष्टय उक्ताः । तस्मादज्ञानमेकमिति मतमेव ज्यायः ।

If you accept agnyaanam, you have to accept the triangular format. For Iswara as well as prapancham, because of this, by vacaspati mishra. Never surrender your intellect, whatever is logical, accept it.

Therefore, it is better to accept agnyaana ekatvam. Vacaspati is going to respond to this objection. If you are comfortable accepting vacaspati matam, it is perfect, any way ultimately agnyaanam has to be removed.

Topic 259 upto end of first para

(२५९) अज्ञानस्य स्वाश्रयस्वविषयकत्वपक्षाङ्गीकारः —

तदिदमेकमज्ञानं न जीवाश्रितम्, किन्तु शुद्धब्रह्माश्रितमेव । जीवभावश्चाज्ञानकार्यम् । तच्चाज्ञानं न कदाचिदपि स्वतन्त्रं तिष्ठति । तस्मान्निराश्रयाज्ञानेन न जीवभावः सिद्ध्येत् । यद्यज्ञानं प्रथमं यत्किञ्चिदाश्रयमाश्रित्य तिष्ठेत्तदा तत्कार्यजीवभावः सिद्ध्येत् । जीवभाव इवेश्वरभावोऽप्यज्ञानकार्यमेव । तस्मादज्ञानं नेश्वराश्रितमपि । परिशेषादिदमनाद्यज्ञानं शुद्धब्रह्माश्रितं भवति । अनादिचैतन्याज्ञानयोः सम्बन्धः (कालः) अप्यनादिरेव । चैतन्याज्ञानयोरनादिसम्बन्धाधीनजीवेश्वरभावोऽप्यनादिरेव । परन्तु

जीवेश्वरभावयोरज्ञानाधीनत्वात् जीवेश्वरयोः अज्ञानकार्यत्वव्यपदेशः ।

Vivarana matam... Agnyaana must be located only in brahman. Aashraya and vishayaha must be brahman only. Logic already given. This one ignorance is not based on jiva but located in brahman only, because jiva and Iswara have come due to agnyaanam only, hence it must have been there earlier and must depend on brahman, the only ashraya available before jiva and Iswara. Law of exclusion, agnyaana is located only in brahman. Brahman maya sambandaha is kaalaha or time. Therefore, it cannot be a product of brahman or maya.

Where did this topic come? Hw...

A shloka was quoted.

Depending on the anadi sambandha, jiva and Iswara are available. Jiva and Iswara are caused by Maya. Therefore, maya kaaryam. The word kaaryam may appear as produced in time, but both jiva and Iswara are anaadi. Order of discussion, maya then jiva.

Next para...ahamagnyaha ...end

‘अहमज्ञः’ इति जीवाश्रितत्वेन यद्यप्यज्ञानमापाततः प्रतीयते, तथापि शुद्धब्रह्माश्रितेऽज्ञाने जीवस्य योऽभिमानः स एवार्थोऽनेन वाक्येनाभिलप्यते इति परमार्थः । अज्ञानकार्यत्वाज्जीवस्य न

तस्याज्ञानाधिष्ठानत्वरूपमाश्रयत्वं युज्यते । किन्तु शुद्धब्रह्मैवाज्ञानास्य अधिष्ठानरूपाश्रयः ।
'अहमज्ञः' इति तु प्रतीतिर्जीवस्याज्ञानाभिमानित्वरूपमाश्रयत्वं विषयीकरोति।

Here Niscala Dasji is answering Vacaspati's observation. Jiva must be locus of ignorance as it says I am ignorant. Niscala Dasji gives an answer, they divide ashraya into two types, ashraya in the form of adhistaanam is brahman only. But brahman has no abhimanam in agnyaanam. Only after arrival of body, it identities with agnyaanam. Second type is abhimaana roopa ashrayaha. Jiva is of this type. Therefore, Vacaspati's statement is right from abhimaani perspective.

Vicarasagaram 3rd September 2016

Page 152 second para from bottom third line

Agnyaana...

अज्ञानकार्यत्वाज्जीवस्य न तस्याज्ञानाधिष्ठानत्वरूपमाश्रयत्वं युज्यते । किन्तु शुद्धब्रह्मैवाज्ञानास्य
अधिष्ठानरूपाश्रयः । 'अहमज्ञः' इति तु प्रतीतिर्जीवस्याज्ञानाभिमानित्वरूपमाश्रयत्वं
विषयीकरोति।

Swami Nischala Das is comparing two prakriyas or methodology with regard to the locus of moolavidya. Vacaspati mishra said jiva is locus therefore for many jivas you have many agnyaanam. Brahman is the object of ignorance. Because of this ignorance is superimposing Iswara on brahman. If jiva 1 with agnyaanam1 superimposed Iswara on brahman, second also does this. Therefore, Iswara bahutvam will be a serious problem. And as each Iswara creates one shrushti. Shrushti bahutvam also is a result.

Therefore he came to our matam, there is only one ignorance, that's located in brahman. Brahman is locus of ignorance. Jiva jagat and Iswara are result of this agnyaanam. All these are anaadi, relationship between these is anaadi, kalaha.

I gave homework on this.

Page 2 footnote...I did not do, last line, you see. Page 56 in the moolam, line 2 and 3. Definition of time is unique in advaita. Brahman maya sambandaha kaala.

Vacaspati Mishra then said, brahman must say, I am ignorant.an anubhava based purvapaksha. Reply: aashraya is of two types, adhishtaana and abhimaana roopa aashrayaha. That that lends existence to the agnyaanam...brahman

That by which a person claims something as mine mamakara claimed, abhimaani roopa aashraya..... Jiva

Like we claiming this chair is mine. Astika samajam is adhishtaana roopa aashraya and student is abhimaani roopa aashraya. This experience,

The jiva entertains because he has mamakara abhimaanam. Now consolidation.

Next para".....".....shuddha brahman...siddham

शुद्धब्रह्मरूपाधिष्ठानाश्रितमज्ञानं स्वाश्रयं ब्रह्मैवावृणोति। तदनन्तरं जीवः 'अहमज्ञोऽस्मि'
इत्येवमज्ञानस्य अभिमानिरूपाश्रयो भवति । अनेन प्रकारेणाज्ञानं स्वाश्रयविषयकमिति सिद्धम् ।

This original moola vidya located in shuddha brahman is concealing (agnyaanasya vishayaha) brahman. Both aashraya and vishaya are brahman. Even though brahman is concealed by brahmajnanan, brahman does not say I am ignorant. Jiva jagat Iswara come. Of these three products, only one product claims I am ignorant. Only Jiva says this. Iswara is not affected by the aavarna shakti of agnyaanam.

In this manner, both ashraya and vishayaha of agnyaanam is brahman only.

Now another question was raised by vacaspati mishra. First one was how is Jiva saying I am ignorant.

Page 153 topic 160.....

Ekadnyaabapakshe... Heading only..

(२६०) एकाज्ञानपक्षे बन्धमोक्षव्यवस्था; एकाज्ञानपक्षस्य ज्यायस्तवम्; नामभेदेन
मायास्वरूपं च —

Like chiefguest opening the screen on the stone. When he removes the screen, everybody enjoys the opening.

If all jivas are ignorant, if the first jiva opens the screen, everybody will become jnani.

How do you tackle this problem in eka agnyaana problem? Some jivas being jnanis and some continuing as agnyaani.

Explanation is title.

Ekaagnyaana vaadi says even though agnyaanam is one, agnyaanam has got enclosure based plurality. Like one akasa appears as many because of several containers, ghatakasa, phatakaasa etc. Just as consciousness is one, and it appears as many consciousness due to many bodies. Darkness 3rd example, even though darkness is one and indivisible, but one darkness is seemignly divided into many due to the many rooms in the house. **Aaupaadika bheda.** Chaitanyam, akasa, andakhaara has aaupaadika bhedaha. Agnyaanam has aaupaadika bhedaha. Therefore, you have to switch on light in all rooms. Like agnyaanam. As many avacchinna chaitanyam are there, so many avacchina agnyaanam also is there. In whichever avacchina agnyaanam, jnanam comes, there the agnyaanam goes away.

Therefore, difference between vacaspati and other matam. Aaupaadikam is the difference.

Continuing.

Para of topic 160.....,tacchajnana.....vyavaharasiddhihi.

तच्चाज्ञानमेकमेव । ज्ञानेन तदज्ञानं निवर्त्यते । परन्तु यस्मिन् अन्तःकरणे ज्ञानमुदेति तादृशान्तःकरणावच्छिन्नचैतन्यनिष्ठाज्ञानांशस्तेन ज्ञानेन निवर्त्यते । स एव मुक्तो भवति। यस्मिन् अन्तःकरणे ज्ञानं नोदेति तत्राज्ञानांशो बन्धश्च तथैवावतिष्ठते । अनेन प्रकारेणाज्ञानस्य एकत्वपक्षे बन्धमोक्षव्यवहारसिद्धिः ।

By jnanam the agnyaanam will go away. In whichever mind the jnanam raises, within the mind there is enclosed consciousness, here there is enclosed ignorance is there, this will go away exactly like the darkness within a particular room. Other students may just be wondering and continue to be ignorant. On the other hand, in whichever mind, knowledge does not arise, that aaupaadika agnyaanam and bondage will safely continue. Therefore, in this manner, when you accept one ignorance also, you can explain multiple people's ignorance continuing also. Niscala Dasji says I am not adamant about refuting vacaspati matam.

Yadi vacaspati.....sthiri kartavya.....

यदि वाचस्पतिमिश्रमतानुसारेण केषाञ्चिन्नानाज्ञानपक्षो मनसि प्रविशति तदा सोऽपि पक्षोऽद्वैतज्ञानोपाय एव । न तन्मतखण्डने अाग्रहः कार्यः । यया प्रक्रियया जिज्ञासोरद्वैतबोधो भवति तस्यां प्रक्रियायां तस्य बुद्धिः स्थिरीकर्तव्या ।

A very important para. With regard to different explanations given by whichever acharya, you go by any paksha, reach the destination. Multiple roads going to same destination. Roads being

prakriya. Like pole of pole vault. Whether ignorance is seemingly plural or really plural, as it appeals to the mind, you go with it. Plurality is with respect to ignorance, not consciousness. Consciousness is seemingly plural.(otherwise really plural means you will become sankhya). Therefore, do not take pain to refute either of them. Sankaracharya never entered into these kind of debates. By using any methodology, you arrive at aham brahmasmi. May you hold on to that methodology.

Shloka from footnote 2

२. यया यया भवेत्पुंसां व्युत्पत्तिः प्रत्यगात्मनि ।

सा सैव प्रक्रियेह स्यात् साध्वी सा चानवस्थिता ॥ (बृ. भा. वा. १.४.४०२)

इति नैष्कर्म्यसिद्धिकारा आहुः ।

Yaya yaya pumsaam...anavastitaam given by Sureshwaracharya in his brihadaranyaka bhaashya vaartika. 12000 verses 1.4.402

Anandagiri writes an entire commentary on the vaartikam.

The author of naishkarmyasiddhi, Sureswaracharya says by whatever methodology, you use, a person is able to get jnanam, that methodology you use, for you that is right. Pratibimba vada or avaccheda vada anything. Debate can be endless... Anavastita... Book by a great scholar Appaiyya Dikshita. He writes two commentaries on Brahmasutra. Jnyalakshami...and another one on somebody's commentary.

Another extraordinary brilliant work shastrasiddhantadesa sangraha,,, he takes all prakriyas progressively and analyses without passing any judgement. Stop vicarasagaram class straight away if you find it confusing. I am enjoying. Those who are enjoying without any confusion, please go ahead. Prakriya analysis may give clarity or confusion. I am requesting you if it confuses, please stop. I do not want to add confusion.

Vicarasagaram 17th September 2016

Page 153.. Correction in topic no.. 260 instead of 160 3rd para..

Yadi vacaspatimisramatanusara

यदि वाचस्पतिमिश्रमतानुसारेण केषाञ्चिन्नानाज्ञानपक्षो मनसि प्रविशति तदा सोऽपि पक्षोऽद्वैतज्ञानोपाय एव । न तन्मतखण्डने अग्रहः कार्यः । यया प्रक्रियया जिज्ञासोरद्वैतबोधो भवति तस्यां प्रक्रियायां तस्य बुद्धिः स्थिरीकर्तव्या ।

In this portion, Niscala Dasji discussed two prakriyas. Whether it should be ekam or nana. Vacaspati misra is nana side, vivarna matam is eka jnana. Niscala Dasji prefers eka. Just as one chaitanyam appears as many jivas, not because of plurality of chaitanyam but because of enclosures. Just like akasa. We are extending that to one agnyaanam. Due to many minds, in each mind there is enclosed agnyaanams. Now Niscala Dasji says I do not want to be very rigid in this, as any case aim to negate agnyaanam. You choose any vaada. Foot note borrowed from brihadaranyaka vaarthikam by Sureshwaracharya..yaya yaya..... Different acharyas use different methodologies, you can use whatever is appealing. Its like a staircase, do not get stuck. Like pole vaulter, land on other side using the pole. Brahma satyam jagan mithya jivo braimaiva naaparaha. Start practicing aham brahmaiva naa paraha.

Shuddha brahmashritaam..".....maya varnita.

शुद्धब्रह्माश्रितां मायां अविद्येति अज्ञानमिति चाहुः।
अचिन्त्यानन्तशक्तिमत्त्वाद्युक्तीनामविषयत्वाच्च मायेति व्यपदेशः । विद्यानाशयत्वादविद्येति वर्ण्यते । स्वरूपावारकत्वाद् अज्ञानमिति च भण्यते । मायाया अश्रयभूतं चैतन्यं सामान्यचैतन्यम् । न तन्मायाया विरोधि, किन्तु साधकम् । मायायाः सत्ताप्रदं स्फुरणप्रदं च । वृत्त्यारूढं चैतन्यमथवा चैतन्यसहितां वृत्ति मायाया विरोधितया जानीयात् । अत्र सूर्यकान्तशिलारूढसूर्यप्रभा दृष्टान्तत्वेनावगन्तव्या। इत्थमेका अनादिः सान्ता सदसद्विलक्षणानिर्वचनीया अविद्याज्ञानादिशब्दव्यपदेश्या सामान्यचैतन्यमाश्रिता वृत्त्यारूढचैतन्यविनाश्या च माया वर्णिता।

Moolajnanam has got different names..Niscala Dasji mentions here. Maya which is based on shuddhabrahman (nirguna brahman) is known as avidya agnyaanam etc. The word maya is used to indicate that moolavidya has got the power to project the entire creation. Because of this power, and more you to try and enquire into nature of maya, because it is anirvacaneeyam sat or asat, svagata beda or not, you cannot establish saaravayam or niravayavam.. intellectually ungraspable but experienceable. Agnyaanam is named maya. It's called moolavidya because it is opposite to jnanam and can be destroyed by jnanam. Vid to exist...veti to know.

Really it does not exist on its own...avidya

Svaroopava... Since it conceals the nature of brahman, therefore agnyaanam.

Some more names...shakti given elsewhere. Brahman is shaktimaan, maya is shakti. Power to indicate it cannot exist independently from the powerful. Avyaktam..because its in potential form. Then prakritihi...can modify into the entire universe.. Agnyaanam modified is universe. Mahasushuptihi is another name for maya. The sleeping condition of entire universe or Iswara. Samashti agnyaanam. Synonyms of ignorance.

Chaitanyam which is the basis of maya is called samanya or swaroopachaitanyam. This pure consciousness can never destroy ignorance. Thoola avidya nor moola vidya can never be destroyed. Swaroopachaitanyam cannot destroy ignorance. Then it would have already happened then. Sastram will be unemployed. Agnyaanam is vyavahaarika satyam.. Swaroopachaitanyam supports ignorance. It reveals ignorance too. By giving satha and sphoorthi, it supports moolavidya. If consciousness does not destroy ignorance, what destroys? Its knowledge.

Whats the difference between jnanam and consciousness?

Consciousness associated with antahkarana vrutti is knowledge, this is vrutti jnanam or vrutti sahita chaitanyam. Vrutti rahita chaitanyam is pure consciousness. Either you say consciousness backed by vrutti destroys ignorance or vrutti backed by consciousness destroys ignorance. Niscala Dasji says both are ok. This is the destroyer of maya or moolavidya. If consciousness cannot destroy ignorance, how does it get power by just being associated with a thought. You can take the example of sunlight and magnifying glass, how it burns a paper. Sooryakanta manihi. Sunlight associated with the glass...now Niscala Dasji concludes the maya discussion. Talking about creation and order is for madhyama adhikari. For uttama adhikari, shrushti is not required, anirvachaneeya khyati, rajju and swapna drushtanta are enough. Only binary format is enough, no Iswara. Itam, in this manner, eka, one maya has been introduced, anaadihi, without a beginning, kaantaha..ending or falsifiable, sadasat vilakshana, different from existent and non existent, seemingly existent category, anirvacaneeyat, logically Uncategorisable. It is known by different names as moolavidhya moolajnanam etc. Which depend on chaitanyam for its very existence itself. Swaroopachaitanyam depends on maya for creation not for its existence. Anything that depends on maya for existence is mithya. From maya we have to go to Iswara then shrushti.

Prasangha,.....

(अ. २६१-२६२) प्रसङ्गादीश्वरस्वरूपवर्णनम् —

Incidentally for the sake of discussion of topic of creation, Iswara is introduced. Iswara swaroopa varnanam. In Mandukya, that's why Iswara comes in 3rd pada and gets negated. In all other darsanams, Iswara is the ultimate. In advaitam, penultimate state. Iswara's definition is also not consistent therefore. Here Niscala Dasji uses popular definition which Vidyaranya borrows this prakriya. Iswara is a mixture of three components, according to present methodology, oc, rc rm. Iswara has got a special RM maya not available for anybody. Once you come to triangular format, shudha satva pradhana Iswara and manila satva pradhana ..jiva (partly suppressed) non living beings or jada (completely suppressed knowledge).

1 Shuddha satva ...maya

Bhagawan uses rajo guna for creation, he uses tamo guna to resolve the entire universe into sushupti called samaadhihi. RM

2 Maya adhistaanam chaitanyam..swaroopa chaitanyam. OC

3 Maya pratiphalita chaitanya abhaasa. RC

Two are vyavahaarika satyam, oc is paaramaarthikam. Vyaavaharikam or prathibhaasikam is another hair splitting...

If anyone component is missing, Iswara will lose Iswara status.this Iswara is Sarvagnyaha and jagat karanam.

Vicarasagaram 24th September 2016

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Topic 261 first para

(२६१) ईश्वरस्वरूपम्; द्विविधकारणलक्षणं च — शुद्धसत्त्वगुणसहिता माया, मायाधिष्ठानं चैतन्यम्, मायाप्रतिफलितचैतन्याभास इति त्रयं मिलित्वा ईश्वर इत्यभिधीयते । सोऽयमीश्वरः सर्वज्ञः । स एव जगतः कारणम् ।

The acharya pointed out that for a madhyama adhikari, topic of shrushti becomes important, for uttama adhikari, adyaropa apavada or anirvacaneeya khyati appeals. During transition, we use shrishti. Once madhyama adhikari becomes comfortable with shrushti, maya or

moolavidhya or agnyaanam is discussed. Brahman along with moolavidhya is Iswara. Then the question is why did Bhagawan create this world? Iswara creates the world for exhausting the punya paapa. Why did Iswara create the Jiva? Vyavahaarika level, jiva is also anaadhi. At vyaavahaarika level you need to divide Atma into anaadi jiva and Anaadi Iswara. Once shrushti topic comes. Once ekatma is divided into anadi paramatma and anadi jivatma, naturally maya also has to be divided into two. Therefore, in vedanta, once vyaavahaarika level comes, shudha satva pradhaana maya and malina satva pradhaana maya has to come. Shuddha satva pradhaana, we use the word maya and avoid the word avidya, when it is malina satva pradhaana we avoid maya and use avidhya. Therefore, Iswara is associated with Maya and jiva is associated with avidya. Anaadi paramatma is associated with anaadi maya and jivatma with avidhya. Paramatma is creating shrushti for jivatma to exhaust punya paapa.

Maya has viskshepa shakti to create but aavarna shakti is not expressing therefore Iswara is always aware of the higher status, paramaarthika drushti, I am brahman, Iswara has this knowledge always. Iswara was never ignorant.

Where as Jivatma is not aware of the higher status. I am not jivatma, I am shivaha, this jivatma is not aware. During every shrushti, a bunch of sancita paapam matures. And Iswara has to create the creation. Prapancham and shareeram.

We saw in the last class, that Iswara is sarvagnyaha.

Next para..".....

कारणं द्विविधम् — उपादानकारणम्, निमित्तकारणं चेति । यत् कार्यस्वरूपे प्रविशति, यद्विना कार्यस्य स्थितिर्नास्ति, तदुपादानकारणम् उच्यते । यथा मृद्वटस्योपादानकारणम् । घटस्वरूपे मृदः प्रवेशोऽस्ति, मृदं विना घटो न स्थितिं लभते च । यत् कार्यस्वरूपे न प्रविशति, किन्तु कार्यात्पृथक् स्थितं सत्कार्यमुत्पादयति, यस्य नाशेन कार्यं न नश्यति तन्निमित्तकारणम् इत्यभिधीयते । यथा घटस्य कुलालो दण्डचक्रादयश्च निमित्तकारणानि । न कुलालादयो घटस्वरूपे प्रविशन्ति; घटात्पृथग्भूता घटमुत्पादयन्ति; घटोत्पत्त्यनन्तरं कुलालादीनां नाशेऽपि घटो न नश्यति । इत्थम् उपादानं निमित्तम् इति च कारणं द्विविधम् ।

We will discuss material and intelligent cause

Karanam.....upto end of para...

These are the fundamentals you already know. Intelligent and material cause. Generally intelligent and material cause. Upaadana and nimittam. Material cause is that that will be present always with the product. Without the raw material, a product does not have existence. Kaarya utpatyam, that that is handled by the nimitta karanam gold smith for producing the ornament. Handled material is upaadana karanam. The clay enters into the shape of the pot. Without clay pot cannot exist.

Definition of intelligent cause...nimitta karanam. That which does not enter the presence of the product, that that remains separate from the product, responsible for the production of the product. In the absence of this, product does not perish. This is nimitta karanam. Potters wheel, rod etc are also nimitta karanam. Nimitta karanam is generally a group of things. You cannot call wheel as intelligent cause. That's why it is important to call nimitta kaaranam. After the production of pot, even if potter dies, pot can exist. This is general rule. With regard to universe let's discuss in topic 262

Topic 262 full first para

(२६२) ईश्वर एव प्रपञ्चस्योपादानकारणं निमित्तकारणं च —

ईश्वर एव जगत् उपादानकारणं निमित्तकारणं च भवति । यथैक एवलूताकीटस्तन्तुरूपकार्यं प्रत्युपादानकारणं निमित्तकारणं च भवति । तद्वदेवेश्वरः प्रपञ्चं प्रत्युपादानं निमित्तं च । तत्र लूताकीटस्य जडं शरीरं तन्तोरुपादानकारणम्, तच्छरीरस्थमन्तःकरणसहितचैतन्यं निमित्तकारणम्। एवमेवेश्वरशरीरभूतजडमाया जगत् उपादानम्, चेतनभागो निमित्तकारणम्। इत्थमेकस्यैवेश्वरस्य प्रपञ्चं प्रत्युपादाननिमित्तोभयकारणत्वे लूताकीटो दृष्टान्तः । मुख्यदृष्टान्तस्तु स्वप्न एव।

General rule is both the karanams are separate entities, there are exceptions that both can be one. Spider is an unique example, it spins web from within. Mundaka and briha upa both give this example. Iswara is nimitta and upaadana kaaranam for the creation. Which part of spider is nimitta karanam? Raw material is in the shareeram..upaadana karanam. Chetanam mind is nimitta kaaranam. Sukshma sareeram with chidabhasa is nimitta kaaranam.

Iswara also has got chetana and achetana maya amsam. Mixture of cit and chidabhasa is chetana bhaaga or nimitta karanam. With regard to the universe, the same Iswara is both material and intelligent cause. Nimitta karanam. Spider is a great blessing for vedantic acharya. Used for establishing eka upaadana nimitta karanam.

Primary example in vedanta is waker being creator of swapna prapancha. Waker is raw material also. In spider, both karanam have same order of reality, better acceptance with vishitadvaita. In swapna drushtanta, orders of reality are different. More acceptable to advaitin.

Continuing....

Yada punareeswaraha.....niroopyate.

यदा पुनरीश्वरो जीवानां कर्मफलदानाय न सम्मुखो भवति तदा जगतः प्रलयः, यदा च स ईश्वरो जीवानां कर्मफलदानायाभिमुखो भवति तदा जगतः सृष्टिश्च भवति । इत्थं जगत्सृष्टेर्जीवकर्माधीनत्वाज्जीवस्वरूपमिदानीं निरूप्यते ।

Anaadhi Iswara with Anaadhi maya is ready, anaadhi jiva and avidya are ready. So what is the purpose of creation and when does he choose to create? Anaadhi sanchita karma is there in jiva. This sanchita karma is dormant, when dormant it is called pralaya avastha. Out of the infinite sancita karma of infinite jivas, a portion becomes ready to fructify. When jiva karma gets ready, he has to become bhokta. To enjoy bhoga sukham and dukham, a physical body is required. That's why in deep sleep state, we do not have experience. You require family members to give you joy. Sthoola sukshma sareerams are required. Activation of karma, kala tatvam is required. Definition of kala is brahman maya sambandaha. Different lokas are required, bhagawan desires based on karmas. Sokaamayata. He has a duty to create the creation. Bahusyam...idagum sarvam asrujata...tai upa...Iswara creates pancha sthoola bhoota, sukshma bhoota.....

Vicarasagaram 1st October 2016

Page 155 3rd para yada...niroopyate end of para

यदा पुनरीश्वरो जीवानां कर्मफलदानाय न सम्मुखो भवति तदा जगतः प्रलयः, यदा च स ईश्वरो जीवानां कर्मफलदानायाभिमुखो भवति तदा जगतः सृष्टिश्च भवति । इत्थं जगत्सृष्टेर्जीवकर्माधीनत्वाज्जीवस्वरूपमिदानीं निरूप्यते ।

Niscala Dasji is preparing for shrushti discussion for madhyama adhikari. One agnyaanam into avidya and maya, brahman divided into jivatma and paramatma. Avidya part in jivatma is aavarna shakti pradhaana, maya part of paramatma is vikshepa shakti pradhaana. Anaadi karma was also introduced. All jivas and their karana sareerams are there. Anaadi sancita karma is also there. Iswara does..sokamayata. As karma phala daata, one part of sancita karma

fructifies and runs for years. When these are exhausted Iswara goes to sleep, untill next batch fructifies. Tatvabodha...creation. Now revision of tatvabodha. Niscala Dasji is revising. Adhascha moolani anusandadhami. Gita, Bhagawan cannot create without the jivas karmas. Jiva karma adheenatvaat shrushte.. Any discussion on shrushti cannot happen without karma. This is contributed only by jivas.

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Topic 263

(२६३) जीवस्वरूपवर्णनम् — रजस्तमसी अभिभूयोद्भूतो यः सत्त्वगुणः स शुद्धसत्त्वगुण इत्यभिधीयते । रजस्तमोभ्यामभिभूतो यः सत्त्वगुणः स मलिनसत्त्वगुण इति कीर्त्यते । ईदृशमलिनसत्त्वगुणसहिताज्ञानांशप्रतिफलितचिदाभासः, अज्ञानं, अज्ञानाधिष्ठानकूटस्थचैतन्यं चेति त्रयं मिलित्वा जीव इति वर्ण्यते । सोऽयं जीवः कर्म करोति । तत्फलं चेच्छति ।

jivaswaroopa varnanam for vedanta, jiva and Iswara come under adhyaropa superimposition. During apavada they are negated. Niscala Dasji is taking the popular definition not consistently followed across text books and prakriya. Pancadasi chapter 6 tasmaat... May you not be obsessed too much with the definition of Iswara and Jiva. Popular definition is both jiva and Iswara have 3 components. Oc rc rm is equal to Iswara as well as jiva. Rm is vishepa shakti pradhaana in jiva. Iswara is able to serve as adhiguru, shudha satva pradhaana or viskshepa shakti pradhaana.

Jiva is malina satva pradhaana or aavarna shakti pradhaana. Jiva becomes ahamkara pradhaana not OC pradhaana. Therefore jiva is mahaa samsaari.

When satva guna dominates over rajo guna and tamo guna, it is shudha satva guna pradhaanam. of what? Original अज्ञानं. Original अज्ञानं alone we are now dividing in शुद्ध सत्त्व प्रधानं अज्ञानं which is called माया and मलिन सत्त्व प्रधान अज्ञानं which is called अविद्या.

Overpowered by rajo and tamo guna, called avidya malina sarva pradhaana, the RC reflected in avidya plus RM and kootastha chaitanyam. Oc is called kootastha oc in jiva and brahman oc.

Three components, two are vyavahaarika satyam and one is paaramaarthikam satyam OC. Biography of jiva...nobody wants to reAd. He performs karma. At individual level. HAFD. Biography of jiva. Pirava varam vendum.

Avidya kaama karma. He performs the karma for the phalam like prayaschita karma and kama karma. Aartha or artharyhi bhakta. No jignyaasu bhakta. Most songs are aartha or artharthi bhakti.

Jagat shrushti varnanam.....topic 264...

(अ. २६४-२७२) जगत्सृष्टिवर्णनम् —

(२६४) ईश्वरस्य वैषम्यनैर्घृण्याभावः — जीवस्य
स्वकर्मानुसारेणोच्चावचभोगानुभवायेश्वरः प्राणिनां पुण्यपापानुरूपां सृष्टिं करोति ।
तस्मादीश्वरस्य न वैषम्यनैर्घृण्ये स्तः । नन्वाद्यसर्गात्पूर्वं न कर्मास्ति । प्रथमसर्गे चेश्वरः
प्राणिनामुच्चनीचशरीराणि उच्चावचभोगांश्च सृजति । तस्मादीश्वरो
विषमदृष्टिरेवाकस्माद्विषमसृष्टिकरणादिति चेन्न । संसारोज्जादिः । तस्मादुत्तरोत्तरसृष्टेः
पूर्वपूर्वसृष्टौ तत्तत्प्राणिकृतं कर्मैव कारणम् । सृष्टेरिदं प्रथमतया सम्भवान्नेश्वरे दोषः ।

The elaboration of the creation of the universe.

First is creation is not going to be uniform, wide disparity will be there. Five star hotel plus slum will be there. Creation is full of disparities, who is responsible? Disparity is caused by Jiva never the Iswara.

For the sake of jivas benefit, Iswara creates the world. Jiva has already given the blue print to Iswara. Iswara has a master computer and can process these blue prints, both superior and low quality houses seen, in keeping with the punyam and paapam, bhagawan creates shrushti. Bhagawan doesn't give what jiva desires but deserves. When different people enjoy different levels of joy, that's called vaishamyam. Pain..

Bhagawan. Is neither partial nor cruel, vaishamyam is borrowed from brahma sutra, whether Iswara is unjust or just. Many religious people get this doubt. In this current creation, it is based in previous creation. One may get a question when did bhagawan create for first time. Was he not partial in first shrushti? Whats the basis for the first shrushti? There is no first shrushti. Anaadi avidya vaasana. Creation was there with brahman all the time. Maya is integral part of brahman. We are advaitin. Binary format is comfortable to advaitins.

"Bhagawan gives therefore superior and inferior bodies at random. In the first creation bhagawan must be cruel and partial. He creates full of disparities." If such a question you raise, I will not accept. Because samsara is anaadi. Vaishamyam naishkarmya adhikaranam.

For every shrushti, there is a previous shrushti. The first creation is impossible, therefore Iswara does not have partiality doshaha.

There is one more discussion in mandukya kaarika in this contrxt. If samsara is anaadi will it end or not. Purvapakshi says either answer you will be in trouble. If we say during videha mukti samsara will end, then also there is a problem. End of samsara will indicate videha mukti and moksha? Then moksha will have a begining. So you cannot get moksha. Either way problem. Gaudapada says do not accept samsara in the first place. Na nirodo,...

Refuse to accept samsara. If you accept samsara, you will have endless problems. If videha mukti comes at the death, there will be logical loopholes. Work for nityamukti. Gaudapadacharya anaderakta vaktram cha...mokshasya na bhavishyati. Moksha is understanding that I dont have a samsara for me to work for moksha. Mandukya kaarika.

Vicarasagaram 8th October 2016

Page 156 2nd paragraph topic 264 4th line

Topic 264 4th line

Tastmad iswara to end of para

तस्मादीश्वरो विषमदृष्टिरेवाकस्माद्विषमसृष्टिकरणादिति चेन्न ।संसारोऽनादिः ।
तस्मादुत्तरोत्तरसृष्टेः पूर्वपूर्वसृष्टौ तत्तत्प्राणिकृतं कर्मैव कारणम् ।सृष्टेरिदंप्रथमतवासम्भवात्तेश्वरे
दोषः ।

Chapter 5 is dedicated to the teaching of madyama adhikari, Niscala Dasji introduces shrushti prakaranam, for senior students it's replaced by anirvachaneeya khyati or adhyaropa apavaada method using rope snake or shell silver example. For those people, who are not able to dismiss the world, kaarya karana vada is used. Whatever is kaaryam is vacharambanam vikaro namadeyat..

Maya with brahman can become karanam. Therefore, Iswara is introduced. Because only when we give karanam status to brahman, world can be presented as kaaryam and mityatvam can be established. Pancakosa viveka pravilaapanam of tai upanisad. If Iswara is introduced as karanam, we have to explain higher lokas, lower lokas, why can't Iswara create benign body with good intellect. We have to save Iswara from unfairness and partiality. Jiva anaadi concept has to be introduced. Vaishamya naigramya problem. Explained in brahmasutra. 2.1.34 to 36. This karma is what makes Iswara to create the world differently. Iswara is never unfair or

unjust. Then how did first shrushti come about. It should have been equal amounts of punyam and paapam in first shrushti. There is not pratama shrishti.

Every shrushti has got the karma of the previous shrushti. Iswara is like a judge. Local judges are amenable for adjustment. Bhagawan is never amenable for this.

Topic 265

(२६५) जीवभोगार्थमीश्वरस्य जगत्सिसृक्षा — जीवकर्मफलप्रदानाद्यदेश्वरो विमुखो भवति तदा जगत्प्रलयो भवति । प्रलये सर्वपदार्थसंस्कारा मायायां लीना भवन्ति । तस्माज्जीवानां कर्मशेषोऽपि सूक्ष्मरूपेण मायायां निलीनो भवति । यदा प्राणिनां कर्मफलदानाभिमुखो भवतीश्वरस्तदा 'जीवानां भोगार्थमहं जगत् सृजे' इतीश्वरस्येच्छा जायते ।

Niscala Dasji talks of the condition of the pralaya avastha. Title: what's the purpose of creation, people ask, answer is for jivas to exhaust their karmas. A field is required, which is the universe. Therefore, I have to create an universe for this.. Just before the desire arises for Iswara, what's the condition? Iswaras mind was averse to the creation. To give karma phala to jiva. World is in pralaya condition. During the pralaya avastha, all the inert objects of the creation are in potential form. Scientists only tap the possibility. Samskara avastha.... All the jivas are also there in their karana sareeram along with their karmas. When Iswara decides that all jivas must be woken up, when karma becomes ripened, in mundakopanisad, this ripening state was called annam. When the ripened state comes Iswara thinks let me create. Karmaphala data role... Then Iswara entertains the following thought" for the exhaustion of all punya paapa he thought let me create the universe" . Maya vrutti maya kalpaha etc... Aitareya upanisad... Srushti prakaranam comes in every upanisad, so it assumes most students are madhyama adhikari. Only one upanisad caters to senior student, that's maandukya kaarika. That's why it's called ajativaadaha. Other upanisads are shrushti vaadaha.

Topic 266 to 270

Next line heading alone.

(अ. २६६-२७०) सूक्ष्मसृष्टिनिरूपणम् —

Topic 266 sukshma...chotpati.

(२६६) सूक्ष्मपञ्चभूतानां तद्गुणानां चोत्पत्तिः —

Macro..karana prapanca and karana sareeram..

Brahman is anaadi, both these are also anaadi.

Sukshma shrushti means prapanca plus shareeram.

Details..

Sukshma panca bhootani and 3 gunas...

Etadrushe.....full para very long...

Lets go through quickly...

एतादृशेश्वरेच्छावशात् माया तमोगुणप्रधाना भवति तादृशतमोगुणप्रधानमायासकाशात्
अकाशवायुतेजोजलपृथिव्यात्मकपञ्चभूतान्युत्पद्यन्ते । तेषु भूतेषु
क्रमेणशब्दस्पर्शरूपरसगन्धाख्यपञ्चगुणा वर्तन्ते । मायायाः सकाशाच्छब्दसहित अकाश उत्पन्नः
। अकाशाद्वायुः । वायोराकाशकार्यत्वात्कारणगुणेन शब्देन स्वासाधारणगुणस्पर्शेन च द्विगुणो
वायुः । वायोरग्निः सम्भूतः । कारणाकाशवायुगुणाभ्यां शब्दस्पर्शाभ्यां स्वासाधारणरूपगुणेन च
त्रिगुणोऽग्निः । अग्रेरापः सम्भूताः । कारणाकाशवाय्वग्निगुणैः शब्दस्पर्शरूपैः स्वासाधारणरसगुणेन
च चतुर्गुणा आपः । अद्भ्यः पृथिवी सम्भूता । कारणाकाशवाय्वग्न्यङ्गुणैः शब्दस्पर्शरूपरसैः
स्वासाधारणगन्धगुणेन च पञ्चगुणा पृथिवी । अकाशे प्रतिध्वनिरूपशब्दो वर्तते । वायौ
वीसीतिशब्दः, शीतोष्णकठिनानां विलक्षणस्पर्शश्च वर्तते । अग्नौ भुग्भुग्शब्दः, उष्णस्पर्शः,
प्रकाशाख्यरूपं च वर्तते । जले चिलिचिलिशब्दः, शीतस्पर्शः, शुक्लरूपम्, मधुररसश्च वर्तते ।
लवणतिक्ततादिरसास्तु पृथिवीसम्बन्धादेव जले विभान्ति । माधुर्यमेव स्वाभाविकरसो जलस्य।
स च हरीतक्यामलकादिभक्षणसंस्कृतरसनया जलपानेऽभिव्यज्यते । पृथिव्यां कडकडाशब्दः,
अनुष्णाशीतस्पर्शः, शुक्लकृष्णपीतरक्तहरितादिरूपम्, मधुराम्ललवणकटुकषायतिक्ताख्यषड्रसाः,
सुगन्धदुर्गन्धरूपद्विविधगन्धश्च वर्तते । इत्थमाकाशे एको गुणः । वायौ द्वौ । अग्नौ त्रयः । जले
चत्वारः । पृथिव्यां पञ्चगुणाः । तत्रापि प्रतिभूतं प्रातिस्विकगुणस्त्वेक एव । तदितरगुणाः
कारणादनुगताः । सर्वस्य मूलकारणमीश्वरः । ईश्वरे चांशद्वयमस्ति । चैतन्यांशो मायांशश्चेति ।

सर्वेषु भूतेषु विद्यमानो नामरूपात्मकमिथ्यांशो मायायाः, सत्तास्फुर्तिरूपांशस्तु चैतन्यस्येति ज्ञेयम् ।

Because of the Iswara iccha at the time of shrushti, maya becomes tamo guna pradhaana. Only this part is utilised. Satva and rajas are very much there for creating jnanedriyam, karmedriyam etc. From that, 5 elements are born, subtle elements. All these 5 are saguna only. All the 5 elements are not simultaneously created, but gradually.. Maya directly creates only one element. Sukshma akasa with shabda guna. Vayu is born out of akasa with shabda and sparsha original attribute. Svaasaadharana guna means its own unique attribute... Vayu has got two gunas. From vayu, sukshma agni... With borrowed attributes from akasa and vayu, shabda and sparsha and its own unique attribute roopa, color or form. From agni waters, aapaha. Plural and feminine gender. Borrowed attributes shabda sparsha roopa and rasa as unique attribute. Unique taste of water is nadura rasam, sweet, avyakta madura rasam. Later the unmanifest sweet taste of water will manifest under certain conditions. From aapaha pritvi.. Shabda sparsha roopa rasa and then ganda unique attribute. We cannot experience in the subtle elements. When they get grossified, we can experience in the sthoola bhootaani. In vayu two gunas are there, shabda and sparsha, katinam you can feel. When you walk against the wind. Sheeta, ushna also. Agni has 3, you can hear bhuk bhuk sound, ushna sparsha hot, bright for our eyes. Then jalam, jili jili shabda, sheeta sparsha, shukla roopam, white color, non bright, maduryam taste. tarka shastra says jalam is non bright white color and agni is bright white color.

Lavana...Niscala Dasji imagines a purvapaksha. He said water has got madura rasa and does not have any other rasa. Water coming from our taps have all types of taste. Niscala Dasji says any other taste belongs to dissolved ingredients that comes from pritvi only. Other tastes in water comes from pritvi dissolved material. Original taste is maadhuryam only.

Vicarasagaram 15th October 2016

Page 157 first para last 5 lines ithamaakaashe

इत्थमाकाशे एको गुणः । वायौ द्वौ । अग्नौ त्रयः । जले चत्वारः । पृथिव्यां पञ्चगुणाः । तत्रापि प्रतिभूतं प्रातिस्विकगुणस्त्वेक एव । तदितरगुणाः कारणादनुगताः । सर्वस्य मूलकारणमीश्वरः । ईश्वरे चांशद्वयमस्ति । चैतन्यांशो मायांशश्चेति । सर्वेषु भूतेषु विद्यमानो नामरूपात्मकमिथ्यांशो मायायाः, सत्तास्फुर्तिरूपांशस्तु चैतन्यस्येति ज्ञेयम् ।

Panca bhoota shrushti , sukshma was just discussed. They are born gradually. We discussed the order. Original brahman is nirgunaha. Iswara remains as good as nirgunaha. Akasa has one guna, vayu has two etc... Niscala Dasji is explaining gunas of each element. Shabda roopa rasa gunaha, what is taste of water? We discussed. We said it is sweet and normally we do not experience sweetness. Under certain conditions, it manifests. Otherwise avyaktam. Like vibgyor in white color. Does 7 color belong to prism or light? Prism does not produce the 7 colors but manifests the 7 colors. According to sastras, all sounds are already there in the akasa in avyakta roopa. Tongue reveals only avyakta maaduryam of water. Under certain conditions, the maduryam comes out.

Sa cha hareetakhyaamalakadibhakshana....

When you use a special tongue, it is a refined tongue after consuming gooseberry or haritaki, after that the tongue is refined samskritam. On that tongue, you pour water, the sweetness does not belong to tongue or aamla, it belongs to the water. The tongue is like a prism. Similarly sugar has no sweetness, when the water in the tongue comes in touch, water's sweetness manifests.

Then pritvi tatvam..kada kada shabdha, by itself pritvi is neutral, not hot not cold, varieties of colors are there. Pritvi has sweet sour salt pungent astringent bitter tastes..6 rasams. Suganda durganda two types of smell. Only smell is original all others borrowed. Akasas, vayus two, agni three, jalam 4

Each element has got only one unique attribute. Akasa, shabda, vayu sparsha, agni roopam, jalam rasa, pritvi gandaha. Tarkasastra define pritvi as gandavati... Pritvi is one endowed with smell. All the other extra gunas, they are inherited attributes. Even though vayus immediate karanam is akasa, but moola karanam is Iswara.

Consciousness plus matter component of Iswara, both are anaadi. Both are causes. and anaadi. Several uncommon features in the gita 7th chapter..chetanatvam achetanatvam, nirvikaratvam savikaratvam, one is subject to divisible and other is indivisible akhandam and sakandam, nirgunatvam and sagunatvam, satyam and mithya. Para plus apra prakruti.

Yasyaiva sphuranam... Isness is horizontally and vertically existent. Building into rubble but isness continues. Sarveshu bhooteshu... Changing amshaha is mithya belonging to maya. Non changing taken for granted amsha is existent principle. Whenever you say something is, is it known or unknown? Isness is called satta, consciousness is citta. Non changing existence and awareness belongs to brahman.

Topic 267

Upto vrutayaschatastra last line

(२६७) चतुर्विधभेदसहितान्तःकरणोत्पत्तिः —

अपञ्चीकृतपञ्चभूतानां सत्त्वगुणांशसमष्टिः सत्त्वम् इत्यभिधीयमानमन्तःकरणमुत्पादयति ।
अन्तःकरणं ज्ञानोत्पत्तिहेतुः । ज्ञानोत्पत्तिः सत्त्वगुणादित्यङ्गीकृतम् । “सत्त्वात्सञ्जायते ज्ञानम्”
(भ. गी. १४.१७) इति । तस्मादन्तःकरणं भूतानां सत्त्वगुणकार्यम् ।
तच्चान्तःकरणमपञ्चीकृतपञ्चभूतव्यष्टिसत्त्वगुणकार्यपञ्चज्ञानेन्द्रियाणां स्वस्वविषयग्रहणे सहकारि।
तस्मादपि पञ्चभूतसमष्टिसत्त्वगुणकार्यमेवान्तःकरणम्। न वैशेषिकादीनामिवान्तःकरणं नित्यम् ।
अन्तः = देहस्यान्तः स्थित्वा, करणम् = ज्ञानसाधनम् इत्यन्तःकरणम् उच्यते ।
पञ्चभूतसमष्टिसत्त्वगुणकार्यत्वेनान्तःकरणं सत्त्वम् इत्यपि कीर्त्यते । अन्तःकरणपरिणामस्य
वृत्तिरिति सञ्ज्ञा । अन्तःकरणस्य वृत्तयश्चतस्रः ।

Bhautika shareeram.

17 we saw in tatvabodha... Sukshma bhootani

Jnanedriyam, karmedriyam, pranas, antahkaranam (4 or 2), others 5 each

Antahkaranam, jnanedriyam, set 1

prana, karmendriyam another set 2

In this order its discussed.

Swamiji's note...we normally give lot of importance to antahkaranam and mind, then. Chidabhasa is discussed. We generally give importance to mind, the superiority is caused by the mind as it is far evolved than the mind. Mind plus chidabhasa. Upanisads give more importance to prana rather than mind. We begin to wonder if jiva is mind pradhana or prana pradhana. Upanisads say prana is more fundamental across living beings. Jiva is not just human being, any living being. Living being is called a prani. Jiva must be defined as prana plus chidabhasa. Therefore, in all sastras, prana shrushti is discussed first. Prashnopanisad. Bhagawan wanted to become a living being. He thought prana is the one that makes living being live. In Chandogya, Briha etc mind upasana is lesser, prana upasana is maximum. Jyeshthasya... Prana alone is the manifest one... Thereafter mind brain evolves. When a person is brain dead...because of prana he is respected. Puma vidya...

Correct definition of jiva is prana plus chidabhasa. Mind plus chidabhasa is important from class perspective. But if something happens to prana, you have to drop the class.

The aside note ends

Origination of the antahkaranam with four fold division. Subtle element ..ungrossified 5 elements.. Panca gunas. All these 5 have 3 more gunas as their attributes. They must be treated as components not really gunas. Thread having three planks. These 3 gunas are satva rajas and tamas. These three ingredients originally come from maya. These three inhere the panca bhootas. For antahkarana shrushti the satva gunas components are going to be taken. 5 satva guna component. It produces the antahkaranam, internal organ. Inner organ is produced. Satvam... Satva represents jnanam. Pramanam..gita 14.17 why should mind be generated from satva guna of all the elements? Later 5 jnanedriyams are going to be created, they are going to be used for jnanam. Each is generated by the satva guna of each element. Akasa produces shrotendriyam. It recognises akasa guna shabdha. Similarly others. Each element produces one indriyam. Therefore, pancajnanedriyani are generated out of one satva guna corresponding to each element. Mind has to support all the 5 jnanedriyams. Otherwise mind will be behind say only ear not eyes.

This is just revision

Vicarasagaram 22nd October 2016

Page 157 topic 267 last 4 lines at the bottom

Na vaisheshika...vrutayastrataschaha last line same page

न वैशेषिकादीनामिवान्तःकरणं नित्यम् । अन्तः = देहस्यान्तः स्थित्वा, करणम् = ज्ञानसाधनम्
इत्यन्तःकरणम् उच्यते । पञ्चभूतसमष्टिसत्त्वगुणकार्यत्वेनान्तःकरणं सत्त्वम् इत्यपि कीर्त्यते ।
अन्तःकरणपरिणामस्य वृत्तिरिति सञ्ज्ञा । अन्तःकरणस्य वृत्तयश्चतस्रः ।

Sukshma bhoota shrushti was talked, now bhautika shrshti, all our subtle bodies are born out of panca bhootas therefore bhautikani. 19 limbs. Antahkaranam divided into 4, therefore 15 plus 4. Each element has got 3 gunas, satva, rajas, tamas. Here he wants to point out that jnanedriyams are born out of the satva gunas of the pancabhootas. Panca rajasa amsas contribute to panca karmendriyam. Jnanedriyams must be backed by antahkaranams, therefore all satva gunas samashti satva guna must contribute to antahkaranams. Similarly pranas supply pranic energy to all the karmendriyams therefore samasti janyam. Here order is different. First antahkaranam.

It is a product of samashti satva guna. Sense organs and mind belong to sukshma sareeram, why do you call sense organs external and mind internal, vidyaranya answers not Niscala Dasji, sense organs can directly contact external world, but mind can only through sense organs, therefore indirect and therefore interior.

He makes an aside note, mind is eternal in jnaya vaisheshika, of the size of paramaanu. In vedanta, mind is not anu or vibhu biggest, mind is supposed to be madyama parinaama. During pralaya kala, mind including suksha sareeram resolves into karana sareeram.

He adds one more note, antahkaranam(always all 4), has got another name satvam. Why is the internal organ called satvam? Because its born out of samasti satva guna. Antahkaranam has got 4 types of modification. Parinaamaha. Change or modification. Each parinaama is called vrutti. A thought...antahkarana parinaamaha vrutti. Modified state of mind, is vruttihi. Infinite vruttis possible in the mind, 4 types or groups classification.

Tatra padaarthasya...ahamkaraha end of para

न वैशेषिकादीनामिवान्तःकरणं नित्यम् । अन्तः = देहस्यान्तः स्थित्वा, करणम् = ज्ञानसाधनम्
इत्यन्तःकरणम् उच्यते । पञ्चभूतसमष्टिसत्त्वगुणकार्यत्वेनान्तःकरणं सत्त्वम् इत्यपि कीर्त्यते ।
अन्तःकरणपरिणामस्य वृत्तिरिति सञ्ज्ञा । अन्तःकरणस्य वृत्तयश्चतस्रः ।

4 types of thoughts. Any thought that confirms the nature of an object, conditions of the body, dengue or cholera, final ascersion is nischayatmika vruttihi or buddhihi. It's a function of the internal organ.

Sankalpatimika vruttihi, when mind is considering options, sankalpa vikalpatmika, pros and cons, considering thought is mind. Manaha..

Chintanaatmika, when you are analysing you are taking into account past experience, memory involvement, chintam, thinking as well as remembering. Reflection. Chittam,

A thought mode in which one identifies with the body mind chidabhasa complex, individuality invoking thought is ahamkara. Ghata vrutti reveals ghata vishayaha, aham vrutti reveals the entire body mind complex. Sthoola sukshma karana sareeram plus chidabhasa. Word ahamkara can refer to the thought or the individual..both are ok. When you say ahamkara is samsari, you are referring to vishaya roopa samsari ahamkara not vrutti.

All other antahkatana vrutti, buddi plus mano plus chita vrutti together is idam vrutti. Revealing external world. That that refers to oneself is aham vrutti. Aham vrutti and idam vrutti. In nataka deepa prakriya, in pancadasi, vidyaranya deals with it. Idam vruttis are always agamapayi.

Come and go. In upadesa sara, thoughts are reduced this way. Aham vrutti is always there in manifest form or potential form. Its not agamaapaayi.

Vedanta asks while you are attending the class, idam vrutti come and go. What about aham vrutti? Amidst all the flowing idam vruttis. All this knowledge belongs to whom? I have learnt vicarasagara. I understood vicarasagaram. I heard, understood, etc. These idam vruttis are continuously connected to aham vrutti. Avyakta aham vrutti is continuously there. In this ahamkara alone, anatma as well as Atma in lakshyartharupa. Identifying the individuality, that thought is ahamkara.

Topic 268

Panca beda.. Upto vyaanaha..

(२६८) पञ्चभेदसहितप्राणोत्पत्तिः —

अपञ्चीकृतपञ्चभूतसमष्टिरजोगुणांशात् पञ्चवृत्तिप्राणः सम्भूतः । सप्राणः क्रियाभेदात् स्थानभेदाच्च पञ्चविधः । यस्य हृदयं स्थानम्, क्षुत्पिपासे क्रिया स प्राणः । यस्य गुदः स्थानम्, मूत्रपुरीषयोरधोनयनं क्रिया स अपानः । यस्य नाभिः स्थानम्, भुक्तपीतयोरन्नपानयोः पाचनयोग्यसमीकरणं क्रिया स समानः । यस्य कण्ठः स्थानम्, श्वासः क्रिया स उदानः । यस्य तत्र पदार्थस्य स्वरूपनिश्चयात्मिका वृत्तिर्बुद्धिः । सङ्कल्पात्मिका वृत्तिर्मनः । चिन्तनात्मिका वृत्तिश्चित्तम् । 'अहम्' इत्यभिमानात्मिका वृत्तिरहङ्कारः । सर्वशरीरं स्थानम्, अन्नपानादिरसस्य सर्वनाडीषु प्रवेशनं क्रिया स व्यानः ।

After antakarana shrushti prana shrushti talked about...,although we give importance to mind. But without prana, mind has no relevance. Plant is prana pradhaana. In plant, mind is very rudimentary therefore wont feel pain. Chidabhasa sahita prana is jivaha. Prana with 4 functions, 5 types. Vrutti means function also.

They are born from panca sukshma bhootas, samashti rajo guna amsat, panca vrutti pranaha. That prana is divided into 5 types based on functions and positions too. In tatvabodha, 5 pranas were mentioned but functions not sthaanam were not mentioned. Here its mentioned.

In vicarasagara, devatas for 4 antahkaranam were not mentioned. In tatvabodha was mentioned. Manaso devata chandrama, buddhi brahma, ahamkarasya rudraha, chittasya vasudevaha.

Sthaanam mentioned in vicarasagara.

Prana sthaanam is hrudayam, hunger and thirst.

Apanam position is anus or lower part, mootram and faecal matter, bringing down and removal.

Samaanaha..in madhya pradesh or stomach or naval, food and drinks which are consumed, are divided into nutrients which are segregatable in the form of carbs, protein etc. And apportioned. There are certain portions that cannot be absorbed by the body, paachana ayogyam is to be thrown out. Samaana deals with pachana yogya vastu. 24 by 7.

Udaanas position is kantaha and function is swasaha, udaana is connected to prarabhdha. Breathing. Prak gamanavaan pranaha. Ado gamanavan apanaha. At the time of death, this is taken out of body.

Vyaanam keeps whole body moving, all nutrients are distributed to all over the body. In all the naadis, distribution. We are not very clear of the naadi. Medicine not clear.

In vedanta sastra, naadi is important. Sukshma sareeram is supposed to withdraw from periphery of sthoola sareeram and move through the naadi. In briha, chapter 2 first section this is described. Therefore these naadis are called swapniya naadi. Naadis belong to sthoola sareeram. Job of vyana is distribution of nutrients through naadis.

In sankhya I think, they talk of panca upa pranas, secondary pranas 5. In vicarasagaram, this is introduced. At end, Niscala Dasji says he does not accept this.

Vicarasagaram 5th November 2016

Page 158 second para , last 3 lines yasya naabhihi..

यस्य नाभिः स्थानम्, भुक्तपीतयोरन्नपानयोः पाचनयोग्यसमीकरणं क्रिया स समानः । यस्य कण्ठः स्थानम्, श्वासः क्रिया स उदानः । यस्य तत्र पदार्थस्य स्वरूपनिश्चयात्मिका वृत्तिर्बुद्धिः । सङ्कल्पात्मिका वृत्तिर्मनः । चिन्तनात्मिका वृत्तिश्चित्तम् । 'अहम्' इत्यभिमानात्मिका वृत्तिरहङ्कारः । सर्वशरीरं स्थानम्, अन्नपानादिरसस्य सर्वनाडीषु प्रवेशनं क्रिया स व्यानः ।

Topic of shrushti is continued..word shrushti is replaced by adyaropaha for senior student , temporary acceptance of the creation. Soon to be negated by apavaada. Both karana prapanca and karana shareeram are anaadi.

19 components of sukshma sareeram introduced. For the corresponding samashti component we have to replace by a devata. Now we have completed prana shrushti. Position and function discussed. Next para, panca upa praana.

Next para... Kvachit upto end of para.

क्वचित् नागकूर्मकृकरदेवदत्तधनञ्जयाख्याः पञ्च वायवोऽधिकतया पठ्यन्ते । तत्रोद्वमनकृत् नागः।
उन्मीलनहिक्कादिकृत् कूर्मः । क्षुतहेतुः कृकरः । जृम्भणकरो देवदत्तः । श्वयथुकरो धनञ्जयः । एत
उपवायवः । तेषां च पृथिवीजलतेजोवाय्वाकाशानां रजोगुणांशेभ्यः क्रमेणोत्पत्तिः ।
तथैवापानसमानप्राणोदानव्यानानामपि क्रमेण पृथिव्यादीनामेकैकस्य रजोगुणां
शादुत्पत्तिः । सर्वेषां समष्टिरजोगुणांशान्नोत्पत्तिः इति चोक्तं क्वचिद्वन्त्येषु ।

In some books, certain jargons are used naga, devadutta, koorma etc. These panca praanas are included as extra pranaas. Naga..throwing up the food. udvamaha. Unmeelana..blinking of the eye.. For wetting the eye. Hika..hiccup kurmaha. krutam ...sneezing. Jrumbana..yawning..devadutta. Svayatukaraha. Dananjaya.. Swelling. Body bloats after death is caused by dananjaya only. These are upapranas.

They are generated by prutvi vayu etc panca bhootaanam, from vyashti rajo guna.

Agni rajo guna...krutaraha

Akasa rajo guna... Dananjaya etc

Each one of the mukya pancaprana are born out of vyashti bhootam few of them say. We say its from samashti. They negate out view that they are born out of samashti.

All 10 . 5 pranas and upapranas are not from samashti they say. We must discard them totally.

Next para...parantu advaita siddhante...

परन्त्वद्वैतसिद्धान्ते एषा प्रक्रिया नास्ति । विद्यारण्यस्वामिभिः, पञ्चीकरणग्रन्थे वार्तिककारैश्च सूक्ष्मशरीरे पञ्चकोशे च नागकूर्मादीनां ग्रहणं न कृतम् । अपि च तैरपानादिपञ्चप्राणानां पञ्चभूतसमष्टिरजोगुणांशादुत्पत्तिर्वर्णिता।तस्मादेकैकभूतव्यष्टिरजोगुणांशादपानादीनामुत्पत्तिकथं नमयुक्तमेव । तस्मात्सूक्ष्मशरीरे नागकूर्मादीनां ग्रहणमसङ्गतम् । पञ्चप्राणानामेव सूक्ष्मशरीरे

ग्रहणं युक्तम् । किञ्च प्राणो विक्षेपरूपः । रजोगुणस्य विक्षेपः
स्वभावः। तस्मात्पञ्चभूतरजोगुणां शात्प्राणोत्पत्तिकथनं युक्तमेव ।

However, in advaita siddhanta, this particular scheme is not there at all. Panca upa prana and coming from vyashti also is not there. Vidyaranya has mentioned only panca pranas. They are born out of samashti only. Sureshwaracharya in panceekarana (written by Sankaracharya) vaarthika (written by Sureswaracharya) grantha, while discussing sukshma sareeram and panca kosa, upa pranas are not discussed. It is clear we do not require upapranas. Moreover, while discussing mukhya prana, we must remember they are born out of samashti or collective rajo guna. Not vyashti. Or individual. The mention of individual rajo guna is illogical. Then why did Niscala Dasji introduce this subject? Purpose is there are many people who read all kinds of books and commentaries. This becomes mananam. Only you should include mukhya prana.

Now different topic. Why do we say rajo gunar utpatti for prana. Mind has to support panca jnanedriyaani. Therefore mind should come from satva guna. Prana has to function behind karmendriyaani. Vikshepa means dynamic activity here, not superimposition. Therefore it requires rajo guna. Therefore rajasic people are more active. Prana has to function behind all karmendriyam hence samashti rajo guna is required.

Topic 279 jnanedriyaanam karmendriyaani upto uchyante last line of page

(२६९) ज्ञानेन्द्रियाणां कर्मेन्द्रियाणां चोत्पत्तिः —

अपञ्चीकृतैकैकभूतसत्त्वगुणांशात् पञ्चज्ञानेन्द्रियाणि रचितानि । एकैकभूतरजोगुणांशादेकैकं कर्मेन्द्रियं रचितम् । अकाशस्य सत्त्वगुणात् श्रोत्रम्, वायोः सत्त्वगुणांशात् त्वक्, तेजसः सत्त्वगुणांशात् नेत्रम्, जलस्य सत्त्वगुणांशात् रसना, पृथिव्याः सत्त्वगुणांशात् घ्राणं चाजायत । एतानि पञ्चेन्द्रियाणि ज्ञानस्य साधनानि, अतो ज्ञानेन्द्रियाणीत्युच्यन्ते । ज्ञानं सत्त्वगुणाज्जायते। अतश्चैतानि पञ्चेन्द्रियाणि भूतानां सत्त्वगुणादुत्पन्नत्वेनोच्यन्ते ।

Tatvaboda repeat. From the satva guna of each single element jnanedriyaani are generated similarly from rajo guna of each single element karmendriyani born.

Akasa....shrotra indriyam born. Subtle not golakam

Vayu tvak

Agni eyes

Jalam taste tongue

Pritvi graanam or smelling

They are instruments for gaining knowledge hence called jnanedriyaani.

Since jnanam is born out of satva guna hence connected with each elements satva guna.

Each indriyam is born out of each element. Akasa produces shrotendriyam.

Continuing

Shrotendriyam.....upto jneyam

श्रोत्रेन्द्रियमाकाशस्य गुणं शब्दं गृह्णातीति तदाकाशस्य सत्त्वगुणकार्यम् । एवमेव यदिन्द्रियं यस्य भूतस्य गुणं गृह्णाति तत्तस्य भूतस्य सत्त्वगुणकार्यमिति ज्ञेयम् ।

Shrotram ears grasp the akasa guna shabda the sound, therefore said to be a product of akasa. This is also general rule. With this jnanedriyam is over.

Next para Akasasya.....itam sukshma...

अकाशस्य रजोगुणांशात् वाक्, वायो रजोगुणांशात् पाणिः, अग्ने रजोगुणांशात् पादः, जलस्य रजोगुणांशात् उपस्थः, पृथिव्या रजोगुणांशात् गुदं चोत्पद्यते । स्त्रीयोनौ पुरुषलिङ्गे च वर्तमानं विषयानन्दलवसाधनमिन्द्रियम् उपस्थ इत्युच्यते । कर्मेति क्रियोच्यते । एतानि पञ्चेन्द्रियाणि क्रियासाधनत्वात् कर्मेन्द्रियाणीत्यभिधीयन्ते । क्रियाया रजोगुणकार्यत्वाद्भूतानां रजोगुणांशात्कर्मेन्द्रियोत्पत्तिर्वर्णिता । इत्थं सूक्ष्मसृष्टिर्निरूपिता ।

Karmedriyas.

Akasas rajo guna speech vak

Vayu Paanihi hand

Agni leg

Aapaha

Pritvi

Upastha indriyam.. That which is in the generative organ of male and female generating pleasing pleasure at the time of conjugal union, is called upasthaha. Vikshepa is often a negative term, superimposition or wandering, in the context of Iswara, it is not affected by aavarana shakti, vikshepa shakti refers to a positive power creative power. Karma also refers to action as well as its result. In prarabdha karma, it is referring to result. When you talk of karmendriyaani, it refers to action. With this we have completed creation of sukshma sareeram and sukshma shrishti.

Viswa and Virad we have to see.

I would like to add an aside note. We say antahkaranam is born out of satva guna of 5 elements, in some other context, Sankaracharya writes antahkaranam has 3 types of vrutti. satvika rajasa tamasa mentioned. Is there not a conflict here? We should modify. Nothing is created out of pure satva rajas or tamas but say satva pradhaana rather than only from satva. Even in stone we should assume tamo pradhaana, little satva and rajas are there.

Vicarasagaram 12th November 2016

Page 159 2nd paragraph last 3 lines

Etani pancen.. एतानि पञ्चेन्द्रियाणि क्रियासाधनत्वात् कर्मेन्द्रियाणीत्यभिधीयन्ते। क्रियाया रजोगुणकार्यत्वाद्भूतानां रजोगुणांशात्कर्मेन्द्रियोत्पत्तिर्वर्णिता। इत्थं सूक्ष्मसृष्टिर्निरूपिता।

Continuing with the topic of shrushti...creation is presented in different layers... Sukshma sareeram is discussed elaborately by sastra, 19 components, each one created from sukshma bhootani. Tamo guna used for panchEEKARANAM, sthoola shrushti.

We discussed all 19. Now karmedriyani topic. One important thing.. The details of shrushti given, its going to be negated by apavaada. While adhyaropa is discussed maximum details given, they dont say anyway we are going to negate. Jnanedriyani karmendriyani plus one antahkaranam is discussed in brahmasutra, brahmasutra says prana does not cone under this group as it does not transact. Prana alone maintains the infrastructure. Prana is not karanam, but very much required for the survival of the rest. Males used to go out and work, females thought they were not important, but actually they were doing the job of prana. There is a shloka glorifying the housekeeping women. In a bhavanam, housekeeping part is bha, once woman is not there house becomes vanam. Prana is not a karanam, but very important to maintain the infrastructure. Now sukshma prapance shrushti,

Topic 270

End of para

(२७०) सूक्ष्मसृष्टेरुपसंहारः —अपञ्चीकृतभूतानि तत्कार्यभूतान्तःकरणप्राणकर्मेन्द्रियाणि सूक्ष्मसृष्टिरिति कीर्त्यते । सूक्ष्मसृष्टिविषयकं ज्ञानं नेन्द्रियैरुत्पद्यते । नेत्रनासिकादिगोलकानि तु यद्यपीन्द्रियविषयाणि तथापि तत्तद्गोलकान्तःस्थेन्द्रियाणि न कस्यचिदपीन्द्रियस्य विषयीभवन्ति । सूक्ष्मसृष्ट्युत्पत्त्यनन्तरमीश्वरेच्छया स्थूलसृष्टिनिमित्तं भूतानां पञ्चीकरणं निष्पद्यते ।

Conclusion of sukshma shrishti, both micro as well as macro, shareeram and prapancham.

Sukshma bhootani as well as its products, antahkaranam, prana, from samashti,

jnanan karmendriyani from vyashti satva and vayashti rajas.

The sukshma sareeram and prapanca are indriya agocharam. Modern science does not accept sukahma sareeram. Modern science does not accept mind, only as chemical conditions of brain. You can never study the mind. Therefore mind surviving the death of a person science does not accept. No belief in shraddham and tarpanam, all created for money...they believe. Our own children ask whats the evidence? They do not accept veda pramaanam. Apaurusheya vishayam. Knowledge of sukshma shrushti..there is no sensory evidence... Can sense organs be perceived by sense organs..? They seem so, but the sense organs are different from golakam like eye..they are sensorily perceptible, whereas sense organs indriyani situated in the golakams, they are not objectifiable for any sense organs. Page 40 line 5.

Sukshma prapancha inclusive of devatas are not sensorily available. After the creation of subtle body and subtle universe

Karma is jadam, karturaagnyaya prapayate phalam,,we require Iswara to manifest the karma through maya vrutti. Sankhya does not accept Iswara or Iswara iccha. It accepts, karma, prakruti, accepts veda pradhaana. For the manifestation of sthoola prapancham, we need process of grossification. Sanmaatraani... Combining subtle elements in various proportions is pancheekaranam. Each one becomes an alloy. Subtle becomes gross. Grossification. Chandogya 6th chapter, 3rd or 2nd section.

Process of mixing up of elements, in two different ways. In tatvabodha only one method. Pratama and dvidteeya. An involved process and a complex language. Im going to skip the process, outcome is relatively easier. topic 271 and

Topic 271

(अ. २७१-२७२) स्थूलसृष्टिः —

(२७१) पञ्चीकरणप्रकारः — पञ्चीकरणे द्वौ प्रकारावुक्तौ । प्रथमप्रकारस्त्वेवम् — एकैकसूक्ष्मभूतस्य तमोगुणांशं साम्येन द्विधा विभजेत् । तत्रैकमर्धं पृथगवस्थापयेत् । ततोऽपरमर्धं साम्येन चतुर्धा विभजेत् । एवं पुनर्विभागेन निष्पन्नमेकैकभूतस्याष्टमंशं पृथगवस्थापितेन स्वस्वेतरभूतचतुष्टयस्यार्धभागेन योजयेत् । एवं पञ्चीकरणं निष्पद्यते । तत्रैकैकस्मिन्नपि स्थूलभूते एकमर्धं स्वांशः । अपरमर्धं तु स्वेतरैकैकभूताष्टमांशमेलनेन निष्पन्नम् । एवमेकैकस्मिन्नपि स्थूलभूते पञ्चानामपि भूतानामंशसत्त्वात् स्थूलभूतानि पञ्चीकृतानीति वर्ण्यन्ते ।

First para is first method same as tatvabodha

2nd para is 2nd method Language and method complex

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2nd para ,,upto cha nishpannam

final outcome

In the first method, combination of each element will be like the following.

Every gross space element will have 1/2 of that particular element space , later half , 1/8 vayu, 1/8 of agni, jalam, earth

Similarly gross vayu...

What about 2nd method

Each element is divided into 25 portions, after grossification breakup will be like the following..21/25 akasa, vayu 1/25, agni 1/25, jalam 1/25, pritvi 1/25.

Advantage is proportion is more for the main element in 2nd method, hence more visible. 21 parts of akasa will be there here, in earlier 50 percent. Now 84 percent.

2nd para upto end of para..

द्वितीयप्रकारस्त्वेवम् — एकैकसूक्ष्मभूतस्य तमोगुणांशं वैषम्येण द्विधा विभजेत् । तत्रैको भागश्चतुर्भिर्दशैर्निष्पन्नः । अपरस्तु भागः पञ्चमांशेन । तत्र चतुरंशनिष्पन्नमधिकपरिमाणकं भागं पृथगवस्थापयेत् । पञ्चमांशनिष्पन्नं न्यून परिमाणकं भागं पुनः पञ्चधा विभजेत् । तत्रैकमेकमंशं

पृथगवस्थापिताधिकपरिमाणकपञ्चभागेषु पृथक् पृथग्योजयेत् । अनेनापि प्रकारेण पञ्चीकरणं सिद्ध्यति।

In each gross element, majority part will be 21/25 parts. The other parts will be mixture of other 4 elements. As following, sthoola akasa will have 21 parts of akasa, 1/25 of vayu, agni, water, pritvi.

Advantage of 2nd method is the 84 percent. First you may wonder with 50 percent you should be able to see other elements. In spite of the availability of other elements, why only one is experienced is explained. Who invented second method? Nobody has a pramaanam. Seems Niscala Dasji's own recipe

तत्र प्रथमप्रकारे प्रतिभूतमेकमर्धं स्वांशः । अपरमर्धं तु स्वेतरभूतचतुष्टयस्यांशः । यथा अकाशे एकमर्धं स्वस्यैवांशः । द्वितीयमर्धं तु वायोरष्टमांशेन, तेजसोऽष्टमांशेन, जलस्याष्टमांशेन, पृथिव्या अष्टमांशेन च निष्पन्नम् । एवं भूतान्तरेष्वप्यूह्यम् । द्वितीयप्रकारे तु प्रतिभूतमेको भागः स्वकीयैरेकविंशत्यंशैर्निष्पन्नः । द्वितीयो भागस्तु स्वेतरभूतानां चतुर्भिरंशैर्निष्पन्नः । यथा अकाशे एको भागः स्वकीयैकविंशत्यंशात्मकः । अपरो भागस्तु वायोः पञ्चविंशांशेन, तजसः पञ्चविंशांशेन, जलस्य पञ्चविंशांशेन, पृथिव्याः पञ्चविंशांशेन च निष्पन्नः । एवं भूतान्तरेष्वप्यूहनीयम् । प्रथमप्रकारापेक्षया द्वितीयप्रकारे प्रतिभूतं स्वांशाधिक्याद्विविच्य पृथक् पृथगाकाशादीनां भानं सुघटं भवति ।

Topic 272

(२७२) स्थूलब्रह्माण्डाद्युत्पत्तिः —एवं पञ्चीकृतभूतेभ्य इन्द्रियगोचरं स्थूलब्रह्माण्डम् उत्पद्यते। तस्मिन् ब्रह्माण्डे भूर्भुवस्वर्महर्जनस्तपस्सत्य इत्युपरि सप्त लोकाः, अतलसुतलपातालवितलरसातलतलातलमहातला इत्यधः सप्त लोका वर्तन्ते। एषु चतुर्दशसु लोकेषु वसतां जीवानां पृथक्पृथगुपभोगयोग्यान्नपानादिकं, देवमनुष्यपञ्चादिरूपाणि भोगायतनानि स्थूलशरीराणि चोत्पद्यन्ते । इत्थं सङ्क्षेपेण सृष्टिरुक्ता । मायावैभवस्य विस्तरेण

निरूपणं तु कोटिब्रह्मायुषापि न शक्यते । मायासृष्टपदार्थानां नान्तोऽस्तीति वाल्मीकिर्वासिष्ठे
नानेतिहासैर्निरूपितवान् ।

Thus grossified elements have been created. Now the elementals are to be derived from the elements in different proportions. Bhautika prapanchas are 14 in number. Jivas are in millions. Indriya gocharam. Even as per science, only 4 percent of total matter we are able to study 72 percent dark energy, dark matter another 24 percent. Is not available for us. They call it cosmos, we call him brahmandam. Within this brahmandam, whose limits are not visible there are 7 upper lokas 7 lower lokas...names.. Atala sutala patala.....in padmasi, vidyaranya says ...

In these 14 lokas there are so many jivas, they do not have sthoola sareeram. These jivas have got punya and paapa, only by experiencing the world they can exhaust. Sukshma sareeram is instrument of experience, sthoola sareeram is called abode of experience.

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page 116

3rd para topic 272 last 3 lines

Itham sankshepena...

In this manner the creation has been briefly presented. For the sake of creation, maya shakti of brahman has been introduced. Satva pradhana maya karana prapancha and tamoguna pradhana maya creating karana sareeram. Consciousness pervades all of them, Tatvabodha introduced. Antaryami, Hiranyagarbha and Virat at macro level and corresponding micro levels. Niscala Dasji says it is vyavaharically infinite. Even though many jivas are liberated in every shrushti, it will eternally continue as we have infinite jivas. Time wise space wise variety wise they are infinite.

Brahman can never claim I am brahman without maya. Brahman can never be self aware without maya. Advaitins are therefore indebted to maya. Vaibhavam indicates glory. Yogavashishtam.. Written by Valmiki. There is no end to the glory of mayas creation. Told in yoga vashishtam consisting of 30000 verses. Endless description of lokas here, it is a great kaavyam also.

Topic 273 to 283

Topic 273.. Heading

Prapanchatrayam.

(अ. २७३-१८३) अात्मविवेकः, अथवा पञ्चकोशविवेकः —

(२७३) पञ्चकोशास्तैरात्मन आवरणं च —

In Iswara, maya's vikshepa shakti alone is operational, no aavarana shakti, therefore a jnani. Iswara sees the pain of all Jivas. We are unable to see the pain of few of our near and dear. Iswara never has videhamukti, he has to go through shrushti after shrushti. Iswara knows I am brahman, virat and hiranyagarbha are all drama only. How can I convert the viswa taijasa status of mine as my glory and claim I am Brahman, aham vrushasyaveriva...tai upanisad.

Shifting from Atma to Anatma requires sensitisation of the mind. Anirvachaneeya kyati for uttama adhikari. Drushyatvat sarva mithya.

For madhyama adhikari, requires dividing anatma into shareera trayam... At macro level, panca bhootas we have to track. Go from layer to layer..priti to akasa, akasa is to isness of akasa. 5 stages..

Annamaya to anandamaya...blankness to witness of blankness.

When we are absorbed in the kosa we miss the consciousness principle. Every emotion has got thought and consciousness. We lose sight of consciousness. Similarly we lose sight of non variable existence externally. By distracting my attention. This is figuratively called aavaranam.

Page 161..

Mayayaam...karana shareeram.

मायायां तत्कार्येषु च त्रीणि शरीराणि पञ्च कोशाश्चान्तर्भवन्ति । शुद्धसत्त्वगुणप्रधाना मायेश्वरस्य कारणशरीरम् । मलिनसत्त्वप्रधानाविद्यांशो जीवस्य कारणशरीरम् ।

Entire anatma can be divided into several layers.

First two fold, three fold, five fold...two fold division, maya is anadi and its products, karana kaarya roopena anatma dvididaha.. Karana prapanca and shareeram.

In three fold, karana prapanca divided into sookshma and sthoola prapanca, and sthoola and sukshma shareeram.

Divide sukshma sareeram into 3, vignyaana maya, prana maya and manomaya shareerM. Sthoola and karana shareeram.

Shudha satva pradhaana maya is Iswaras karana sareeram.

We do not have total knowledge or total ignorance.

Explanation in footnote...

Look at chart

All parts of the body..foot note is interesting..emotions...

Next page

Uttara shareera...

उत्तरशरीरारम्भकपञ्चसूक्ष्मभूतानि मनोबुद्धिचित्ताहङ्काराश्चत्वारः, पञ्च प्राणाः, पञ्च कर्मेन्द्रियाणि, पञ्च ज्ञानेन्द्रियाणि च मिलित्वा जीवस्य सूक्ष्मशरीरं भवति ।सकलजीवानां सूक्ष्मशरीराणि मिलित्वा ईश्वरस्य सूक्ष्मशरीरं भवति ।सकलमपि स्थूलं ब्रह्माण्डम् ईश्वरस्य स्थूलशरीरं भवति । जीवस्य व्यष्टिस्थूलशरीरं तु प्रसिद्धमेव । शरीरत्रयेऽस्मिन्नेव पञ्चकोशा अन्तर्भवन्ति ।

First he explains 3 shareerananis, thn he is explained karana sareeram of Iswara and jiva. Now sukshma shareerams of both.

19 or 17 generally discussed. Here Niscala Dasji includes the subtle 5 elements in the sukshma sareeram which is the raw material of the future shareerams. Panca sukshma bhootani included, 19 plus 5,, 24.. We saw this no earlier, in tatvabodha ata chaturvimsati... Brahmandays...

Nityaparayanam needed of tatvabodha.

Sukshma sareeram made into 8 in another classification, we saw in vivekachudamani... Vachati panca... Sukshma sareeram is titled kuryashtakam.

All these individual sukshma sareerams are owned by Iswara the society kind.

We now come to sthoola sareeram, includes all the galaxies... All sthoola sareerams, form part of virat..viswaroopa Iswara. For a Hindu, bhagawan is never paroksha, nitya pratyaksha... It is well known..

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Page 162 top line upto middle antar bhavanti

In the last class we saw avarna shakti of maya does not affect Iswara but at vyashti level it impacts the jiva. This identification is the cause of samsara. Jiva's abhimaana with shareera trayam. This shareeratrayam is divided into pancakosa. The internal division of pancakosa is to explain kriya..pranamaya, iccha ..manomaya and jnana shakti...vignyaanamaya. You can only desire a known entity and therefore jnanan precedes this. Karma follows Iccha shakti..

Iccha is useful even after attaining moksha for lokasangraha. Thus sukshma shareeram is divided based on shakti trayam. 4th line sthoola shareeram.

Pancakosa included in shareeratrayam, called kosaha, means a cover or case. They cover the Atma by indirectly covering. It's available within. Body is called shaReerM because it will regularly decay..shreeyaha, dihyamaanaha dehaha, dahyamaanatvat dehaha. While body is alive it is burnt by three kinds adidaiva, adhyatmika, adhibhautika fires.

Karanasareere....antarbhavanti

कारणशरीरे अानन्दमयकोशस्यान्तर्भावः । सूक्ष्मशरीरे विज्ञानमयमनोमयप्राणमयानां त्रयाणां कोशानामन्तर्भावः । पञ्च ज्ञानेन्द्रियाणि निश्चयात्मकान्तःकरणवृत्तिरूपा बुद्धिश्च मिलित्वा विज्ञानमयकोश इत्युच्यते । पञ्च ज्ञानेन्द्रियाणि सङ्कल्पविकल्पात्मकान्तःकरणवृत्तिरूपमनश्च मिलित्वा मनोमयकोशः । पञ्च प्राणाः पञ्च कर्मेन्द्रियाणि च मिलित्वा प्राणमयकोशः । स्थूलशरीरम् अन्नमयकोश इत्युच्यते इति शरीरत्रये पञ्चापि कोशा अन्तर्भवन्ति ।

Anandamaya kosa included in karana sareeram. Karana sareeram is cause of sthoola sukshma sareeram. Ananda is definite in karana sareeram for all jivas. It is not swaroopaa ananda but pratibimba ananda reflected in karana sareeram. Sukshma sareeram is in 3 kosas vignyaana maya, mano maya and prana maya.

Pancha jnanedriyam, budhi (nischayatmaka..decision making thoughts)

In manomaya kosa, instead of decision, there is vasilation of mind, sankalpa vikalpa.

Pancaprana panca karmedriyani... Pranamaya kosa

Sthoola sareeram is annamaya kosa. Its called so because it rises from annarasa. Born, sustained and goes back to earth. In this manner, pancadikosaha antar bhavati.

Iswara also has got macropancakosa. In tai.upa, corresponding macro is discussed.. Samashti annamaya, pranamaya, manomaya, vignyana maya discussed. A cover or concealment is called

kosaha. Just as the case of knife, cover conceals the sword or knife. Like we know there is Atma in the kosas,

Iswara shareere..keertyante

ईश्वरशरीरे ईश्वरकोशाः, जीवशरीरे जीवकोशाश्च वर्तन्ते । कोशो नामाच्छादनं पिधानं वोच्यते। असिपिधानं यथा असिस्वरूपमाच्छादयति तथैते पञ्च कोशा अात्मनः स्वरूपमाच्छादयन्तीत्यन्नमयादयः कोशा इति कीर्त्यन्ते।

Atma swaroopam is covered in the form of our misunderstanding that pancakosa is Atma. Dehatma vaada pranatma vada, manasyatma vada, vignyanatma vaada, ananda atma vaada

Different philosophers believe so. Aim of vedanta is to negate the mistake helping us claim...

Aneke....upto end of para varnanynte...

अनेके मन्दमतयो गुरुशास्त्रसम्प्रदायविहीना पञ्चकोशान्तर्गतमनात्मभूतं यं कमपि पदार्थमात्मत्वेन मन्यमानाः कोशानां साक्षिभूतान्मुख्यात्मस्वरूपाद्विमुखा भवन्ति । अत एवान्नमयादयः कोशा अात्मस्वरूपाच्छादका इति वर्ण्यन्ते ।

Those who do not have a thinking intellect... Experiencer of the pot is different from the pot. Experiencer of body is different from the body..

Without help of guru and shastras, they assume atma to be one of the pancakosas. Anatma as another one. They lose sight of the observer. I the observer is missed... Because the pancakosas distract our attention, it is figuratively called cover. This distraction is called concealment.

Topic 274

Virochanasiddhantaha..

(२७४) विरोचनसिद्धान्तः (अन्नमयकोशात्मवादः) —

Dehatmavaadaha, concluding that I am the body, no sukshma and karana sareeram or atma..charvaka matam..modern science too comes under this. no belief in past and future births, no belief in shraddha tarpanan rites etc.

Virochana is the king of Asura..chapter 8 of chandogya upanisad. Brahma teaches vishwa first, akshi purushaha.. Among the 5 sense organs, eye is most important. Instead of taking

consciousness principle, both Indra and Virochana take the physical body reflected in the eye as Atma. Another took bimba shareeram as Atma. Virochana says thanks and goes away and teaches the Asuras. No belief in life after death. No belief in daanam karma etc.

Kecana paamaraaha...sthooladehatma

केचन पामरा विरोचनसिद्धान्तमनुसरन्तोऽन्नमयकोशमेवात्मेति वदन्ति । तत्रैवं युक्तीः कथयन्ति ।
(१) यत्राहमिति धीरुत्पद्यते, स अात्मा । सा चाहंधीः स्थूलशरीरे भवति। 'अहं मनुष्यः' 'अहं
ब्राह्मणः' इत्यनुभवः सार्वजनीनः। मनुष्यत्वब्राह्मणत्वादिधर्माः स्थूलशरीरस्यैव ।
तस्मादहंधीविषयस्थूलदेह एवात्मा।

Gross minded ones paamaraha, Niscala Dasji does not say where Virochana appears. Akshi purusha is eternal and all pervading brahmaji says. Indra thinks how can akshi purusha be all pervading so he comes back. Second time, taijasa...then he thinks sukshma sareeram is atma then pragnya as atma, then Indra thinks again is Atma really blankness. Then turiya Atma.... 8th chapter of chandogya and mandukya deal with this. Topic 8.7.1 onwards

Tatraivam..with regard to dehatmavaada, the following reasoning also given... Atma means self, meaning of the word I.. Self is that in which I have I thought....that I thought, it goes to our body only..sthoola sareere bhavati...

Celebrations like shashtiabdapoorti is to appreciate the body not identify with the body.. I am a human being I am a brahmin etc, this thought is universal. When you say so,they are attributes if physical body only. Sookshma sareeram has no jati varna etc.

Going to give another argument also...

Vicarasagaram 3rd December 2016

Page 163 2nd para 3rd line saachahandheehi..sthooladevahi atma

With an intention to reveal the Atma which is the nature.. Teacher is resorting to pancakosa vivekaha.. We have misconception also anyata grahanam. Therefore agrahanam not knowing myself and anyatagrahanam mistaking myself have to be removed. This mistake is committed by even philosophers. Modern scientists are ones which commit thoughtful mistakes. Other than body there is nothing else because there is no scientific evidence that anything survives the death of the person. Only sthoola sareeram has manushyatva dharma or attribute other shareerams do not have them. First we say aham manushyaha then aham braahmanaha etc. All

jati dharma belongs only to sthoola sareeram. Entire abhivaadaye belong to dehatmavaada only. I am the physical body and thats the Atma. This is argument no 1.

Another argument..

Athava yatra.....siddhantaha..

अथवा यत्र मुख्या प्रीतिर्भवति स अात्मा । दारापत्यधनपश्व्वादयो यतोऽस्य स्थूलदेहस्योपकुर्वन्ति ततस्तेषु प्रीतिर्भवति । यदि तेऽस्य स्थूलदेहस्य नोपकुर्वन्ति तदा तेषु प्रीतिर्नास्ति । यस्य निमित्तेनान्यत्र प्रीतिरुपजायते तस्मिन्नेव स्थुले देहे मुख्या प्रीतिः सर्वेषाम् । तस्मात् स्थूलदेह एवात्मा । तस्माद्वस्त्राभरणान्नपानाद्युपकरणैः स्थूलशरीरस्य समलङ्कृत्य पोषणमेव परमपुरुषार्थ इत्यसुरराजविरोचनस्य सिद्धान्तः ।

The sastra says Atma or self alone is unconditionally loved by all people, love for anything else other than Atma is conditional love. If other things give me sorrow, I dont love them anymore. Love for myself is eternal and unconditionally. That's the definition of Atma. You find everybody loves their body therefore self love is love for the body therefore body is self. Navayare...brihadaranyaka quoted here. I love the wife for the sake of myself. Dara is spouse, children also, dhanam, pashu pet or animal, as long as they are useful for me the body, because of that reason, I love them. Minute they give me trouble, they look for exchange offer !!!

Body's comfort becomes the standard for deciding likes and dislikes. Love for the body is unconditional. This is universal. Therefore sthoola deha is atma, decorate beautify the body. Wear nice clothes, jewellery, feed well. Virochana says thus... In chapter 8 of chandogya upanisad. Virochana says even after death, dead body must be given biksha (food), Sankara writes, by perfumes mala etc you should decorated. When its taken to cremation ground, dance etc must be there. Flowers garland etc.

Now indriyavatmavaadaha

Topic 275

Indriyavatmavaadaha

(२७५) इन्द्रियात्मवादः — अपरे केचनैवमाहुः स्थूलशरीरं नात्मा । किन्तु स्थूलशरीरे यत्सद्भावे जीवनव्यवहारो भवति, यदभावे मरणव्यवहारो भवति स अात्मा । स च स्थूलशरीराद्व्यतिरिक्तः । जीवनमरणव्यवहाराविन्द्रियाधीनौ भवतः । शरीरे

यावत्कालपर्यन्तमिन्द्रियाणि स्वस्वव्यापारक्षमाणि भवन्ति तावत्कालपर्यन्तं 'अयं जीवति' इति व्यवहारो भवति । यस्य कस्यापीन्द्रियस्य नाशे 'अयं मृतः' इति च व्यवहियते । किञ्च 'अहं पश्यामि' 'अहं वदामि' इत्यादिव्यवहारे 'अहम्' इति बुद्धिरिन्द्रिये एव भवति । तस्मात् 'अहम्' इति बुद्धिविषयेन्द्रियमेवात्मा ।

Indriyams are treated as a separate group. Sthoola sareeram is not the atma. Only when the sense organs are present body is capable of sensing the surroundings. In the presence of the sense organs living transactions go on, in whose absence the body becomes a corpse, such a thing is Atma. Sensing activity. As long as the sense organ can do its function. even when one sense organ goes away we say he is finished because its as though life is gone. When Sense organs are functioning we say I am seeing not my eyes are seeing. The thought, the notion of the I refers to the sense organ only. Foot note.. Is negating each vaada through various arguments. At the end there is going to be surgical strike of all of them.

Topic 276

Hiranyagarbhasakaaanam.....upto vadanti. One line

(२७६) हिरण्यगर्भोपासकानां प्राणात्मवादः — हिरण्यगर्भोपासकाः प्राण एवात्मेति वदन्ति।

Held by hiranyagarbhaupasakaaha.. Samashti prana. Here hiranyagarbha represents samashti prana. Pancadasi 6th chapter we saw all vadas.

तत्रेमां युक्तिमाचक्षते — मरणसमये मूर्च्छितस्य पार्श्वस्थाः सति प्राणेऽयं जीवतीति, तदभावेऽयं मृत इति च निश्चिन्वन्ति । किञ्च चक्षुः श्रोत्रवागादीन्द्रियाभावे तत्तदिन्द्रियव्यापारोपरमेऽपि अन्धबधिरमूकानां शरीरं यथावदवस्थितमेव भवति । प्राणोत्क्रमणे तु शरीरं तत्क्षणमेव पतित्वा भयङ्करं श्मशानवदमङ्गलं च भवति ।

Tatremaa...mangalam ca bhavati

Following reason given..at the time of death, whether the person is alive or not, primarily they check if breathing goes on or not. Breathing represents prana. People who are nearby check if breathing continues, this person is alive, even if sense organs are not functioning. Moreover, when the sense organs are not there temporarily or permanently, we consider him alive if

prana continues. In the case of blind people, deaf people, dumb person, purely based on prana tatvam, we respect that person is alive.

Anayasena maranam..death comfortable

Bina dainyene jeevitham..without sickness

Dehime krupaya sambho

Tvayi bhaktim achanchalam..

Once prana is gone, body falls dead and becomes bhakaram, sankaracharya says thereafter effort is to dispose the body..

House becomes amangalam all because of prana.

In chandogya upanisad, last of the 14 upasanas, pranopasana is glorified. Even to claim Aham brahmasmi, I need prana.

किञ्च 'चक्षुष्मानहं पश्यामि, श्रोत्रवानहं शृणोमि' इति व्यवहारादिन्द्रियविलक्षण अात्मा सिद्धः। स चात्मा क इति जिज्ञासायां सुषुप्तौ सर्वेन्द्रियोपरमेऽपि प्राणो जागर्ति । प्राणसत्त्वादेव तदा 'अयं जीवति' इति व्यवहारो भवति । स्थूलशरीरात्प्राणवियोगे तु 'अयं मृतः' इति व्यवहारो जायते । तस्माज्जीवनमरणव्यवहारयोः शरीरे प्राणसद्भावासद्भावाधीनत्वात् प्राण एवात्मेति निश्चेयः

Next para

Kincha..upto nischayaha

Why sense organs cannot be Atma? No doubt in the sense organs we have I notion i see etc, we have my or mama abhimaana my ears are weak etc. This argument is given in tatvabodha. Suppose I have a dog, I will say dog is mine, but i will not say dog is me. Similarly our sense organs. I the possessor of Eyes see, I the possesor of ears hears. If i am not sense organs, who am I? In deep sleep state, although all sense organs are resolved, I breathe. Therefore, I am alive. When the prana goes, we say this person is dead. We have to conclude that prana is Atma.

Vicarasagaram 10th december 2016

Page 166 2nd paragraph last 3 lines

Sthoola shareerat..nischayaha

स्थूलशरीरात्प्राणवियोगे तु 'अयं मृतः' इति व्यवहारो जायते । तस्माज्जीवनमरणव्यवहारयोः शरीरे प्राणसद्भावासद्भावाधीनत्वात् प्राण एवात्मेति निश्चेयः

As part of pancakosa viveka, Niscala Dasji is pointing out how each layer is mistaken as Atma.

Even thinkers commit this mistake and justify this too. We saw a few confusions, devatma vaada and indriyatma vaada, now pranatma vaada..

Body becomes insenscient the minute the prana goes. There that prana must be Atma. When the prana goes, we say the person is gone.

Next is manaatmavada

Topic 277

3rd para

(२७७) मनःआत्मवादः — अन्ये आहुः प्राणो जडः । तस्मात्स नात्मा, घटादिवत् । बन्धमोक्षौ मनोमात्राधीनौ । विषयासक्तं मनो बन्धहेतुः । विषयवासनाशून्यं मनो मोक्षहेतुः।किञ्च, मनःसम्बन्धादेवेन्द्रियाणां स्वस्वविषयावबोधनसामर्थ्यम्।नान्यथा। तस्मान्मन एव सर्वव्यवहारकारणम् ।अतो मन एवात्मा ।

Some others declare, prana is insenscient as during sleep, prana is very much alive. Even though the prana is there, he is not aware of his surroundings. therefore prana is only jada. Therefore there is something more superior to prana, mind which is behind all the transactions. Satva vyavahara karana roopa manaha eva atma. Even moksha is possible only because of manaha. A mind which is attached to the world is responsible for moksha. Purvapakshi temembers a vedantic verse mana eva manushyaanam....

Occurs in a minor upanisad. Mind is the cause of bondage liberation, a mind which has got ahamkara and mamakara is the reason for banda and one without these is reason for moksha. We question therefore mind is Atma. Rest is fine. Only because of association with mind, sense organs are capable of sensing the surroundings. Shrotram is as good as achetanam otherwise. Therefore, mana is responsible for all transactions. Therefore mana is Atma. In 5th shloka, deha...Sankara wrote in one line, nd us elaborating in pages..

Now vinyayanamaya kosa

Topic 278

Upto manonaatmeti

(२७८) विज्ञानवादिबौद्धमतम् (बुद्धिरेवात्मा) — क्षणिकविज्ञानवादी बौद्ध एवमाह — मनसो व्यापारो बुद्ध्यधीनो भवति । यतो बुद्धेराकार एव मनस्तस्मात् क्षणिकविज्ञानरूपा बुद्धिरेवात्मा भवितुमर्हति।मनो नात्मेति ।

Bhaudhamadam is budhyatma vaada. 4 groups, vaibhashika, soutrantika, yoga chara, maadhyamika.. First two are not discussed often (mandukya karika) 3rd and 4th are important ones. Here both are discussed. Budhyatma vada comes under yogachara also known as kshanika vigyaanam. They also say chaitanyam is satyam and world is mithya. When yogachara says chaitanyam is satyam, they say it exists only for one second. Series of seconds...the pravaha or series is nityam. Beginningless and endless. Buddhi is the Atma. Kshanika vignyaanam is buddhi. He presents his philosophy as follows. Independent buddhi alone must be named as Atma. Mind is only a configuration of buddhi. Therefore, buddhi alone on which the mind is dependent and is in the form of a series of conscience is Atma. Manaha is not Atma.

Now view of yogacharamatam.

TEshamaya.....

Topic 278 upto end of para

तेषामयमाशयः — सर्वे पदार्था विज्ञानस्यैवाकारा भवन्ति । तच्च विज्ञानं प्रकाशरूपम् । प्रतिक्षणं विज्ञानमुत्पद्य विनश्यति । पूर्वविज्ञानस्य सममन्यद्विज्ञानमुत्पद्यते । ततः पूर्वविज्ञानं विनश्यति । तथैव तृतीयविज्ञानोत्पत्तौ द्वितीयविज्ञानस्य विनाशो भवति । तुरीयविज्ञानस्योत्पत्तौ तृतीयविज्ञाननाशो भवति । एवं नदीप्रवाहवद्विज्ञानस्य धाराविच्छिन्नानुवर्तते । सा च विज्ञानधारा द्विविधा — एका अालयविज्ञानधारा । अन्या तु प्रवृत्तिविज्ञानधारा । ‘अहम्, अहम्’ इति विज्ञानधारा अालयविज्ञानधारेति कीर्त्यते । सैव बुद्धिरिति कथ्यते । ‘अयं घटः, अयं देहः’ इति विज्ञानधारा प्रवृत्तिविज्ञानधारेति भण्यते।अालविज्ञानधारायाः सकाशात्प्रवृत्तिविज्ञानधारोत्पद्यते । मनसः स्वरूपमपि प्रवृत्तिविज्ञानधारान्तर्भूतमेव । अतो मन अालयविज्ञानधारारूपबुद्धेः कार्यम् । सा बुद्धिरेवात्मा।अालयविज्ञानधारया प्रवृत्तिविज्ञानधाराया बाधचिन्तनेन निर्विशेषक्षणिकविज्ञानधारायाः स्थितिः सिद्ध्यति । तादृशी

स्थितिरेव तन्मते मोक्षः । इत्थं विज्ञानवादिनो बुद्धेः क्षणिकतां स्वयंप्रकाशरूपतां च कल्पयित्वा,
सा बुद्धिरेवात्मेति वर्णयन्ति।

Yogachara bhaudhanam..following is their view. According to kshanika vigyaana vaada there are no external objects at all... When I say there is a wall, i have a wall experience..biddhi vigyaanam, ghata vignyaanam etc. Vignyaanam inside, ghata vishaya outside. According to bhaudha there us no ghata vishaya, exactly like dream. No objects other than the experience... Vignyaana pravaaha only. Vishayaha is mithya... Vignyaanam satyam.

When we say ghata vignyaanam , what do we mean? In the meaning of ghata vignyaanam, there is a difference. For us it is a ghatavrutti with RC or chidabhasa. For bhaudha ghata vignyaanam itself is OC. In vedanta as new objects come new vruttis come, along with RC. In bhauda matam, they say oc is gone and new OC comes. Next fan comes, next oc comes ghata vignyaanam, para vignyaanam, fan vignyaanam. According to vedanta, flow of thoughts, for bouda it is continuous flow of OCs. There is an appearence of flows of ocs as in dream. Just as there is no dream world outside, there is no wakers world outside other than the oc flow. Chaitanya pravaaha. Oc is called vignyaana. Vignyaana pravaha vyatirikta prapanca naasti. Flow of vignyaanam gives us flow of experiences. Subjective flow..aham aham iti vignyaana dhara. Objective flow idam vignyaana dhara..only two vignyaana dharas are there, no world at all. Self experience flows he names aalaya vignyaanam, object experience flows...pravrutti vignyaana dhara. Pravrutti vignyaana dhara is only a part of aalaya vignyaanam as there is no pravrutti vignyaana dhara without aalaya vignyaana dhaaraa. Atma is therefore aalaya vignyaana dhaara.

M.. All objects are only configurations. Very similar to advaitin's vedanta. Thats why Ramanujacharya and Madhwacharya charge Sankaracharya as pseudo baudhacharyas. Nastika bhaudha in astika vasha. There is no matter other than consciousness, but the meaning is different for consciousness. That consciousness is ever evident."every moment consciousness is born and disappears" a new consciousness is born which is very similar to previous consciousness. When third consciousness is born, second one is gone. The fourth consciousness when its born, the third is gone. Like the flow of a river, you can never dip in the same river twice. Aalaya and pravrutti vignyaana dhara. Aham aham iti vigyaana dhara. I thought. Continuous self awareness is aalaya vignyaanam. Surrounding awareness ..pravrutti vignyaana dhara.. When buddhist uses the word buddhi, it refers to the temporary consciousness which is flowing in the form of series of temp consciousness. In vedanta, buddhi is inert subtle material. Ayam ghataha, ayam patha iti dharaha. Between these two there is kaarya karana sambandha. Pravrutti vignyaanam depends on aalaya vignyaanam. From self awareness alone, rise of pravrutti vignyaanam happens. Objects are not born, object knowledge is born. There are no objects at all. The word mind refers to pravrutti vignyaana dhara, buddhi refers to aalaya

vignyaana dharaa. Mind is kaaryam, buddhi is karanam. Both are flow of momentary consciousness. Such a buddhi alone is the Atma. Yogachara matam.

Vicarasagaram 24th December 2016

Page 167 topic 278 aham aham last 6 lines upto sthithi sidhyati

‘अहम्, अहम्’ इति विज्ञानधारा अालयविज्ञानधारेति कीर्त्यते । सैव बुद्धिरिति कथ्यते । ‘अयं घटः, अयं देहः’ इति विज्ञानधारा प्रवृत्तिविज्ञानधारेति भण्यते।अालयविज्ञानधारायाः सकाशात्प्रवृत्तिविज्ञानधारोत्पद्यते । मनसः स्वरूपमपि प्रवृत्तिविज्ञानधारान्तर्भूतमेव । अतो मन अालयविज्ञानधारारूपबुद्धेः कार्यम् । सा बुद्धिरेवात्मा।अालयविज्ञानधारया प्रवृत्तिविज्ञानधारया बाधचिन्तनेन निर्विशेषक्षणिकविज्ञानधारायाः स्थितिः सिद्ध्यति ।

Pancakosaviveka are understood as kosa only by the jnani. Agnyaanis assume the kosas are Atma. Mistaking kosa as Atma makes a person agnyaani. Different types of people being discussed. Many philosophers make this mistake. There he talked of annamaya atma vada, pranamaya and monomaya atma vada. Now we are in vignyaanamaya vada...yogachara buddhism or kshanika vignyaana vada. Vrutti jnanam is momentary as thoughts are continuously flowing in our mind. This flow is vrutti jnana pravaaha. This is mistaken as original consciousness, its actually a mixture of vrutti and RC. Therefore, he concludes OC is momentary. Other than kshanika vignnanam no object is their belief. What I am experiencing is not hall or wall but hall or wall awareness. Aham vrutti pravaahaha...alaya vignyaanam or buddhihi. Or ayam vrutti pravaha..pravutti vignyaana pravaha or managa. Subject object pravaha. Aalaya vignyaanam is karanam, pravrutti vignyaanam is kaaryam. First person is aalaya vignyaana pravaahaha or buddhihi or karanam.

M... Last 3 lines manasa swaroopaha.. Manaha is kaaryam, buddhi is karanam. Saa buddhihi eva. This buddhi called karanam. I awareness is continuously flowing and therefore I awareness is constant. Continuous of aalaya vignyaanam is an illusion, it is continuously flowing.

Aalaya vignyaana dharaaaha...I consciousness and world consciousness are mixed together. Aham jnanam and idam jnanam, they are always mixed together. I consciousness is modified with with something. There will be continuous flow of awareness without being contaminated by pravrutti vignyaana dhara. Elimination of pravrutti vignyaana dhaRa from aalaya vignyaana dhara brings us to Atma. Atmaratievasta...remaining in aalaya vignyaanam, he gets moksha.

Negate the world and remain in I awareness, very close to vedanta. Only difference is they have mixed anitya chidabhasa (kshanika vignyaanam) with nitya cit. we negate anitya chidabhasa

and remain in cit. mix up is because buddhism negated veda. Logic is enough to arrive at the truth. Buddha was a born a hindu but rejected veda pramaanam. Manusmriti insists on accepting veda as independent source of knowledge. Modern science talks of consciousness as a product of brain. With brain's death, consciousness goes. Taadrushi sthithihi eva...we have to remain in that I awareness, thats called moksha.

Rest of para...Taadrushi sthithihi....varnyanthi.

तादृशी स्थितिरेव तन्मते मोक्षः । इत्थं विज्ञानवादिनो बुद्धेः क्षणिकतां स्वयंप्रकाशरूपतां च कल्पयित्वा, सा बुद्धिरेवात्मेति वर्णयन्ति।

Abidance in the aalaya vignyaanam, alone is mokshaha..according to yogacharamatam.

In this manner, kshanika vignyana vaadi, they mistake buddhi or every thought as kshanikam and each thought is self-aware. We say thought is not self aware, but due to chidabhasa. They mix up thought and chidabhasa and assume kshanikam is swayam prakasa chaitanyam. They think buddhi is self aware nit knowing that its also jadam, it appears conscious because of chidabhasa like moon has borrowed light. With this vignyaanamaya kosa mistake is over.

Left out is anandamaya kosa. Niscala Dasji says three great philosophers have mistaken this as Atma, bhaata mimasakaaha, prabhaakara mimamsakaha, madhyamika bhaudha..

They talk of Atma which is our anandamaya kosa. First bhaata mimasaka..

Topic 279 to 282

Topic 279.. Bhaata matam..

Upto ayamasmaabhiprayaha..

(अ०. २७९-२८२) अ०नन्दमयकोक्ष एवात्मेति मतम् —

(२७९) तत्र भट्टमतम् — पूर्वमीमांसावार्तिककारो भट्ट एवमाह — न हि विद्युल्लेखेवात्मा क्षणिकः, किन्तु स्थिरः । स अ०त्मा जडरूपः प्रकाशरूपश्चास्ते । अयमस्याभिप्रायः —

Purvamimasa sutram written by Jaimini rishi. Karma kanda.. Purvamimasa is veda purva vicara. Vedanta is uttara part.

Purvamimasa sutras written by Jamini, uttara mimasa sutras are written by vyasa..brahmasutra. For both sutrams bhasyams are there. Shabhara swami has written Jaimini sutra bhashya much

before Sankaracharya,. Sankaracharya has studied and admired that. He has great respect for Shabhara swami. Sankaracharya also has written Sankara bhashyam on works. Lots of subcommentaries are there. Bhashya Tikkas are in prose form, poetry form is vartikam. Brihadaranyaka bhashyam has vaarthikam by Sureswaracharya. Therefore he is called vaarthikakara. For shabhara bhashyam also vaarthikam were written by Kumarila bhatta, therefore bhatta vaartikam.

Purvamimamsa vaartika kara.. Is Kumarila Bhattas. Shabhara swami is not mentioned here.

On the same shabhara bhashyam another person also wrote a commentary in tikka form Prabhaakara mishraha. Even though Shabhara bhashyam is one and the same, both these people differed in their commentaries although both are purva mimasaka. Because of these two different streams, purva mimasa got divided into two. Bhatta matam and Prabhaakara matam. Now we will discuss Bhatta matam. advaitins vote for (Sankaracharya) Kumarila Bhatta, vyavahare bhaatanayaha...for karmakanda purposes, rituals etc we join Kumarila Bhatta.

Prabhaakara matam is very close to nyaya vaisheshika... Therefore, we reject.

While enumerating the number of pramanams, vedanta accepts 6 pramaana , pratyaksha anumana etc.. When you compare bhaata mata. And Prabhaakara matam, bhatta matam accepts 6 but Prabhaakara accepts only 5. There also we are close.

First he says, kshanika vinyaanavadi is wrong. Atma can never be momentary, its steady, non changing, nityaha Atma. Vidyullekha eva, like flash of lightening. Atma is not kshanikaha unlike lightening flash. Eternal Atma is neither totally inert or totally chetanam. Its a mixture of jadam and chetanam. Here is the problem. How do you know Atma a mixture of consciousness and matter? He says, I came to this conclusion by analysing Atma in deep sleep state. There there is no world. Pravrutti dhara, thought chain has gone away. Nature of I can be done in Sushupti. This analysis led to 3 different philosophies. One says Atma is jadaha Bhatta madam, Another says, jada chetanaha Prabhakara madam, another says atma is shoonyam. Madhyamika madam

Vicarasagaram 31st December 2017

Topic 279

Tatra bhattamatam...roopaschaste..first two lines

(अ. २७९-२८२) आनन्दमयकोक्ष एवात्मेति मतम् —

(२७९) तत्र भट्टमतम् — पूर्वमीमांसावार्तिककारो भट्ट एवमाह — न हि विद्युल्लेखेवात्मा क्षणिकः, किन्तु स्थिरः । स अात्मा जडरूपः प्रकाशरूपश्चास्ते ।

As part of pancakosa viveka, Nischaladasa is pointing out that any one of the kosas is taken as Atma. Even great philosophers commit this mistake. Of the pancakosas, we covered upto vignyana maya kosa. Kshanika vignyaanavaadi is yogachara. Each thought is shining because of RC. Every vrutti and vrutti jnanam are flowing continuously, he concludes therefore that consciousness also is flowing continuously one after another.

Niscala Dasji talks of 3 philosophers and points out that they are taking anandamayakosa as Atma. Whenever we talk of anandamaya kosa, we connect with sushupti and karana sareeram. We are not even aware of our sareeram. All 3 analyse this and arrive at wrong conclusion. Chetana achetana upayatmakaha. Bhatta matam, Atma shoonyaha. Madhyamika Buddhism. Kevala achetana swaroopaha... Last matam.

First one..

Atma is a mixture of chetana and achetana..

Ayamasyabhipraayaha.....end if para

अयमस्याभिप्रायः — सुषुप्तेरुत्थित एवं वदन्ति 'एतावन्तं कालमहं जडो निःसञ्ज्ञोऽस्वाप्सम्' इति । तस्मादात्मा जडरूप इति सिद्ध्यति । किञ्च सुषुप्तादुत्थितस्य स्मृतिरपि भवति । अननुभूतेऽर्थे न स्मृतिर्भवेत् । सुषुप्तावात्मस्वरूपातिरिक्तं न किञ्चिदपि ज्ञानसाधनमस्ति । सुषुप्त्यनन्तरभाविस्मृतेः कारणं सौषुप्तज्ञानमेव वाच्यम् । तच्च सुषुप्तिकालीनं ज्ञानमात्मस्वरूपमेव । इत्थमात्मा खद्योतवत्प्रकाशरूपोऽप्रकाशरूपश्च । ज्ञानरूपत्वात् प्रकाशरूपः, जडरूपत्वादप्रकाशरूपश्च । अानन्दमयकोश एव प्रकाशरूपोऽप्रकाशरूपश्चास्ति । सुषुप्तौ चैतन्याभाससहिताज्ञानमेवानन्दमयकोश इत्युच्यते । तत्र चिदाभासः प्रकाशरूपोऽज्ञानमप्रकाशरूपं च भवति । तस्माद्भट्टमते अानन्दमयकोश एवात्मेति सिद्धम् ।

Analysis of somebody's mistake...following is the view..declares...

I slept like a log of wood. Inert I was. I did not know anything, without consciousness of anything around me. On further enquiry, we know it cannot be mere inert , but some sensciency must be there. After waking up from sleep there is remembrance of the fact that I

was jadam. There must be memory in waking state of something experienced earlier. Therefore the inertness of sushupti must have been experienced by me. Non experienced situation cannot be remembered. That's why its called recollection. That Anubhava has to be by Atma, as in sushupti there is no other knowing instrument. Therefore the experience of inertness can be undergone only by Atma. In deep sleep state, there is nothing other than Atma(no other instrument). Karmedriyams, jnanedtiyams, mano buddhi ahamkara resolved in sushupti. Therefore, Atma must have an inert component as well as conscious component. Remembrance is through senscient component. Cause of remembrance, must be the experience that occurred in sushupti. That can be only from Atma. Tat is adjective to sushupti kala jnanam. It can belong to Atma alone, as there is nothing else for recognising experience. Senscient component experiences the insenscient part of Atma chetana amsa experiences achetana amsa in deep sleep. This is very much possible. Atma chetanaroopa, like a glowworm. In the night we can see lot of glowworms in the night.

Shining in the sky iti....,

Due to jnanam prakasa roopa, due to being achetanam in the form of jadam.

Anandamaya kosa being pervaded by RC, which is cheyana tatvam. RM is achetanam.

In Sushupti there is agnyaanam as well as RC also. This mixture is mistaken as Atma. This is anandamaya kosa.

Therefore, bhattamatam has mistaken anandamayakosa is considered as Atma. Mistake no 1 is over.

Now mistake no 2

Topic 280 madhyamika Buddhism

(२८०) माध्यमिकबौद्धमतम् (अानन्दमयकोश अात्मा) — शून्यवादिनो बौद्धास्त्वेवमाहुः, अात्मा निरंशः । तस्मादेकस्यैवात्मनः प्रकाशरूपत्वमप्रकाशरूपत्वं च न घटेत्। खद्योतस्य सांशत्वादेर्कोऽंशः प्रकाशरूपोऽपरोऽंशोऽप्रकाशरूपश्च भवति । न त्वात्मनो निरंशस्य विरुद्धोभयरूपवत्त्वकथनं युक्तम् । यद्युभयरूपतासिद्धये अात्मनः सांशत्वम् अङ्गीक्रियते तर्हि सांशानां घटादीनामुत्पत्तिनाशदर्शनादात्मनोऽपि उत्पत्तिनाशवत्त्वं प्रसज्येत।यदुत्पत्तिनाशवद्वस्तु तदुत्पत्तेः प्रागूर्ध्वं च नाशादसद्भवति । अाद्यन्तयोर्यदसत्तन्मध्येऽप्यसदेव भवति।“अादावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा”(मा. का.

वै. ६) इति स्मृतेः । तस्मादुत्पत्तिनाशवत्त्वे अात्मा असद्रूपो भवेत् । तथा अात्मभिन्नः सर्वोऽपि पदार्थः उत्पत्तिनाशवत्त्वादसद्रूप एव । अनया रीत्या अात्मानात्मरूपसकलवस्तूनामसद्रूपत्वात् शून्यमेव परमतत्त्वमिति शून्यवादिनो माध्यमिकबौद्धस्य मतम्

Group of buddhists, also called shoonya vaadinaha. Negation of bhattamatam is their primary job. Vedantins are smart, they just accept.

They point out that Atma cannot be chetanam and achetanam, there are no two parts. You are quoting wrong example of glowworm. It has many parts, some can glow and some others won't. Like our bodys nails and hair, we cannot use this to quote. Atma cannot be divided.

Shoonyaavaadi gives a suggestion to Bhatta. To Suppose to avoid this you change your stand and say Atma is divisible, avayavam. (Akasa is never born, niravayavam, they go together). Then Atma will have to be born and die.

This is given by Gaudapada. Whatever has birth and death, before and after death, it is non existent. Vaitatya prakaranam 6th shloka.. Atma cannot exist in between also. Therefore Atma is shoonya. In the same way, every object other than Atma, Anatma is also shoonyam.

Now aim of Niscala Dasji is to show shoonyam that's talked about refers to anandamaya kosa only. He's going to put forth a complex argument. Emptiness is equal to anandamaya kosa. He borrows this from pancadasi. 6 shlokas he quotes.

Topic 2nd para..

तेऽप्यज्ञानरूपानन्दमयकोशमेव प्रतिपादयन्ति । तथा हि, दृष्टिभेदेनाज्ञानं त्रिभि रूपाः प्रतीयते । (१) अद्वैतशास्त्रसंस्काररहितस्य जगदाकारेण परिणतमज्ञानं सत्यत्वेन प्रतीयते । (२) अद्वैतशास्त्रानुसारियुक्तिकुशलानांपण्डितानामज्ञानं तत्कार्यं जगच्च सदसद्विलक्षणानिर्वचनीयत्वेन भाति । (३) ज्ञाननिष्ठां प्राप्तस्य जीवन्मुक्तस्य विदुषोऽज्ञानं तत्तत्कार्यं च तुच्छत्वेन प्रतीयते । तुच्छम्, असत्, शून्यम् इति त्रयः शब्दाः समानार्थाः । तथा चोक्तं पञ्चदश्यां चित्रदीपे —

Chitradipa..pancadasi

First a discussion from pancadasi that analyses the status of the world. 3 status depending on standpoints. Only pratyaksha pramaanam, only shastra pramaanam, both are independently valid.

3rd one is logical person trying to reconcile both these pramaanams. tarka pramaana vaadi.

From pratyaksha, prapancha is sat. From shastra pramaanam, prapanchaha is asat, tarkika drushti, world is sadast vilakshanam. Anirvacaneeyam. I experience the world, i experience existence. Therefore it is satyam. World as existent only.

A person established in sastra pramaanam. He has negated pramana prameya triputi. He did not recognise pratyaksha pramaanam. Therefore everything is asat.

Third person,.. Logical. Pratyaksha and shastra angles. It is neither sat nor asat nor mixture.. 4th category...satasat vilakshana anirvachaneeyam.

Vicarasagaram 7th January 2017

Page 169 second para last 3 lines

Jnana nishtaan,...chitra deepe

(३) ज्ञाननिष्ठां प्राप्तस्य जीवन्मुक्तस्य विदुषोऽज्ञानं तत्तत्कार्यं च तुच्छत्वेन प्रतीयते । तुच्छम्, असत्, शून्यम् इति त्रयः शब्दाः समानार्थाः । तथा चोक्तं पञ्चदश्यां चित्रदीपे —

As a part of pancakosa viveka, acharya is speaking about various philosophers and their mistakes wrt kosas. For these philosophers, these are Atma only.

Now Acharya has come to anandamaya kosa. 3 philosophers have taken anandamaya kosa as Atma. Bhatta madam, they say Atma is mixture of jadama and chetana. Karana sareeram is inert and senscient chidabhasa. They mistake this as atma. They gave glowworm as example. Next group is maadhyamika buddhism, they claim shunyam or emptiness as atma. How Anandamaya kosa is taken as Atma? Niscala Dasji has borrowed an idea from pancadasi 6th chapter. Very unique, no where else we see this. World can be seen in 3 different ways, views.

1 World is sat, by people who have only pratyaksha pramaanam and nor shastra pramaanam, as only shastra pramaanam negates the existence of the world. Therefore, this person feels, world has its own existence. Svatantara satta, therefore satyam. Jagat satyam.

2 group..minority group. They have sastra pramaanam. In the vision of such a jnani sarve bramhamayam. There is nothing other than brahman. World comes under tuccham category.

Jagat is asat shoonyam, tuccham.

3 intermediary group which has read shastra pramaanam and accepted pratyaksha pramaana. One pramaanam cannot negate the other pramaanam. (Anumaanam is weaker than pratyaksha

pramaanam, therefore called upadheehi). Pratyaksham says world is sat, shasstram says asat, therefore we have to explain the world in such a way that they do not negate each other. Reconciliation process is called tarkika drushti (logical view) or yauktika drushti. In vivekachudamani, sannatma sanna..ubhayaatmika. Sadasat category is also not correct.

Therefore the world is treated as sadasat vilakshanam. Anirvachaneeyam or mithya.

For a jnani, pratyaksham itself is asat, therefore sarvam brahma vyatiriktam asat tuccham. Everything other than brahman is asat. World is neither sat nor mithya, it is asat or tuccham.

Therefore, anandamaya kosa is tuccham from shastram and jnani view point.

Therefore, shoonyaavadi has mistaken anandamaya kosa as atma.

World can be seen from 3 different angles, world in potential form is maya, maya also can be seen in 3 different ways, maya is moola avidhya, in tarvabodha we saw avidhya is another name of karana sareeram. This is anandamaya kosa therefore can be seen from 3 angles. All 5 are synonymous, world, maya, moola avidhya....

M.. Shoonyavaadinaha api are talking of anandamaya kosa, to explain based on chitra dipa, these 3 view points, for a person who has not studied or does not remember sastram, for them agnyaanam now appearing as universe. World is ignorance solidified. Appears as sat for group 1. For second group, those who use logic by taking sastram and pratyaksham, and analyse the world. For those scholars, for them agnyaanam, ignorance as well the product world becomes sadasat vilakshanam. Third group, who have jnana nishtaa, both maya and the other world both are asat only. if we say pratyaksha is reporting as sat. Jnani says, even then existence is on the world not of the world. Like moonlight...

In pancadasi, there is a beautiful discussion. Tuccham, asat shoonyam iti. Tuccham and asat and shoonyam are synonymous. Adrushti guru is speaking now. This has been described in chitra dipa of pancadasi. We completed these verses sometime back in Adayar class.

Shlokas..pancadasi.

माया चेयं तमोरूपा तापनीये तदीरणात् ।

अनुभूतिस्तत्र मानं प्रतिजज्ञे श्रुतिः स्वयम् ॥ १२५ ॥

जडं मोहात्मकं तच्चेत्यनुभावयति श्रुतिः ।

अबालगोपं स्पष्टत्वादानन्त्यं तस्य साब्रवीत् ॥ १२६ ॥

इत्थं लौकिकदृष्ट्यैतत् सर्वैरप्यनुभूयते ।

युक्तिदृष्ट्या त्वनिर्वाच्यं नासदासीदिति श्रुतेः ॥ १२८ ॥

नासदासीद्विभातत्वान्नो सदासीच्च बाधनात् ।

विद्यादृष्ट्या श्रुतं तुच्छं तस्य नित्यनिवृत्तिः ॥ १२९ ॥

तुच्छानिर्वचनीया च वास्तवी चेत्यसौ त्रिधा ।

ज्ञेया माया त्रिभिर्बोधैः श्रौतयौक्तिकलौकिकैः ॥ १३० ॥ इति ।

Vidyaranya analyses maya elaborately. 30 verses 123 to 158 or so.. Interestingly, tatvabodha does not define maya and mithya. In vivekachudamani, Sankaracharya describes little bit. In pancadasi maya can be called sat from one angle, asat from another angle jnana nishtaa people, anirvachaneeya from another angle scholarly people. Other acharyas have contributed like Vidyaranya.

nirusimha Uttareeya daapaneeya upanisad

Maya is in the form of darkness. Darkness is capable of covering an object. Sat or asat or anirvachaneeyam. It is tamo roopa. Maya alone is existent from one angle in the form of prapancha for lay people. (Pratyaksha pramaanam). Nature of maya, whatever you experience as inert matter is maya, prapancha. Its available as existence for everyone for a baby or cowherd boy..illiterate or a scholar. It is all pervading and eternal. Matter can never be created or destroyed. Iti tasya...the upanisad says. In this manner, from standpoint of lay person, world is experienced by all.

When you use yukti trying to reconcile sastram and pratyaksha pramaanam. Upanisad dismisses everything. kaivalya...na bhoomirapo... From yukti angle, it is anirvaachyam. World is seemingly existent. Veda does this reconciliation. Naasadaaseet sukta..rig veda suktam, separate commentaries are there. 2 or 3 are quoted. Vidyaranya quotes.

Shruti says world is not asat, because it is experienced, no sat aseet, does not come under existent category also. For a jnani, everything is brahman. Sadast vilakshanam anirvachaneeyam.

3rd angle from jnanis angle, world is tuccham, since the shastra says world is not there in all 3 periods of time. Tri kale api naasti. Katopanisad nehanaanaa asti. Present tense is used to represent present event or eternal. The sun rises in the morning, rises in the east. Its not present event but eternal. Nehanaanaa asti reveals eternal fact. World is not there in all the three periods of time. Therefore, world comes under asat category. In next shloka, consolidating all the three.

Worth remembering..next shloka

Maya as well as the world must be known as threefold from three different angles. Eternally non existent, Not definable, real maha real. If a lay person asks is world real, you must not use tuccham, unreal etc. For 99 percent of humanity has no sastram. Even hindus, dvaitins, vishtadvaitin... Binary format is only in the mind.

3 different angles, shrauta drushtya tuccha world is not there in all 3 periods of time, pratyaksha pramaanam..anirvachaneyam, laukika angle its satyam..

We have to come back to vicarasagara topic, shoonyavadi has mistaken anandamaya kosa as atma. Shrautya drushtya...

Vicarasagaram 14th January 2017

Page 170 last 2 lines after shloka

Upto atmeti vadanti

इत्थं जीवन्मुक्तानां तुच्छत्वेन प्रतीयमानेऽज्ञाने मोहमापन्नाः शून्यवादिनो नपरमपुरुषार्थं लभन्ते। किन्तु तुच्छरूप आनन्दमयकोश एवात्मेति वदन्ति ।

Niscala Dasji is discussing how anandamaya kosa has been mistaken as Atma by several philosophers.

Now shoonyavaadinaha discussion. If you are ueing pratyaksha pramaanam, world as well as maya will show up as satyam only. From sastra pramaana angle only for a jivanmukta it will be asat. From both perspectives put together it will be sadasat vilakshanam. It is experienceable all right, but it will come under asat. Nrusinha tapaniya upanisad was discussed. From sastramatra drushtya both maya and jagat are asat. Maya to avidhya to karana sareeram to anandamaya kosa is asat. Shoonyavaadi says shoonyam or ananadamaya is atma therefore asat. Shoonyavaadi himself does not say atma is asat. We have to say he has mistaken anandamaya kosa as atma. For them agnyaanam appears as tuccham or asat or shoonyam only. They have got delusion. They won't get any truth.

"Tuccha roopa anandamaya kosa eva atma vadanti"

Now next group..page 171

Topic 281

Upto first para end.....

(२८१) प्राभाकरनैयायिकयोर्मतम् (अनन्दमयकोश अात्मा) — पूर्वमीमांसकैकदेशिनः प्राभाकरा नैयायिकाश्चैवं कथयन्ति — नात्मा शून्यरूपः । 'अात्मा शून्यरूपः' इति वदन्नेवं प्रष्टव्यः — शून्यरूपं तेनानुभूयते न वेति । यदि शून्यरूपमनुभूयते तदा येन तच्छून्यरूपमनुभूयते स एवात्मा । स च शून्यविलक्षण इति च सिद्ध्यति । यदि शून्यरूपं नानुभूयते तदा शून्यमेव नास्तीति सिद्ध्यति । अनया रीत्या शून्यविलक्षण अात्मा सिद्धः । तस्यात्मनो मनसा संयोगेन ज्ञानमुत्पद्यते । तेन ज्ञानरूपेण गुणेनात्मा चेतनो भवति । स्वरूपतस्त्वात्मा जडः । सुखदुःखेच्छाद्वेषप्रयत्नधर्मा अप्यात्मनो गुणा इति ।

Prabhaakara, nyaayika, both have committed a mistake that anandamaya kosa is atma. There is a commentary called shabara bhashyam on purvamimasa. One by kumarila bhatta, therefore bhaatta mimamsaka. Close to vedanta. For the shabara bhashyam , there are commentary streams. There is a stream called bruhati, prose commentary... By praabhakara mishra. Prabhaakara mishra deviates from us quite a bit and close to jnaya vaisheshika matam. Everything is real. Therefore, staunch dvaita philosophy, close to naiyayika matam. Refuting shoonya vaadi is main objective for these people.

In anandamaya kosa, we have shoonyam. Atma is not shoonya roopa is whats going to be discussed. We should ask a question to shoonya vaadi. During deep sleep state that there is shoonyam. Do you know that shoonyam? Do you experience or not? If he says he experiences, then whoever has experienced that shoonyam must be there, thats why we say anandamaya shareerasya saakshi is atma. If you say you have not experienced, then we will ask how do you say there is shoonyam. Bhava as well as abhava requires pramaanam.

If it is not experienced, then you cannot speak of shoonyam at all. Either way we cannot say Atma is shoonyaha. Prabhaakara will first refute the others, then we will take him up. Shoonya vilakshana atma us it jadam or achetanam? Prabhaakara says atma is jadam, it acquires consciousness during jagrat and swapna avastha.

How does inert atma acquire attribute of consciousness. By acquiring another entity. Atma and mind were separate during sushupti. Atma and mind combine during jagrat and swapna. Very similar to modern science. Combination of two material components inert mind and inert atma results in consciousness. So naturally consciousness cannot sustain individually. Mind will remain inert all the time in nyaayika. Even after combining with Atma it remains jadam. But atma takes on attribute of consciousness produced. And Atma becomes conscious. If you are awake you are senscient, in sleep you becomes jadam.

Jada atma and jada mind what are the dimensions? Will be next question.

They say Atma is vibhu or all pervading. Infinite atmas are all pervading. Mind is anu small and infinite in number. Generated consciousness generated by a particular mind will join a particular atma. When is Atma born? Atma mithya..nyayika says manaha nityaha. This nitya jada atma and nitya jada mana combine to form anitya chaitanyam. This anitya chaitanyam joins nitya atma and atma becomes awake. Jnanam here refers to consciousness. That generated consciousness is a temporary attribute of Atma. (Consciousness of the observer never ends...as per brihadaranyaka upanisad) they accept this and then say the opposite. Nyayika says desire is Atma's attribute. Sukha dukham iccha dwesha prayatnam(will), punya and paapam, samskara or vasana all belong to atma. Atma vishesha guna called so. Size etc is saamanya guna for atma, mind, body etc. 24 gunas enlisted. Raga dwesha chaitanyam are called vishesha guna. Tarka sangraha is their tatvabodha. Beautiful book. Notes by Bodus. It is purvapaksha.

Tanmatepi... End of para

तन्मतेऽप्यानन्दमयकोश एवात्मा । विज्ञानमयकोशस्था या बुद्धिः सात्मनो ज्ञानरूपो गुण इत्युच्यते । तथा हि, आनन्दमयकोशे चैतन्यं गूढमास्ते । विवेकहीनानां न तत्प्रतीयते । तस्मात्प्राभाकरा नैयायिकाश्च सुषुप्तमात्मानं ज्ञानहीनं मन्वानाः स्वरूपत एवात्मानं जडमाहुः । तस्माद्गूढचैतन्ये आनन्दमयकोशे एव तयोरात्मत्वभ्रान्तिरस्ति । अपि च तन्मते आत्मस्वरूपं नित्यज्ञानं न जीवेऽभिमतम्, किन्त्वनित्यज्ञानमेव जीवेऽभिमतम् । तच्चानित्यं ज्ञानं सिद्धान्तेऽन्तःकरणवृत्त्यात्मकबुद्धिरूपं भवति । इत्थं प्राभाकरनैयायिकयोर्मते आनन्दमयकोश आत्मा । बुद्धिस्तस्यात्मनो गुणः ।

Here Niscala Dasji analyses where the Nyayaika and Prabhakara have gone wrong. They are all speaking about generated consciousness. Do we the vedantins accept generated consciousness? Yes. Reflected consciousness. When maya produces jada consciousness. OC reflects in this. Therefore, RC has origination. It originates along with the RM. when mind comes, reflection comes. Instead of saying this way, he rejects OC and takes Chidabhasa as the generated consciousness. He treats rc as oc, that's the problem. In sushupti, mind goes to unmanifest state. Mind is not absent in sushupti, you can say it is as though absent. Chidabhasa is also as though absent in sushupti. It is very very minimal.

He calls it guda chidabhasa as though not there. Because there is inert mind in dormant form and chidabhasa is as though nonexistent, he concludes that consciousness is absent in sleep. We don't say I am asleep because, it is as though absent. Kevala jada atma asti.

A correction.. Page 167

Last line

Vignyaana dharaya not dhaaraayaaha..

Triteeya eka vacanam, by means of aalaya vignyaana dhaaranam...

Vicarasagaram 21st January 2017

Page 171 2nd paragraph line 5 end

Api ca tanmate.....end of para अपि च तन्मते अात्मस्वरूपं नित्यज्ञानं न जीवेऽभिमतम्, किन्त्वनित्यज्ञानमेव जीवेऽभिमतम् । तच्चानित्यं ज्ञानं सिद्धान्तेऽन्तःकरणवृत्त्यात्मकबुद्धिरूपं भवति । इत्थं प्राभाकरनैयायिकयोर्मते अानन्दमयकोश अात्मा । बुद्धिस्तस्यात्मनो गुणः ।

Nyaayika has taken anandamayakosa as atma. Mind is also eternal, atma is also eternal, both are inert. In deep sleep state atma and mind remain inert and separated. In jagrat and swapna avastha they join together and out of the samyoga consciousness arises. Nischala dasa is trying to explain in vedantic terms although its not required, borrowed from pancadasi chapter 6 87 to 96. Another person influenced by pancadasi is Ramaraya kavi, kaivalya navaneetam is also heavily focussed on pancadasi. Explanation in 2nd para. Nyayika has mistaken anandamaya kosa as Atma, how does he say this is jadam? Explanation, even though anandamaya kosa has chidabhasa, because it is unmanifest and therefore chidabhasa is also unmanifest and hidden. This is one mistake he commits. During sushupti vignyaana maya kosa is resolved or hidden in anandamaya kosa. Chidabhasa also. In jagrat avastha, mind becomes active. Therefore, in jagrat avastha, vignyaana maya kosa becomes active and therefore we feel awareness. Chidabhasa also wakes up. Active in vignyaanamaya kosa. This active chidabhasa is mistaken as generated consciousness which is the attribute of atma. Chidabhasa becomes generated consciousness. He mistakes that generated consciousness as attribute. Atma is anandamaya kosa,...inert. In anandamaya kosa, the chidabhasa remains hidden. For those who do not have discrimination, they do not recognise chidabhasa. Tasmāt...because of this prabhakara and nyayika philosophers, conclude that atma anandamaya kosa is acetanam or jadam. They miss the original cit and then chidabhasa in the anandamaya kosa. Therefore, with regard to anandamaya kosa, for those two philosophers, the mistaken notion is Atma. We have got nitya

jnanam OC and anitya jnanam RC. Briha upa...chap 4.3 swayam jyoti brahmanam talks of nitya chaitanyam.

In maitreyi brahmanam, chidabhasa is talked about.

They miss the chidabhasa in abandamaya kosa and recognise it in vignyaanamaya kosa only. That anitya jnanam in vedanta is equal to antahkarana vrutti in the form of buddhi's chidabhasa.

Itham..in their matam, anandamaya kosa is Atma. Buddhi is satya. Anithya chidabhasa is atma. It comes in jagrat avastha and goes in sushupti.

Next para...

Idamapi...syat.

इदमपि मतं न समीचीनम् । ज्ञानभिन्नं यद्यज्जडवस्तु घटादिकं तत्सर्वमनित्यमस्ति। यद्यात्मा ज्ञानस्वरूपो न भवेत्तदा घटादिवज्जडोऽनित्यश्च भवेत्। अात्मनोऽनित्यत्वे मोक्षान्वयिनोऽभावात् मोक्षसाधनानां निष्प्रयोजनता स्यात् ।

Vedantin has got a slogan, whatever is inert is anityam, ato anyadha... Bri upa. Other than brahman everything is inert and finite. Pot is the example. While discussing five features of anatma, drushyatvam, bhautikatvam, sagunatvam, savikaratvam, agamapaayitvam. If atma is not of the nature of consciousness it will be inert like pot. Aatmana anityatve,there is no benefit in gaining nitya mokshaha. The jiva needs to coexist along with moksha to enjoy moksha.

Next para...ittamvarnyanyate..

इत्थं वेदान्तवाक्येष्वश्रद्धाना बहिर्मुखाः पुरुषा गुरुसम्प्रदायशून्याः पञ्चकोशेष्वन्यतममेव स्वस्वबुद्ध्यनुसारेणात्मत्वेन मन्वाना मुख्यमात्मानं साक्षिणं न जानन्ति। तस्मादन्नमयादय अात्मन अाच्छादकत्वात् कोशा इति वर्ण्यन्ते ।

In this manner, all these people dehatmavada, manomayatmavada.....started in topic 274 onwards..virochana siddhanta. Conclusion in 281. All those who don't take vedanta statements properly...if they had read tai upa properly there would have been no problem. Anandamaya kosa is also drushyam and outside only. Without guru and sampradaya. Any one of these kosas, according to their own defective intellect, mistaking as Atma, they miss the acasthatrya saakshi

real atma. Since pancakosas are missing the Atma, we figuratively say they conceal the atma by distracting my mind and therefore called kosa too.

Topic 282

(२८२) ईश्वरीयपञ्चकोशैस्तत्स्वरूपाच्छादनम् —

In the same way, Iswara also has pancakosa at the macro level. Chapter6 of pancadasi. Corresponding annamaya prapancha etc.. Philosophers commit similar mistake with regard to Iswara. Vishishtadvaitin says nirguna brahman is bluff. Covered by virat hiranyagarbha and Antaryami.. Because of pancakosas belonging to Iswara, Nirguna swaroopam is covered. We should not extend jivas misconception to Iswara. We only misunderstand Iswara.

Yatha jeevasya.....punyapaapancharanti

यथा जीवस्य पञ्चकोशा जीवस्य यथार्थस्वरूपं साक्षिणमावृण्वन्ति तथेश्वरस्य समष्टिपञ्चकोशा ईश्वरस्य यथार्थस्वरूपमावृण्वन्ति । तथा हि, ईश्वरस्य यथार्थं स्वरूपं तत्पदलक्ष्यं यद्रूपं तदेवातमेतं श्रौतमर्थं विहाय केचन मायारूपानन्दमयकोशविशिष्टमन्तर्यामिणं तत्पदवाच्यमेव परमतत्त्वमिति वदन्ति । तथैवान्ये हिरण्यगर्भवैश्वानरविष्णुब्रह्मशिवगणेशदेवीसूर्यादिषु खड्ग कुद्दालाश्वत्थार्कवेण्वन्तेषु पदार्थेषु परमात्मत्वभ्रान्तिमापन्नाः।यद्यपि सकल पदार्थेषु लक्ष्यभागः परमात्मनो न भिन्नः तथापि तत्तदुपाधिविशिष्टानेव परमात्मत्वेन मन्यन्ते । तदेतन्मतं तेषां भ्रान्तिरेव ।पञ्चकोशावृताज्जीवेश्वरयोः परमार्थस्वरूपाद्वहिर्मुखा देहादिष्वात्मत्वभ्रान्तिमापद्य पुण्यपापान्याचरन्ति

Just as the five kosas of jiva, similarly macro 5 kosas covers brahman.

In pancadasi chapter 5, new term kootastha chaitanyam was introduced..tvampada lakshyarthha Brahman..tatpada lakshyarthha

Samashti anandamayakosa of Iswara is karana prapancham, maya. (Correspondingly Called moola avidhya in Jiva)

Real nature of Iswara is implied meaning of tatpada, original all pervading consciousness. That alone gives the real nature of Iswara. This Nirguna swaroopam of Iswara they drop. All religious people who take God as a physical form. Along with that anandamaya kosa, antaryami,

samashti chidabhasa. We include dasoham bhavana during karma yoga and upasana yoga. Advaitin says start with dasoham, ending we strongly criticise. Some people stay at Hiranyagarbha level... From hiranyagarbha to vaishvanaraha samashti ananamaya.. Tnagar Venkatachalapati or Tirupati...

Agama sastras have overpowered vedanta. Vishnu Brahma Ganesh Devi Surya, and the weapons khadga..all bhaktas have surrendered their thinking ability in the name of God.

Vicarasagaram 28th January 2017

Topic 282 5th line

Tataivanye...punyapaancharanti

तथैवान्ये हिरण्यगर्भवैश्वानरविष्णुब्रह्मशिवगणेशदेवीसूर्यादिषु खड्ग कुदालाश्वत्थार्कवेण्वन्तेषु
पदार्थेषु परमात्मत्वभ्रान्तिमापन्नाः।यद्यपि सकल पदार्थेषु लक्ष्यभागः परमात्मनो न भिन्नः
तथापि तत्तदुपाधिविशिष्टानेव परमात्मत्वेन मन्यन्ते । तदेतन्मतं तेषां भ्रान्तिरेव
।पञ्चकोशावृताज्जीवेश्वरयोः परमार्थस्वरूपाद्वहिर्मुखा देहादिष्वात्मत्वभ्रान्तिमापद्य
पुण्यपापान्याचरन्ति

Now Niscala Dasji is talking about the pancakoshas with regard to Iswara. Pancakoshas of Iswara become a concealment for Jivas to understand Iswara. Annamaya..virat, samashti pranamaya...sutrakma, samashti manomaya vishisht iswara is Hiranyagarbha, vijnyaanamaya is referred as mahan or mahat atma, samashti vishishta ananada maya is Antaryami. Many people mistake the saguna Iswara and miss the Nirguna brahman.

Previously he spoke of antaryami being mistaken, then now Hiranyagarbha, virat, then brahma, Vishnu, Siva the iswara invoked on instruments. Veena, mridangam etc. Ashwatta, argha plant, finally venu meaning bamboo plant here. A type of grass. When we understand Iswara, we know that we have to remove the attributes added for doing puja. Here people add the attribute but forget to remove the attributes. When attributes are added to Iswara as if they are intrinsic attributes,it becomes branti..attributes as visheshanam. If it is upadhi it is ok. Check where in vicarasagaram you studied this. Even though in all the objects of the world, paramatma is there, a person does not treat the attributes as mithya. They mistake as paramatma. Therefore, paramatma becomes saguna which is a branti only. They have missed the real nature of the jivatma, paramatma, both of which are covered by vyashti samashti kosa. They mistake themselves to be their physical body and Iswara to be God's physical body

adaram madura Iswara's deha avatara shareeram. They are stuck in triangular format. Karma is the most powerful thing. We also keep adding too.

Antaryami..... ..chitradeepe

अन्तर्याम्यादिवंशपर्यन्तानां पदार्थानामीश्वरबुद्ध्या अाराधनं कृत्वा सुखं प्राप्तुमिच्छन्ति ।
यादृशमुपाधिमाराधयन्ति तदनुसारेण फलं च सिद्ध्यति । यस्मात्कारणसूक्ष्मस्थूलरूपः सर्वोऽपि
प्रपञ्च ईश्वरशरीरेऽन्तर्भूतस्तस्मात् तत्तदुपासनानुसारि फलं भवति । तथा चोक्तं पञ्चदश्यां
चित्रदीपे —

Niscala Dasji adds an aside note. Iswara is worshipped by different people in different forms. Whatever form of worship are valid only. Bhagawan being all pervading, he is there in the grass as well as God form..

Bhagawan receives the puja. Chapter 7.. Yo yo yaam tanum bhaktaha shradayam...

Let any bhakta worship me in any form. That's why we can accommodate other religions also. From the form we have to go to form less. Finally aroopa. For this, puja can be used for chitta shuddhi. Second question is even though God is same behind all forms, depending upon the type of upaadhi the benefit will vary. Surya....eye related result, phalam will be different based on upaadhi beda. There is taratamyam or gradation in worship, therefore difference in phalam. If you taken tamasa devata and worship, phalam will be like that. Similar rajasa devata worship will give results that way. Krishna makes a final message in chapter 7, greatest puja will give the greatest result and even the greatest puja phalam will be finite in nature. Antavastu phalam....devaan deva....first line is relevant..all puja can give maximum chitta shuddhi, it cannot give you moksha. It will become a puja only when you do aavahanam, God on grass etc. Sankalpam is important. If you are not interested in worldly result, then you can ask for chitta shuddhi or loka sangraha. Bhagawan perulu puja is not valid. Puja will give phalam.. Whichever deities they worship, including navagraha devatas, according to them they will give phalam respectively, sani, rahu etc. You have to follow rules. Niyamam. If you are specific in desire, puja has to be specific only. Yasmat karana sthoola sukshma... Three layers are included in Iswara shareeram, in keeping with the type of puja, upasana, same puja physical and mental possible, mental is superior, mental japa is uttamam as compared to vocal japam. Mental japa is highest. Whispering japa is madhyama, loud japa is adamam. In Pancadasi, chitradipa writes about this.

Evam manye.....darsanaat

एवमन्ये स्वस्वपक्षाभिमानेनान्यथान्यथा ।

मन्त्रार्थवादकल्पादीनाश्रित्य प्रतिपेदिरे ॥ १२० ॥

अन्तर्यामिणमारभ्य स्थावरान्तेशवादिनः ।

सन्त्यश्चत्थार्कवंशादेः कुलदेवत्वदर्शनात् ॥ १२१ ॥

Evam, in this manner as described above, every religion claims their God alone is real God. Because of obsession based on agama sastra. Vyasacharya in each purana says that deity is ultimate. All others are at the feet of this deity. In other purana, he will reverse. Choosing ishta devata is wonderful, fighting with others is pointless. For every puja there is a sastra pramaanam, either in veda or purana or itihasa or agama sastra. Even village worshippers will be sastra based as they will be guided by sastras. Mantra portion of the vedas or artha vada part, kalpa..series of books talking about the methods of worship. In uddava gita, puja materials are discussed about. What materials to be used for making idols. Kula devatva darsanat.. Some village, some deity will be there... When there is a problem they will go to astrologer, he will say you have neglected the family deity. Pariharam done.. We are never supposed to neglect the family deity, from Antaryami to God as a plant, all forms of God are permitted for worship. There are kula devatas in the form of aswatta plant or bamboo plant. Anthill is worshipped. Subramanya.....mud is worshipped. People with stomach pain have been cured... When they do puja elsewhere and the person at home is relieved of pain.

Ityadina.....jaaneeyat

इत्यादिना । परन्तु मोक्षो न ब्रह्मज्ञानं विना सिद्ध्यति । यो मोक्षमिच्छति स विवेकेन जीवेश्वरयोः स्वरूपं पञ्चकोशेभ्यः पृथक्कृत्य जानीयात् । तत्र दृष्टान्तः । यथा मिलितयोः मुञ्जेषीकयोः पृथक्करणं क्रियते, तथा विवेकेन जीवेश्वरयोः स्वरूपं पञ्चकोशेभ्यः पृथक्कृत्य जानीयात् ।

Ityadina Connected with tatha cha uttam pancadasi...

Parantu ..you can do all the puja and upasana, our vedas are clear that without religious life spirituality is not possible.

Spirituality is faith based. We will understand God only after going into spirituality, until then God puja has to be faith based. Faith and puja are required for purifying the mind. They must be stepping stone for spirituality. Sequence is also equally important. Therefore, sraddha or faith is most important for the foundation. If a person does not have faith in sastra and God, its because of purva janma pratibanda. We must have faith in pramana for operating the pramana.

Na karmana na prajaya na danena...vedanta vignyaana... However, even though religion can give dharma artha kama 14 lokas, chitta shuddhi, it can never give moksha. One needs consistent and systematic study of religious scriptures for a long time under a competent and live guru for a length of time.. If you want moksha.... Relief from Problem of mortality and insecurity... Without brahmajnanam never never possible, nirguna brahma jnanam. Example for separation of saguna brahman and nirgunam brahman...munja grass.. Soft tender inner stalk..pithy portion, covered by a superficial portion which is sharp as a blade. Similarly pancakosas are like the outer part of the grass.

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Page 172 last line from the bottom

Parantu... Upto end of topic

परन्तु मोक्षो न ब्रह्मज्ञानं विना सिद्ध्यति । यो मोक्षमिच्छति स विवेकेन जीवेश्वरयोः स्वरूपं पञ्चकोशेभ्यः पृथक्कृत्य जानीयात् । तत्र दृष्टान्तः । यथा मिलितयोः मुञ्जेषीकयोः पृथक्करणं क्रियते, तथा विवेकेन जीवेश्वरयोः स्वरूपं पञ्चकोशेभ्यः पृथक्कृत्य जानीयात् ।

After talking about the pancakosas of Jiva and Iswara (rare) also, Niscala Dasji peculiarly introduced pancakosas of Iswara. Jiva's panca kosa and Iswaras panca kosa are different. Jiva swaroopam is called kootasthaha in pancadasi. After separating the pancakosas, Tvam pada and tat pada lakshyam, we have to use maha vakyam to culminate, without this knowledge moksha is not possible. Those who want permanent freedom, need to get viveka. To convey thus message, upanisad gives munja grass example. External grass is sharp, pith is soft, to separate you need to be extremely careful, for pancakosa viveka also you have to be careful.

M... The separation is done carefully, jiva and his pancakosa, Iswara and his pancakosa. Niscala Dasji is going to present the viveka very briefly. 1st chapter of pancadasi...verses 37 to 42 chapter 1.

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2nd para topic 283 upto abhaanaat, last line on the page.

(२८३) पञ्चकोशविवेकप्रकारः — स्वप्नावस्थायां स्थूलदेहो नभाति । परन्त्वात्मा भासते । तथा सुषुप्तौ सूक्ष्मशरीरस्य ज्ञानं न भवति । सुखस्वरूप आत्मा स्वयंप्रकाशस्वरूपेण प्रतीयते । सुषुप्तौ सुखज्ञानाभावे 'सुखमहमस्वाप्सम्' इति स्मृतिः सुप्तोत्थितस्य न स्यात् । तथा

स्मृतेर्जायमानत्वादेव सुषुप्तौ सुखानुभवोऽभ्युपेयः । तच्च सुखं सुषुप्तौ न विषयजन्यम् । तदा सर्वकार्यप्रपञ्चप्रविलयात् । किन्तु तदात्मस्वरूपसुखमेव । स चात्मा स्वयंप्रकाशस्वरूपः । तस्मात्सुखस्वरूप आत्मा स्वयंप्रकाशरूपेण सुषुप्तौ भासते । निदिध्यासनफलभूतनिर्विकल्पकसमाधौ त्वात्मा अज्ञानकृतावरणरहितः प्रकाशते । कारणशरीररूपाज्ञानमपि तदा न भासते । इत्थं देहत्रयं व्यभिचरति एकामवस्थां विहायावस्थान्तरे अभानात् ।

Tvam pada and tat pada vicara are mainly for accepting the five features of consciousness. Nobody experiences consciousness independently. Only along with body, it is experienced. We can never experience pure consciousness. Experience wise pure consciousness not available, scientifically also we cannot prove pure consciousness, only sastram is proof for independent consciousness.

We are trying to use yukti to assimilate not to prove. Primary pramaanam is shruti pramaanam. Drg drishya viveka and avasthatraya both establish through yukti and experience. How do you know blankness in sushupti is blankness in potential form? When we wake up, everything comes back. Since I experience that blankness I am different from sthoola sukshma sareeram, I have to be different from pancakoshas, I must be the consciousness principle since I experience sthoola sukshma and karana sareeram. Therefore, I am not part property or product of the body...druv drushya viveka method. This is not a proof to the scientists. Assimilatory logic.

Second method is avasthatraya viveka using anvaya vyatirekha logic. Of three types. Here we use, anuvrtti vyavrtti vicara. In this individual, who is mixture of body and consciousness we want to find out which is variable and which is non variable. Consciousness is non variable in the life of the individual. What I experience is variable but that I experience is non variable. Experiencer consciousness principle is non variable. It is improper to use I for the variable component. Like our hair, the hair goes, but I am still there. Similarly entire sthoola sareeram can go, I am there. Teeth is another example. We take avasthatrayam to show each sareeram is used in each avastha. In the next avastha, new sareeram is taken. Usable and droppable. How does Vidyanaraya do this? In first chapter of pancadasi. In the waking state, I find I and sthoola sareeram coexist in jagrat avastha, now I want to find out if both are variable or one is. Sthoola sareeram is allowed to lie down on the bed without waker's awareness. Another body another set of sense organs partial mind (memory part or vasana) retained in sukshma sareeram, I employ. I, the experiencer continues in swapnavastha. In anvaya vyatirekha, first avastha you take is swapnavastha, I the sakshi is anuvrttam, sthoola sareeram is vyavruttam. Next you take

sukshma sareeram and prove it to be vyavrutam in sushupti avastha. Sukshma sareeram, sense organs, etc are resolved therefore vyavrutam, i the sakshi is anuvrutam. In Sushupti avastha, we prove karana sareeram is vyavrutam. Karana sareeram is defined as Atma agnyaanam. Anirvaachya anaadi....shareeramatrasya karana matram... Karana sareeram..tatva bodha definition. Self ignorance is karana sareeram. In nidhidhyasanam or vedanta samadhi avastha, he is not experiencing external world or in swapna or sushupti avastha also, he has no self ignorance, he's established in atma jnanam. He uses this avastha to show karana sareeram is also vyavrutam in samadhi avastha. Sakshi chaitanyam is anuvrutam throughout. That which is non variable must be different from variable.

Para begins with swapna avastha. M: sthoola sareeram is experientially not available in swapna avastha, however Atma the sakshi chaitanyam is available in seapna avastha. In sushupti, sukshma sareeram is not experienced. Therefore, sukshma sareeram is vyavrutam is variable. Niscala Dasji establishes Atma in sushupti. In sushupti we are experiencing two things, they are agnyaanam and ananda. Without ahamkara, I experience these two. Rule is along with ahamkara when we experience, we will "know". Therefore, in sushupti i have resolved the ahamkara, so how will I know. After waking up we are able to recollect when ahamkara becomes active. With dormant ahamkara, I experience sukham and agnyaanam, with active ahamkara i remember them. Since that recollection happened in the waking state, we say that's moola avidhya. These are all supporting logic for sakshis continuation in sushupti. Annanda anubhava in sushupti must have come from somewhere, definitely not from sense objects vishya sukham. Neither from sthoola nor from sukshma sareeram. Entire karana prapancam has been resolved, only chidanandaroopa sakshi chaitanyam was there. Atma swaroopa sukham, natural happiness belonging to me. That atma is self evident. Swayam prakasa rupa or cid roopa. Main topic is sakshi chaitanyam is anuvritam. We are not focussing on karana sareeram in sushupti. We have covered two stages.

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Page 173 second para topic 283 last 4 lines

Tasmat sukha swaroopa...abhaanaat.

तस्मात्सुखस्वरूप आत्मा स्वयंप्रकाशरूपेण सुषुप्तौ भासते।
निदिध्यासनफलभूतनिर्विकल्पकसमाधौ त्वात्मा अज्ञानकृतावरणरहितः प्रकाशते ।
कारणशरीररूपाज्ञानमपि तदा न भासते । इत्थं देहत्रयं व्यभिचरति एकामवस्थां
विहायावस्थान्तरे अभानात् ।

After talking about the pancakosas of jivatma and paramatma, Niscala Dasji wants to separate them from atma using anvaya vyatirekha method also referred as anuvrutti vyavrutti method. Non variable presence and variable presence. Niscala Dasji takes the shareera trayam for separation. 3 bodies alone are divided into pancakosas from another angle. He is using avasthatrayam for this purpose. In swapna avastha, the witness consciousness is there but sthoola sareeram is not there. In sushupti, even sukshma sareeram is not there. Persistence of saakshi chaitanyam is anvaya. When jnani is abiding in Atma, atma agnyaanam is not there. This is karana sareeram. In nidhidhyasanam, this atma agnyaanam is not there, karana sareeram is not there. This is vyatirekha. In the sushupti, sakshi chaitanyam is there. Nidhidhyasanam...nirvikalpaka samadhi...vedantic one not yogic one. In pancadasi chapter 1, Vidyaranya sats atma gocharaha...thoughts centred on Atma are there. In that Atma nishta avastha, atma kara vrutti is there. There is Atma the chaitanyam, no agnyaanam and aavaranam, as he is entertaining aham brahmasmi vrutti. Karana sareeram (agnyaanam) like sthoola sukshma sareeram is also not there in nirvikalpaka samadhi. Thus swapna, sushupti and nirvikalpaka avastha have been used to show anvaya vyatirekha.

Tasmat dehatrayam...upto end of topic

तस्माद्देहत्रयमव्यापकमनित्यं च । अात्मा तु सर्वावस्थास्वनुगततया भाति । तस्माद्वापको नित्यश्च । इत्थं देहत्रयविलक्षणतया विविच्यात्मानं जानीयात् । तत्र स्थूलशरीरम् अन्नमयकोशः, कारणशरीरम् आनन्दमयकोशः । सूक्ष्मशरीरे प्राणमयमनोमयविज्ञानमयाख्यास्त्रयः कोशा अन्तर्भूताः । तस्माच्छरीरत्रयविवेकेन पञ्चकोशविवेको जायते । यथा पञ्चकोशविलक्षणं जीवस्वरूपं तथैवेश्वरस्वरूपमपि समष्टिपञ्चकोशविलक्षणमस्ति । चतुर्थतरङ्गे चतुर्विधाकाशदृष्टान्तेन जीवेश्वरयोर्लक्ष्यस्वरूपविवेचनं विस्तरेणोक्तम् । उपरि षष्ठतरङ्गेऽपि अस्ति-भाति प्रियरूपनिरूपणप्रसङ्गे महावाक्यार्थनिरूपणप्रसङ्गे चात्मनः परमार्थस्वरूपं निरूपयिष्यते । सङ्ग्रहेणात्रात्मविवेचनं कृतम् ।

Therefore, deha trayam do not extend into all the avasthas and they are anityam. Unlike the deha trayam, atma is inherent in all avasthas, different time and space ranges. It is all pervading, eternal, beyond space. Eternal means timeless, all pervading means spaceless. In this manner, as distinct from deha trayam, one has to separate Atma. I am not located in space and time. This is wisdom. All these studies I have presented as the first two features of consciousness. Consciousness is not a part product.... Consciousness is an independent principle that pervades and enlivens. ...

These three bodies alone are known as kosa from another angle. Sthoola sareeram is anna maya kosa. Raw material...anna rasa...anna maya kosa. Karana sareeram is called karana sareeram from one angle...during pralayam, karana sareeram is there. At the time of shrushti, karana sareeram has to create sthoola sukshma sareeram, therefore called karanam. Called anandamaya, because there is neither dukham or any other problem in karana sareeram. Experienced in sushupti too.

Borrowed from pancadasi chapter 1

Sukshma sareera, three kosas pranamaya mano maya and vignyaana maya. All human transactions are presented as icchati (wants), janati (knows), yachati (acts). These three faculties are primary for life, therefore sukshma sareeram maps to vignyaanamaya kosa...jnana shakti, manomaya.. Iccha shakti, pranamaya, kriya shakti. We have to go to paramatma pancakosam. Jiva is different from pancakosa. Similarly, Iswara also. Virat sutram hiranyagarbha mahan(vignyaanamaya), maya or prakriti or avyatham. Jiva swaroopa chaitanyam and Iswara swaroopa chaitanyam are left. Consciousness level, you should not use vyashti and samashti chaitanyam. Only one Atma. After maha vakyam, only eka atma. I have spoken about this in chapter 4 ghatakasa and mahakasa. Niscala Dasji now refers us to chapter 4, chaturvida akasa drushtanta discussed. Jalakasa and meghakasa are reflected space, ghatakasa and mahakasa are original. Chapter 6 of pancadasi. Page 94 topic 171 of vicarasagara. Similarly consciousness is given 4 names, kootastha, jiva, brahma and Iswara chaitanyam. Kootastha and brahman are original. Consciousness is one indivisible whole. In chapter 6, I will repeat this again. The three aspects of brahman are available in creation as asti..is, bhaati. knownness, priya..dearness reveals sat cit ananda of brahman. Everybody is experiencing brahman all the time, we only lack the understanding that this is brahman. Pratiboda viditam matam.

In drk drishya viveka. Verse 20 we saw asti bhati priya... In chapter 6 mahavakyam is going to be established. Here I just segregated the sakshi chaitanyam in a brief manner. Small diversion, anvaya vyatirekha has three types. Some students wanted other two also. First one was anuvruti vyavrutti. We applied this earlier to show karya karana samvandha, yat satve yat satvam, yad bhava yat bhava tat ...when one is there, other is there, when one is not there, other is not there. Therefore, there is karya karana sambanda. In Atma boda... In jagrat avastha, when the mind is there, there is raga dwesha. Therefore mind is reason for raga dwesha,

In vivekachudamani, we saw another example. Sadhanachatushtaya sampatti is compulsory for jnana nishtaa.

Number of texts covered will not give nishtaa...

Vidyaranya deals with ashtanga yoga. If you want jivan mukti, you should have vairagya, shama, dama etc. In Gita, abhyasena tu kaunteya... If you want mind to be free, yoga is more important.

Third method. Anumaanam... Parvataha agnimaan dumavatvat yata mahanasa.. Inferred fire due to smoke like the olden day's kitchen.

Inference can be made based on generalisation based on vyapti... Yatra yatra dhoomaha, tatra tatra. Dhooma vyapyam, agni is vyapakam. This is always expressed yatra yatra, tatra tatra.. Vyapya vyapaka sambandaha. To reinforce this vyapti, they make a reverse statement also, yatra yatra agni abhaavaha, tatra tatra dhooma abhaavaha. If mountain does not have fire, smoke would not have been there. In all anumaanams, two vyaptis are not possible.. Yatra yatra sadhanachatushtayam. Tatra tatra jnana nishtaa. Yatra yatra jnana nishtaa abhaava, tatra tatra sadhana chatushtayam abhaavat. Here two vyaptis are there.

Co Presence is anvaya vyapti. Coabsence in the reverse order is vyatirekha.

Anuvruti vyavruti sambanda

Kaarya karana sambanda

Vyapti vyapaka sambanda

Vicarasagaram 19th February 2017

Page 175 top line middle

Chaturtha... चतुर्थतरङ्गे चतुर्विधाकाशदृष्टान्तेन जीवेश्वरयोर्लक्ष्यस्वरूपविवेचनं विस्तरेणोक्तम् ।
उपरि षष्ठतरङ्गेऽपि अस्ति-भाति प्रियरूपनिरूपणप्रसङ्गे महावाक्यार्थनिरूपणप्रसङ्गे चात्मनः
परमार्थस्वरूपं निरूपयिष्यते । सङ्ग्रहेणात्रात्मविवेचनं कृतम् ।

References before entering the subject.

Two words are very important. Upaadhi and visheshanam.. By understanding this, main teaching can be grasped. topics 61,62 and 214

Difference mentioned is this. We have to use our mind to claim "I am". I cannot have self awareness without mind as the medium. I use the mind medium alright. When I take the limitations of mind upon myself and say I am in Astika samajam, mind is becoming visheshanam. Status of mind. Generally done by agnyaani.

In the case of jnani, they also use mind to claim I am. When they claim so, at the time of claiming, they do not take the attributes, location etc. Mind becomes the medium which has the status of upaadhi. Visheshana rupa medium, upaadhi rupa medium. So mind as a medium is required for claiming I am a samsari or I am an asamsari.

Vedantic text written by Sankaracharya..advaita anubhutti. 84 verses. All vedantic ideas are covered through various examples like atma Bodha. I quoted 30,31,32. I the Atma is like invisible thread connecting all the flowers. We like to claim we are flowers, but claim thread the sutram. Flowers will come and go.

Last point, in this page..chaturthataranghe akasa drushtantha, four fold space.. Niscala Dasji refers to this. Page 95 not 94, topic 172. Seeming difference we admit, no actual difference. One indivisible whole... Chapter 6 of pancadasi. This example is given for understanding mahavakyam. I am going to repeat elaborately in the 6th chapter. In Naishkarmyasiddhi, Sureswaracharya says even repeated sravanam is nididhyasanam only.

That's why I divided Nididhyasanam into 3, samaadhi adyasa rupa nididhyasanam..chapter 6 of Gita, quietly absorbed in ones higher nature.

Second.. Brahmabhyasa rupa nididhyasanam. Busy bodies. In chapter 5, pashyan shrunvan.... Naiva kincati.. In and through all transactions, try to recollect your higher nature... I am the Atma in and through all the transactions..

Third.. Sravanabhyasa rupa nididhyasanam, I am introducing this. Pramanam is Sureswaracharya's Naishkarmyasiddhi.

M: here I have done anuvriti vyavrutti logic, I the Atma is continuously present in avasthatrayam using anvaya vyatirekha.

Continuing...mahavakya....

Topic 284-316

Topic 284 mahavakyorthapadesaha

(अ०. २८४-३१६) महावाक्यार्थोपदेशनिरूपणम् —

(२८४) महावाक्यार्थोपदेशः —

इत्थं पञ्चकोशेभ्यो विविच्यात्मज्ञानेऽपि न कृतकृत्यतासिद्धिः। अतो जीवब्रह्माभेदनिश्चयाय पनुरपि विचारः कर्तव्य एव। तस्माच्छिष्यस्य कृतकृत्यतासिद्धये गुरुस्तस्मै

महावाक्यार्थमेवमुपदिदेश — ‘पञ्चकोशविलक्षणतया ज्ञातमात्मानं ब्रह्माभिन्नं विजानीहि’ इति ।

Here Niscala Dasji briefly mentions Mahavakya upadesa. Significance of maha vakyam. In anvaya vyatirekha, we are only understanding tvam pada svaroopam, jivatma svaroopam. No tat pada aikyam.. It is important but incomplete. Through pancakosa discussed, atma anatma viveka done, but there will be no fulfillment, I have come to only dvaitam, atma anatma viveka. In pancadasi, Vidyananya says, as long as there are two real things, one will impact the other. Atma and anatma. Therefore, through atma anatma viveka samsara cannot be eliminated. Their status of reality must be discussed. I am like the waker and whole world is like the dream. I project, I sustain, but I am not affected. 4th capsule of vedanta requires mahavakyam. How does it help? Only when I know Aham brahmasmi, I can claim I am the karana atma. Only after maha vakyam, I can claim. Entire anatma is karyam. After anvaya vyatirekha, I know I am different, but only after maha vakyam I can claim my higher nature. World is nama deyam, mruttika eva satyam.. Clay alone is satyam.. Looking for freedom that sravanam is not effective.

Ataha jiva brahma....for ascertaining I am eka sara nitya satya brahman, we have to do vicara. Therefore, for the sake of the fulfillment of disciple, Guru teaches maha vakyam in this manner. Pancakosa vilaksanam..you the consciousness principle different from pancakosa, may you understand to be brahman. Tat tvam asi.

Topic 285

(२८५) कर्तुर्भोक्तुश्चात्मनो ब्रह्माभेदासम्भव इति प्रश्नः —नन्वात्मा पुण्यपापे कृत्वा स्वर्गनरकपृथिव्यादिलोकेषु नानाविधानि सुखदुःखान्यनुभवति । तस्य ब्रह्मणैक्यं नोपपद्येत इति चेत् अत्रोच्यते —

Kartur ...a question.. I am jivatma, karta, bhokta, that jivatma, how can it be identical with paramatma? How can I accept? To object, this jivatma which looks upon mind as visheshanam, says, atma is doing punyam and papam, in 14 lokas, goes through varieties of pleasure, pain. For that jivatma, oneness with that paramatma is not possible.. Even after 14 years of vedantic studies...we postpone entering binary format... I am jiva you are Iswara, we never claim in spite of long number of years of study.

Topic 286

Purvoktha prashnasya upto niroopamam ca bhavati

(अ. २८६-३१६) पूर्वोक्तप्रश्नस्योत्तरम् —

(२८६) अकर्तुरभोक्तुर्नित्यमुक्तस्यात्मनः सदा ब्रह्माभेदः सिद्ध एव —

ब्रह्मस्वरूपादात्मनो भिन्नतया दृश्यमानं शास्त्रेषु श्रुतं च पुण्यपापस्वर्गनरकादिकं सर्वं मिथ्येति विजानीहि । न हि मिथ्यावस्त्वधिष्ठानं दूषयति । स्वप्ने भिक्षामटन् राजा न दरिद्रो भवति । न मरीचिकोदकेन भूमिरार्द्रा भवति । न मिथ्यासर्पेण रज्जुः सविषा भवति । अतस्त्वं मिथ्याभूतसकलशुभाशुभकर्मणां कर्तापि वस्तुतो न कर्ता, अकर्तृत्वाभोक्तृत्वादिबोधकश्रुतिप्रमाणात् । इत्थं तव स्वरूपमत्याश्चर्यं निरुपमं च भवति । अस्यायमभिप्रायः ।

Half para

How can I the miserable I and wonderful paramatma come together? I am miserable jivatma as long as I use pancakosa as visheshanam. The attributes cannot belong to the upahita chaitanyam. In chapter 3, 18 of Gita.... Arjuna in the battle, even if you kill people, it is the anatma..mithya upaadhi. See the entire universe including the body mind complex as mithya upaadhi. Niscala Dasji is to hammer this point. Until you understand mityatvam, jiva brahma aikyam is not possible. Mutually complementary.. Brahma satyam jagat mithya. All these components must be crystal clear.. I can never go to binary format until then. There is no other way... You go anywhere...tatha kim? Go to brahma loka, vaikunta? As long as the meaning of the word I is not clear...

M: for the jivatma, when anatma becomes upaadhi, my oneness with brahman is all the time, you need not join brahman. Now he goes to binary format explanation. Everything that is experienced by me the Atma, as though different from me, which is of the nature of brahman, this universe, sastram also temporarily accepts the world for the sake of student (adyaropa kale). After raising the level of student, neti neti... Negates everything as mithya, including paapam, punyam, swargam, narakam are mithya. Meaning whatever is experienceable, transactable, useful ETU, heyam upaadhaanam. Swapna prapanca in swapna avastha is an example.. It exists only in swapna avastha. Similarly, jagrat prapanca in jagrat avastha has ETU, still has only borrowed existence available only in jagrat avastha. I the brahman lend existence to jagrat prapanca by lending existence to jagrat avastha. Without me the chaitanyam, prapanca has no existence. Whatever has borrowed existence does not have its own existence. Moon is luminous or non luminous? Both answers are ok... Moon is luminous experientially, moon is non luminous factually. Similarly world and existence.

Vicarasagaram 25th February 2017

ब्रह्मस्वरूपादात्मनो भिन्नतया दृश्यमानं शास्त्रेषु श्रुतं च पुण्यपापस्वर्गनरकादिकं सर्वं मिथ्येति विजानीहि । न हि मिथ्यावस्त्वधिष्ठानं दूषयति । स्वप्ने भिक्षामटन् राजा न दरिद्रो भवति । न मरीचिकोदकेन भूमिरार्द्रा भवति । न मिथ्यासर्पेण रज्जुः सविषा भवति । अतस्त्वं मिथ्याभूतसकलशुभाशुभकर्मणां कर्तापि वस्तुतो न कर्ता, अकर्तृत्वाभोक्तृत्वादिबोधकश्रुतिप्रमाणात् । इत्थं तव स्वरूपमत्याश्चर्यं निरुपमं च भवति ।

After talking of swapna vicara through anvaya vyatirekha... Through mere atma anatma viveka, we can only differentiate I the saakshi and rest as drushyam. We know Atma is different anatma is different, through this enquiry, we do not know anatma is mithya. Karya karana sambandha between world, body mind complex and I the karanam. Teaching is complete only when the satya mithya sambandha is understood, without format change, nothing will work. Binary format needs to be arrived at. Jivatma paramatma and anatma..both jivatma and paramatma have anatma component sareera trayam and prapanca trayam. We have to make one mega anatma. Both vyashti and samashti put together. Jiva objective is only because of shareeratrayam. Only eka maha atma..and one anatma. One is satyam and another is mithya. Mithya cannot be counted as number 2. I have come to advaitam. Binary format is the emperical version of advaitam. 4th capsule, I am never affected by anything that happens in the mithya world or body mind. This becomes relevant. Most complaints indicates I am in triangular format. In binary format, mind centred format cannot exist... Following portions, Niscala Dasji is going to emphasise binary format.

M... Atma which is non different from brahman, whatever is experienced as an object, during adhyaropa kalam, punya paapam are all mithya. We are not negating the experience of the world, not utility from the stand point of anatma, even sanyasi will say mithya body requires mithya biksha. We never negate ETU, experience-ability, transact-ability, utility. The existence experienced in the world does not belong to the world. When I negate the brightness of the moon, I know the brought brightness is borrowed.

In jagrat avastha I lend existence to jagrat prapancha, swapna etc. While recognising the Atma I am ever free, jnani adds another sentence, ahamkara I is never free. Liberation includes

acceptance of the fact that ahamkara can never be free. Non freedom of Ahamkara I am willing to accept. Nobody including God can solve this problem.

Ahamkara problem will continue all the time, but it cannot affect Me. It is like ahamkara is daridra,, sakshi is an emperor having moksha samrajya. Because of ahamkara, I the sakshi do not get wet like the mirage water. Ashoshyanan vacosatvam..

Because I saw a rope cobra snake, the rope does not become poisoned. When we expect moksha, we are expecting ahamkara to free from problems. Prarabhdha will haunt ahamkara all the time. From the example, I we come to the original.. You the sakshi... Real you is akarta only..pashyan shrunvan...aham naiva kincit karoti.. Pramanam is...based on shruti, I am different from ahamkara. Real You are extremely wonderful. Even though the biography of ahamkara is not worth talking about... Incomparable with anything else..match less.

Continuing..

Asyaya abhiprayaha...end of page

अस्यायमभिप्रायः। तव ब्रह्माभिन्ने स्वरूपे स्थूलसूक्ष्मशरीरे
तत्फलजन्ममरणस्वर्गनरकसुखदुःखादिकं सर्वमविद्यया कल्पितम् । तव ब्रह्मस्वभावस्ताभिः
कल्पितसामग्रीभिर्नान्यथा भवति । तस्माज्ज्ञानात्पूर्वमप्यात्मा ब्रह्मस्वरूप एवास्ते ।
कालत्रयेऽप्यात्मनि शरीरस्य तद्धर्माणां च सम्बन्धो नास्ति । अात्मा सदा नित्यमुक्त एवास्ते
।अात्मनो ब्रह्मणश्च न कदापि भेदोऽस्ति ।

The consolidated essence of the above mentioned statement is the following, in your real and higher nature,

We have created all the karma, avidhya karana sareera rupa avidhya or Maya.. Your real nature of brahman is concealed because of all the factors superimposed. (4th capsule) asanghoham.. Brahmajnanavalimala..Sankaracharya has written several nididhyasanam shlokas.

Even before recognising the fact, I continue to be the waker, now I claim I am the super waker, difference is two dreams, regular dream and super dream. Neighbourisation.....in Naishkarmyasiddhi class I said..handover ahamkara also to God and neibourise the problem. Moksha is neighbourisation of our own ahamkara. Atma is ever free, nitya mukti, no jivan mukti or videha mukti..

Next page..

Topic 287 upto idaneem pradarshyate..

(२८७) जीवन्मुक्तस्य निश्चयः, वेदान्तश्रवणफलं च —अात्मा यदि सदा नित्यमुक्तब्रह्मस्वरूप एव तदा ज्ञाननिवर्त्याज्ञानतत्कार्याद्यभावात् ज्ञानसाधनश्रवणादिद्वैयर्थ्यमिति चेन्न । जीवन्मुक्तस्य विदुषो दृष्ट्या अज्ञानं तत्कार्यं च सर्वं तुच्छमेव । तस्य जीवन्मुक्तस्य निश्चय इदानीं प्रदर्श्यते —

Benefit of vedanta sravanam.. A question is asked. If whole samsara is mithya, and mithya is not going to affect the atma and atma is ever free, why should we work for moksha, attend your class? Mithya is mithya only when we know mithya is mithya. For a dreamer, dream is not a dream in dream. Agnyaana kale agnyaani drushtyaa samsaraha satyaha eva. Therefore karma upasana sravana mananam and nidhidhyasanam is necessary.

M.. If atma is ever free, nitya mukta, agnyaanam is not there (entire universe being mithya) , sravanam mananam all become redundant. This question is not correct. For a jnani who has already attained jnanam, all of them are mithya only(woken up person talking of dream). For jivan muktas angle, I will confirm the vision and then say from agnyaani's angle this is not so. Whole para is nasti, nasti...like Gaudapada karika..na nirodhothere is no shrushti sthithi layam sadhakam sansari...only brahman is there.

Here he is paraphrasing...

Ayam prapanchaha.....upto end of para

अयं प्रपञ्चो गगनारविन्दवन्नास्त्येव । तस्मात् जगतः कर्तेश्वरोऽपि नास्ति । साक्षिणो विषयभूतमज्ञानादिकं साक्ष्यमित्युच्यते । तादृशसाक्ष्याभावात् साक्षी नास्ति । दृश्यावभासकं दृगित्युच्यते । देहादिरूपदृश्याभावात् दृगपि नास्ति । न च केवलकूटस्थचैतन्यस्यैव साक्षीति दृगिति च व्यपदिश्यमानत्वात् साक्षिदृशोर्निषेधो न युज्यते इति वाच्यम्।साक्ष्यापेक्षया हि साक्षीति, दृश्यापेक्षया हि दृगिति च व्यपदेशः। साक्ष्यदृश्ययोरभावे साक्षीति दृगिति च व्यपदेशमात्रं निषिध्यते । न तु स्वरूपं निषिध्यते । यदि बन्धः स्यात्तदा बन्धनिवृत्तिरूपमोक्षोऽपि स्यात् । बन्धोऽपि नास्ति, मोक्षोऽपि नास्ति। यद्यज्ञानं स्यात्तत् ज्ञानेन नश्येत् । अज्ञानाभावात्तन्नाशकज्ञानमपि नास्ति इति ज्ञात्वा कर्तव्यं परित्यजेत् । मयेदं कर्तव्यमिति बुद्धिं

परित्यजेदिति यावत् । यतोऽयं लोकः परश्च लोकस्तुच्छः, तस्मात्तल्लाभार्थमनुष्ठेयं किञ्चिदपि नास्ति । अात्मनि बन्धो नास्ति । तस्मान्मोक्षोार्थमपि कर्तव्यं किञ्चिदपि नास्ति ।

Only nasti right through..from paramarthika drushti. This entire cosmos is a sky flower (such a flower cannot exist like rabbit horn). World is not there. Where is the necessity of a God when creation is not there? We look like nastikas. No fear of God in saying this. He knows he is negating God from paaramaarthika drushti. No conflict. Sringeri acharya will do 4 kala puja for Sivaratri. Entire world is given a technical name saakshyam.. When sakshyam is not there, where is the question of sakshi? Because sakshi is also a relational word. We will have a natural question... He will explain later.. The entire world is known as drushyam. Drushyam also has been negated, druk also has been negated..

A PP asks, you are negating everything..whats the difference between you and madhyamika buddhist? A shoonyavadi...

Vicarasagaram 4th March 2017

Page 176 6th line

Sakshino vishaya bhootam..3 lines upto drugapi naasti.

साक्षिणो विषयभूतमज्ञानादिकं साक्ष्यमित्युच्यते । तादृशसाक्ष्याभावात् साक्षी नास्ति ।
दृश्यावभासकं दृगित्युच्यते । देहादिरूपदृश्याभावात् दृगपि नास्ति ।

Niscala Dasji is giving a description of a jivanmukta. A person who has understood jagat mithya brahma satyam..

Existence of the world is borrowed from the observer. Consciousness principle.. One of the definitions of mithya is seemingly existent or dependently existent. Factually non existent is the other way of presenting. In vedanta, we have the habit of seemingly contradicting by using contrasting language, world is existent and non existent. Now Niscala Dasji is in Gaudapada karika mood and he says nothing exists. From the standpoint of the world Atma is sakshi. World is drushyam, atma is druk. Sakshyam nasti, sakshi api nasti, drushyam nasti, druk api nasti Niscala Dasji says now. Are we not going to shoonyavada of buddhism. Niscala Dasji clarifies this. When sakshyam has been negated sakshi is also not there...druk is also not there.

Students question..

Na ca kevala kootastha.....na tu swaroopam nishidyate

न च केवलकूटस्थचैतन्यस्यैव साक्षीति दृगिति चव्यपदिश्यमानत्वात् साक्षिदृशोर्निषेधो न युज्यते
इति वाच्यम्।साक्ष्यापेक्षया हि साक्षीति, दृश्यापेक्षया हि दृगिति च व्यपदेशः।
साक्ष्यदृश्ययोरभावे साक्षीति दृगिति च व्यपदेशमात्रं निषिध्यते । न तु स्वरूपं निषिध्यते ।

Sakshi or chaitanyam is unnegatable, student asks, similarly druk is also unnegatable, how do you negate these? The pure changeless consciousness is Sakshi, or also named druk, therefore negation of sakshi and chaitanyam is not at all proper. Na ca vachyam..such a statement is not appropriate. Student says. Guru feels ok Shishya seems to be intelligent, he says when I negate the sakshi I am not negating chaitanyam as it is satyam. Im negating the sakshi status of chaitanyam which is a relative status. Similarly world contributes to sakshi status of chaitanyam. Can you then call this chaitanyam? Once the prapancham is negated, even chaitanyam does not deserve this name, word adhistaanam also does not make sense. Anaamakam aroopakam amatram yato vaco nivartante... Mandukya 4th pada is defined so.

Who am I? Real I from its own standpoint without referencing the anatma..mounam vakyaanam..

Both Guru and student cannot sit mounam, it will work only after lots of teaching. Without teaching, mounam will not communicate anything or remove jiva bhava.

Continuing..

Yadi bandaha syat....kartavyam kincidapi nasti end of para.

यदि बन्धः स्यात्तदा बन्धनिवृत्तिरूपमोक्षोऽपि स्यात् । बन्धोऽपि नास्ति, मोक्षोऽपि नास्ति।
यद्यज्ञानं स्यात्तत् ज्ञानेन नश्येत् । अज्ञानाभावात्तन्नाशकज्ञानमपि नास्ति इति ज्ञात्वा कर्तव्यं
परित्यजेत् । मयेदं कर्तव्यमिति बुद्धिं परित्यजेदिति यावत् । यतोऽयं लोकः परश्च लोकस्तुच्छः,
तस्मात्तल्लाभार्थमनुष्ठेयं किञ्चिदपि नास्ति । अात्मनि बन्धो नास्ति । तस्मान्मोक्षोार्थमपि
कर्तव्यं किञ्चिदपि नास्ति ।

Na nirodo na...mandaukya 2nd chapter is in his mind.

When everything is negated, bondage is also not there, therefore no moksha also. If agnyaanam is there you have to work for knowledge to remove that. If agnyaanam itself is not there, jnanam is not there. Knowing this, may you drop all your sadhanas. I have negated all goals saadhyams.

M.. May you give up all your things to be done. The idea that I have to do this that etc, drop. Constant restlessness puts human being into continuous activity. When I am young, I can do something. When I grow old, I can't do anything physically. Enjoying the old age...ekante...purnat..why can't we take old age as an advantage and meditate on my higher nature and purna atma and enjoy atma nishtaa. Give up the idea of kartavyam.. Duty duty..renounce all these. Niscala Dasji is very similar to Sankaracharya and promotes sanyasa heaviliy. You convert to inner sanyasa or antara sanyasa. Maya....the idea that I have to do this and that, you renounce, first karma saadhana you renounce, iha loka and paraloka (after death), then karma is no longer relevant. No duty of getting moksha also, nothing to accomplish, therefore nothing to be done. Just be quiet... Niscala Dasji says... If iha loka naasti, family also is not there. Family api nishiddham. For accomplishing the , you have to do nothing as there is nothing to be done. Like the dream duties you do not have to do when you wake up. Jnana kandam... Atmani bandaha nasti. For the sake of moksha, you do not remove anything.. May you now and then see that the whole thing is a drama, everything is vesham, now and then may you go to green room and abide in your swaroopam. The more I think of duties, only burden is writ large on the face. Have a gentle smile during meditation. Chidananda roopaha sivoham shivoham.

Continuing

Next para

Itham atmaanam.....nityaprapatvaat. End of para

इत्थमात्मानं नित्यमुक्तब्रह्मस्वरूपेण ज्ञात्वा निश्चलो यदा कर्तव्यमखिलं सन्न्यस्यति तदा अक्रियब्रह्मस्वरूपविदेहमोक्षं लभते । अस्यायमभिप्रायः —आत्मा ज्ञानात्पूर्वमपि नित्यमुक्तब्रह्मस्वरूप एवास्ते । तथापि ज्ञानात्पूर्वं 'आत्मा कर्ता भोक्ता च' इति मिथ्याग्रहणेन सुखप्राप्तये दुःखहृत्यै च पुरुषोऽनेकसाधनान्यनुतिष्ठन् वृथा क्लेशमनुभवति । पुरुषस्य बहुजन्मार्जितपुण्यपुञ्जपरिपाकाद्यदोत्तमाचार्यलाभो भवति तदा स गुरुर्वेदान्तवाक्यमुपदिशति । तादृश वेदान्तवाक्यश्रवणेन 'नाहं कर्ता भोक्ता वा, किन्त्वहं ब्रह्मस्वरूपः । अतश्च न मे किञ्चिदपि कर्तव्यमस्ति' इति पुरुषस्य ज्ञानमुदेति । एतादृशं ज्ञानमेव वेदान्तश्रवणादिफलम् । ब्रह्मप्राप्तिस्तु न वेदान्तश्रवणफलम्, ब्रह्मणः स्वस्वरूपतया नित्यप्राप्तत्वात् ।

Consolidation. Conviction of a person who is liberated here and there. Benefit of vedanta sravanam.

In this manner, having claimed I am nitya mukta brahma swaroopa, through knowlege I have not attained moksha but claimed my real nature. There is self adequacy and renounces every action to become someone else. According to vedanta when somebody wants to get married, the real reason is for conversion of self to husband. Anatma tampering us for jivatma improvement, improved jivatma still not satisfied. It keeps on going.. Niscala Dasji says in all anatma tampering, jivatma continues to be jivatma. Only when we come to vedanta sravanam, jivatma is converted to paramatma, he is videha mukta also, during jivan mukta kalam too, he is really a nitya videha mukta. He renounces all the kartavyam. Internal renunciation or through sanyasam. Changing from gruhastha to sanyas does not make any difference, mind set change is needed. He attains videha mukti here and now.. Brahman is free from body.. Satyam brahman cannot have relation with body in any avastha. Asya ayam abhiprayaha.. I will give you the message with respect to sadhana or not.. Is it required or not.. Sadhanas are required to know sadhanas are not required. Small episode.. .chain around the neck... Searching for it...he goes back to the friend..... Like Krishna has a smile when Arjuna weeps. Ashoshyanan .vacotatvam...

Was running necessary to get the chain? Either way you will have a problem. Running was necessary to know that running was not necessary.

Running to the Guru necessary to know that running was not necessary.
Vismrutakantachameekara nyayena ..minor chain story.....

Vicarasagaram 11th March 2017

Page 176 2nd para 3rd line atma jnanat purvamapi upto end of para

अात्मा ज्ञानात्पूर्वमपि नित्यमुक्तब्रह्मस्वरूप एवास्ते । तथापि ज्ञानात्पूर्वं 'अात्मा कर्ता भोक्ता च' इति मिथ्याग्रहणेन सुखप्राप्तये दुःखहृत्यै च पुरुषोऽनेकसाधनान्यनुतिष्ठन् वृथा क्लेशमनुभवति । पुरुषस्य बहुजन्मार्जितपुण्यपुञ्जपरिपाकाद्यदोत्तमाचार्यलाभो भवति तदा स गुरुर्वेदान्तवाक्यमुपदिशति । तादृश वेदान्तवाक्यश्रवणेन 'नाहं कर्ता भोक्ता वा, किन्त्वहं ब्रह्मस्वरूपः । अतश्च न मे किञ्चिदपि कर्तव्यमस्ति' इति पुरुषस्य ज्ञानमुदेति । एतादृशं ज्ञानमेव वेदान्तश्रवणादिफलम् । ब्रह्मप्राप्तिस्तु न वेदान्तश्रवणफलम्, ब्रह्मणः स्वस्वरूपतया नित्यप्राप्तत्वात् ।

Previous para top line, if Atma is nitya muktam brahma and samsara is not there at all, everything is mithya, why should we study Vedanta at all. Answer Samsara is mithya only after jnanam. Dream is mithya only after jnanam.

Even before jnanam, Atma is nitya mukta brahman only, before gaining knowledge, to remove samsara a person performs many laukika karmas. All an endless struggle as all the problems are not solved permanently. Pancamaha yagna is for papa nivrutii. Initially we say if you do not do shraddham, you will get paapam. Initially we perform them out of fear. Next for punya prapartham we do panca mahayagnam. Later on panca mahayagnam for chitta shudhyartham. Guru prapti, shravan yogyata and shravana avakasha prapti one will get. Shrotriya brahma nishtaa is uttama Acharya...uttama Acharya's blessing is only in the form of teaching. He teaches the Vedanta. By listening to this, ahamkara karta bhokta gets diluted. All of them will be apooraha only, only purnatvam is by shifting identification to Atma. Only for vyavahara, play the role of karta bhokta, through this you will never get purnatvam. Just enjoy the experience. Work with purnatvam, never work for purnatvam. Working with purnatvam is leela. Purnatvam is not the result of Vedanta sravanam, as brahman or purnatvam is your very own nature.

Topic 288 upto end of topic

Jnan agnyaa

(२८८) ज्ञान्यज्ञानिनोश्चिह्नम् — अकर्तव्यताबुद्धिर्ज्ञानिनश्चिह्नम् । अज्ञानिनस्तु कर्तव्यताबुद्धिश्चिह्नम् । यः स्वातिरिक्तं किञ्चिद्वस्तु स्वेन प्राप्तव्यमस्तीति मत्वा तत्प्राप्तये मया प्रयत्नः कर्तव्य इति मन्यते सोऽज्ञानी । यः पुनः स्वेन प्राप्तव्यमन्यन्नास्तीति दृढनिश्चयेन रूपान्तरप्राप्तिं नेच्छति, किन्तु शान्तसङ्कल्पो न कञ्चन कामं कामयते स ज्ञानी ।

Indicatory mark : internal mark. .internal relaxation

When I have kartavyata buddhi, I have internal restlessness, when it is high, the external body shows restlessness. When I have purnatvam, I have inner relaxation, even speaking. These days children speaks so fast. Restlessness is the indication of apurnatvam. Gita..praahati yada kamaan...atmanyena atmana...sthithapragnyaha

I have nothing to do, I'm the purna atma, claiming this is the jnana. An agnyaani will have kartrutvam associated with every role. One who thinks there is a second thing other than me, either acquire or visit a place, one last dvadasa lingam left....kasi pancakam...Sankara says Kasi is swayam prakasa Atma. With firm conviction, he does not want to become somebody else. When you meditate shantoham, meditate and chant slowly.

In tippani, yoga yukto... Gita shloka is quoted... Even though he is engaged in action, there is no stress..Gita 6.7. Very elaborate commentary in the foot note

Topic 289 upto prakashayati last line on this page

(२८९) गोप्यतत्त्वोपदेशः — चैतन्यस्वरूपं ब्रह्मैकमखण्डमसङ्गं जन्मादिभावविकारशून्यमदृश्यं नामरूपरहितमद्वितीयं स्वप्रकाशानन्दरूपं चास्ते । न तत्र मूलाज्ञानमस्ति । न स्थूलसूक्ष्मशरीराणि सन्ति । न समष्टिव्यष्टिप्रपञ्चोऽस्ति । नेशोऽस्ति । न सूत्रात्मा, न वा विराडस्ति । न विश्वतैजसप्राज्ञाः सन्ति । न च भोगो वा योगो वा बन्धो वा मोक्षो वास्ति । न किञ्चिदपि द्वैतं तत्र विद्यते । अथापि तस्मिन् ब्रह्मणि सर्वमप्यस्ति । तथा हि, जाग्रत्काले सकलमिदं दृश्यं जगत्तस्मिन् ब्रह्मणि बुद्धिपरिकल्पितं विलसति । स्वप्नकाले च भोगभोग्यादीनामभावेऽपि विचित्रो नानाविधः प्रपञ्चो बुद्धिपरिकल्पितः प्रतीयते । सुषुप्तिकाले तु सा बुद्धिः प्रविलीना भवति । तदा सकलदृश्यद्वैतप्रपञ्चरहितमद्वैतं चिन्मात्रं ब्रह्म प्रकाशते । बुद्धिपरिकल्पितं सर्वं मनोरथमात्रं मिथ्यैव । निश्चलं कूटस्थं ब्रह्मैव तां बुद्धिं प्रकाशयति ।

Jivanmuktasya...previous topic last line

He is explaining.. If you find something faraway, you have to understand that that is also namaroopa only. You must know I project, support, lend existence, I experience. Remembering this, there is no further craving...don't tell this to other people who are not prepared. Consolidation: there is only one brahman which is of the nature of pure consciousness. Relation less, free from 6 fold modification, adrushyam, never an object of experience. Satya nama rahitam, of the nature of self-evidence and of the nature of Ananda. When I spend lakhs of rupees and spend and go to a place, that place finally does not give you real Ananda. Happiness is not in the object, desire goes away once you see the object. Ananda anywhere is the reflection of my own Ananda. Everything nasti from now on. Maya is not there, sthoola sukshma sareeram na santi, not there, samashti vyashti prapanca not there, Iswara not there, Hiranyagarbha not there, viswa not there , pragnya nor there..... bandaha, moksha not there. Really nothing exists. Everything exists unreally. Gita: Mastaani sarva bhootani na ca mastani bhootani... Still, everything is there with borrowed existence. When I Atma enters the jagrat prapancha vyavaharika prapanca takes over, ...When I go to swapna kale, prathibhasaka satyam takes over in the form of swapna prapanca (even though vyavaharika prapancha is not there). In sushupti kale, prarabhdha is suspended for some time, mind also gets resolved. Anirvacaneeya khyati..arthadhyasaha jnandhyasaha...(revise) very important topic. A uttama

adhikari is one who can understand anirvachaneeya khyati. Prapanchopa shamam...Mandukya upanisad. Whatever is projected by individual mind or total mind.

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Page 177 topic 289 middle of second para, 6th line

Athaapi...upto prakasati end of last line on this page

अथापि तस्मिन् ब्रह्मणि सर्वमप्यस्ति । तथा हि, जाग्रत्काले सकलमिदं दृश्यं जगत्तस्मिन् ब्रह्मणि बुद्धिपरिकल्पितं विलसति । स्वप्नकाले च भोगभोग्यादीनामभावेऽपि विचित्रो नानाविधः प्रपञ्चो बुद्धिपरिकल्पितः प्रतीयते । सुषुप्तिकाले तु सा बुद्धिः प्रविलीना भवति । तदा सकलदृश्यद्वैतप्रपञ्चरहितमद्वैतं चिन्मात्रं ब्रह्म प्रकाशते । बुद्धिपरिकल्पितं सर्वं मनोरथमात्रं मिथ्यैव । निश्चलं कूटस्थं ब्रह्मैव तां बुद्धिं प्रकाशयति ।

Gopyatatva upadesa..secret reality

Binary format being presented. Normally we say individual projects swapna, Iswara projects world vyavahaarika satyam. Since both are projected, both are mithya. After mahavakya vicara, we are not going to differentiate. Same ekatma projects the jagrat prapanca..... And swapna prapanca.

Athaapi, even though all these things are not there, everything is there with borrowed existence. Who is the lender? I alone lend existence to swapna prapanca as well as jagrat prapanca. In jagrat kala, prapanca is there projected by samashti mind.

Motionless and Changeless brahman illumines the manifest intellect as well as unmanifest intellect called karana sareeram.

Yasya hrudaye...upto end of topic on page 178

यस्य हृदये दृढतरं ज्ञानमेवमुदेति तस्य हृदयादज्ञानान्धाकारो निःशेषं ध्रुवं विनश्यति । स सदा असङ्गैकरसस्वयंप्रकाशब्रह्मस्वरूपतयैवात्मानमनुभवति । तस्य दृष्ट्या न किञ्चिदपि दृश्यं द्वैतमभूत् भवति भविष्यति वा । तस्य दृष्ट्या सकलमिदं जगन्मनोरथमात्रविलसितम् । न हि ज्ञानी तादृशस्य जगतः प्राप्तिं निवृत्तिं वा इच्छति । न हि ज्ञानिनः काचिदप्याशास्ति । ज्ञानी हि चक्षुषा पश्यन्नपि न पश्यति । शृण्वन्नपि न शृणोति, रसयन्नपि न रसयति, स्पृशन्नपि न स्पृशति,

जिघ्रन्नपि न जिघ्रति । वदन्नपि न वदति । गृह्णन्नपि न गृह्णाति । विसृजन्नपि न विसृजति ।
गच्छन्नपि न गच्छति । युवतिमनुभवन्नपि नित्यसन्न्यासी भवति।हे सोम्य, महदिदमाश्चर्यं
विजानीहीत्याह गुरुः ।

In whose ever mind or intellect clear knowledge rises in this manner, there is no triangular format but only binary format...one is satyam, another is mitya. From his mind, darkness in the form of ignorance and triangular format (condensed avidya) and definitely will go away. He will not look at himself from triangular format (I am victimised individual, I have to look down upon me, world is victimiser, I am helpless, saviour Bhagawan required).

Self and degradation cannot go together....tat tvam asi...therefore Niscala Dasji addresses the student. That student who has raised himself to binary format. Ahamkara and mamakara will go away. Panca anatma inclusive.. Handover the pancaanatma to hiranyagarbha, idam na mama. I am pure homogenous swayam prakasa brahma chaitanyam. He experiences the Atma, claiming the atma..from his angle, the duality was not there, is not there, will not be there.

When we negated the snake, we negate in all three periods of time. When a tree perishes, we say tree is not there now. When you negate in present and future, the negation is naashaha. Death of anything is naashaha. Through jnanam when you negate mitya vastu, it is badhaha. When I negate the janma, I negate in the past, present and future.

Jivan mukti and videha mukti are concepts from agnyaanis stand point. Only nitya mukti. Never pray for videha mukti. Pray for jivan mukti. From his angle, was not, is not, will not be factually, it will be there experientially. Therefore, mithya jagat's arrival or departure does not impact such a person. Even when he takes care of his body, its loka sangraha only. He treats every chore as loka sangraha. Even grand children... Seeing he doesn't see, hearing from ahamkara angle he doesn't hear from saakshi, tasting, touching, smell, speaking, taking, evacuating the waste, walking, relating with his wife, being a gruhastha also, he is a sanyasi.

In maneesa pancakam, they say sanyasis should surrender to prarabhdha. They do not have any property relationship etc. Hey somya, do not bother about Asrama. Utimate sanyasa. Wonderful is this state of that jnani. In foot note..gita shloka vyakyanam given. Pashyan shrunvan...

Student is not impressed with binary format, because student is madhyama adhikari. Guru is going to prescribe a saadhana.

Laya cintana kramaha....

Itham...ichyate.first para

(अ. २९०-२९२) लयचिन्तनक्रमः —

(२९०) सकलमपि प्रपञ्चमीश्वरस्वरूपतया चिन्तयेत् — इत्थं परमार्थतत्त्वे उपदिष्टेऽपि शिष्यमुखेऽप्रसन्नतामालक्ष्य 'नूनमयमकृतार्थो यतोऽस्य मुखमप्रसन्नमास्ते ' इति गुरुर्निरचिनोत् । अतः पुनरपि तं स्थूलदृष्ट्योपदिशन्प्रपञ्चलयचिन्तनप्रकारमाह — यथा मृत्कार्यभूतो घटोऽन्तर्बहिश्च मृदेव भवतीति मृत्कार्यं सर्वमपि मृदेव । यथा च जलकार्यभूतफेनबुद्बुदादिकं सर्वमपि जलमेव भवति । तथा यद्यस्य कार्यं तत्तादृशकारणस्वरूपमेव भवति । न कार्यं कारणस्वरूपादतिरिच्यते । सकलस्य प्रपञ्चस्य मूलकारणमीश्वर एव । तस्मात्सकलोऽपि कार्यप्रपञ्च ईश्वरस्वरूपान्नातिरिच्यते ।

Although Guru spoke about binary format, the face of the student was not very happy. It is not very very bright. He does not have total fulfilment. Sravanam and mananam are not sufficient, all obstacles in mind must go through nididhyadanam. Only student has to do. Teacher gives a huge homework to student. From the standpoint of a triangular format mind set (gross mind) (binary format is sukshma), Guru gave a special type of nididhyasanam. Gradual resolving of sthoola world. (For sukshma mind, resolution is sudden in one shot.)

Sthoola prapanca into sukshma prapanca to karana prapanca to saakshi, pravilapana dhyanam. Gradual resolution...

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Topic 290 3rd line from top

Itham.....etiruchyate end of para.

इत्थं परमार्थतत्त्वे उपदिष्टेऽपि शिष्यमुखेऽप्रसन्नतामालक्ष्य 'नूनमयमकृतार्थो यतोऽस्य मुखमप्रसन्नमास्ते ' इति गुरुर्निरचिनोत् । अतः पुनरपि तं स्थूलदृष्ट्योपदिशन्प्रपञ्चलयचिन्तनप्रकारमाह — यथा मृत्कार्यभूतो घटोऽन्तर्बहिश्च मृदेव

भवतीति मृत्कार्यं सर्वमपि मृदेव । यथा च जलकार्यभूतफेनबुद्बुदादिकं सर्वमपि जलमेव भवति ।
तथा यद्यस्य कार्यं तत्तादृशकारणस्वरूपमेव भवति । न कार्यं कारणस्वरूपादतिरिच्यते।

Untill now, Guru presented the vedantic teaching for the madyama adhikari, he established brahma satyam jagat mithya, thereafter two mahavakyams...that brahman is revealed as sakshi chaitanyam, therefore jivo brahmaiva naaparaha, therefore aham satyam jagan mitya, the binary format. It is ahampada lakshyarthas not vacyartha. I should mean consciousness, jagat should include the panca anatma. Possessions, profession, family, body and mind. Generally madyama adhikari leaves out panca anatma unlike uttama adhikari who leaves out everything inclusive panca anatma. Living the binary format is very very difficult. Vedantic meditation is required for madhyama adhikari (not prescribed for uttama adhikari).

That's prescribed here..layachintana krama. As even this meditation is practised, even if there are invisible obstacles in the mind caused by past lives. He will at least try binary format internally. Externally you have to play a triangular format. Whenever I have worries and don't get sleep in the night, switching internally to binary format. For many people, this is not possible.

Dissolving the world into paramatma in the reverse order of laya. Shashtra based sequence. All sthoola bhautika prapanca must be resolved into sthoola bhoota, sukshma bhautika into sukshma bhoota. Then bhootas to be reduced into one set, sthoola bhootas into sukshma bhootas..10 to 5. These 5 must be gradually resolved, priti..jalam, agni, vayu, akasa. Maya does not have its own. Maya mityatva darsaneva mayaha brahmani layaha. Entire material universe, bhautika, bhoota, maya all acetana anatma has gone into brahma chaitanyam. Then we have to remember, that Brahman is Me...Vidyaranya swamiji deals with in chapter 9 of pancadasi, nirguna brahma upasanam. Nididhyasanam is present so. For uttama adhikari this is not required.

I understand vedanta, what stops me from aham jnani asmi, why I cant claim? Some block is there..this nirguna brahma upasana will remove the adrushta duritam. Uniqueness of this upasana is abeda upasana, it does not go back to beda upasana. Aham brahma asmi upasana for madhyama adhikari. We use the word upasanam normally only for sagunam, but Vidyaranya uses for nirguna brahma dhyanam.

M.. The student says everything is nice in the class. The face was unhappy. Jiva bhava is stronger than atmabhava. Tvam pada vachyarthas bhava is stronger than lakshyarthas. Guru could infer. Going to triangular format, may you continue as long as you want. I will not treat you as second hand student. May you spend time in vedantic meditation more.. Remaining in triangular format practise this meditation more. Method of resolution... In page 149, this was

mentioned, whether creation is sequential or simultaneous. Niscala Dasji gave pramanam for both. Tai upanisad..krama... Yugapad also there in yadidam kinca..he concluded that upanisad does not care for shrishti at all. For uttama adhikari, krama is of no interest. No order for negation also. Shrushti krama as well as laya krama are important for madhyama adhikari. Laya chintana prakaraha is prescribed for such students... Purusha...annam...plants oshadhi, pritvi...jalam...akasa.. Niscala Dasji mentioned this in page 149 last two lines. Logic is simple...ghata is only a word, there is only ghata word, no substance... World should become word. According to cosmology also, world is an illusion of energy.... Seeing anatma as anatma is sanyasa. Titiksha is another word for sanyasa. Yatra yatra nama bahutvam... Use names for transactions, vyavaharika satyam, not relevant for peace of mind. Because dvitiyadvai bhayam bhavati. Never use plurality for peace of mind, therefore, whatever is a product of some karanam, that karanam alone is there. In the triangular format, we say jagat and Iswara. Sarvam vishnu mayam jagat must be a statement of assimilation. Since world and God are one and the same, we do not have to search for God. What we see is God.

Next para

Sakalasya prapancasya...

सकलस्य प्रपञ्चस्य मूलकारणमीश्वर एव । तस्मात्सकलोऽपि कार्यप्रपञ्च ईश्वरस्वरूपान्नातिरिच्यते । सकलप्रपञ्चस्यापि स्वरूपमीश्वर एव । 'सचेश्वरोऽहमेव' इति ज्ञात्वा सकलप्रपञ्चस्य लयं स्वस्मिन्ननुचिन्तयेत् ।

He condenses the vedantic meditation procedure.

Very important para.

Iswara is the moola karanam ultimate cause of the entire universe. The entire universe's nature is God's. There is no world separate from karana Iswara. World is no more there for you. Iswara is a mixture of two fold karanam, nimmitta and upadana karanam (two fold referred here).maya is called parinami upadana karanam global supplier of nama rupa, then brahman vivarta upadana karanam, global supplier of existence. First brahman supplies to maya, then through maya to entire world. In the Iswara, we have to resolve the parinami upadana karanam of maya into brahman. Maya does not exist by itself is final resolution into brahman. Final meaning of Iswara is brahman. Vivartakarana bhootam brahman now named Iswara...aham eva...claiming thus atleast in meditation. Daily atleast for some time meditate on this. In me I resolve the complete world.

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Page 180 topic 290 2nd para

Sakala prapancasya...upto end of para

सकलस्य प्रपञ्चस्य मूलकारणमीश्वर एव । तस्मात्सकलोऽपि कार्यप्रपञ्च ईश्वरस्वरूपान्नातिरिच्यते । सकलप्रपञ्चस्यापि स्वरूपमीश्वर एव । 'सचेश्वरोऽहमेव' इति ज्ञात्वा सकलप्रपञ्चस्य लयं स्वस्मिन्ननुचिन्तयेत् ।

For the uttama adhikari sravana, mananam, nididhyasanam will give moksha immediately. Sadhana chatushtayam is also at optimum level. Therefore, he is able to distance from the mind. When jnanam and adikaratvam are optimum, its like a fruit ripens, urvarukamiva bandanat...it gets naturally separated from the tree. Raw mind is strongly stuck first, then mind falls off and joins the viswarupa Iswara. Saakshi chaitanyam does not require conditions to be free. Such a person is uttama adhikari. He or she can claim I am free or muktaha.. once mind is included, many problems are there.

Guru recognised the madhyama adhikari and decided to give him an additional exercise for distancing the mind. Layacintana prakara or nirguna upasanam. Borrowed from chapter 9 of pancadasi. Resolution of all this is not physical resolution. Resolution is through two fold method. Resolution through jnanam or physical. Like gold and ornament.. Here layacintana dhyanam is through jnanam. Keep on resolving into cause, ultimately into maya and resolving maya as namarupa in avyakta nama rupa form. Using the mind I understand that there is no mind other than brahman. Amanee bhava. In mandukya karika also, this is there, called mano nigraha dhyanam. In mandukya karika chapter 3, in Sankaracharya's bhashyam he says this is meant for madhyama adhikari. Resolve the world and resolve the mind which is the problem. When the mind does not give existence to world and itself, and says there is nothing other than brahman, until then this nididhyasanam should continue. Very very elaborate process.

Topic 291

Heading alone..

(२९१) स्थूलप्रपञ्चस्य पञ्चीकृतभूतस्वरूपत्वं सूक्ष्मसृष्टेरपञ्चीकृतभूतस्वरूपत्वं च चिन्तयेत्

—

Uttama adhikari..waking up is immediate like swapna prapanca is resolved by waking up. Through anirvacaneeya khyati.

Sthoolamidam brahmamda mapi panchaekrutam...upto end of para

स्थूलमिदं ब्रह्माण्डमखिलमपि पञ्चीकृतभूतकार्यम् । तत्र पृथिवीकार्यं सर्वं पृथिवीस्वरूपम् ।
जलकार्यं सर्वं जलस्वरूपम् । इत्थमेव यद्यद्भूतकार्यं तत्तद्भूतस्वरूपमित्यखिलस्यापि ब्रह्माण्डस्य
पञ्चीकृतपञ्चभूतस्वरूपत्वमनुचिन्तयेत्। तथैव पञ्चीकृतं सर्वमपि
भूतमपञ्चीकृतभूतकार्यत्वादपञ्चीकृतभूतस्वरूपमिति चिन्तयेत्।
अन्तःकरणादिसूक्ष्मसृष्टिरप्यपञ्चीकृतभूतकार्यत्वादपञ्चीकृतभूतस्वरूपमिति चिन्तयेत्। अन्तःकरणं
सर्वभूतसमष्टिसत्त्वगुणकार्यत्वात्सत्त्वगुणस्वरूपमेव ।

If the details of creation irritate you, then you're uttama adhikari.

The entire sthoola brahmamdam is a product of sthoola bhootam. All the prutvi karyam like mountains, sthoola sareeram etc must be resolved into pritvi. Jala karyam into jala swaroopam. Extending the same thing, every oroduct of every element should be resolved into that element. Entire brahmamda or cosmos should be resolved into panca sthoola bhootas. Then universe must disappear from my mind. Sthoola bhautikam resolved into sthoola bhootams. All sthoola bhootams must be resolved into sukshma bhootani.. When I look into my mind, whole universe has disappeared. The panca anatma remains. In meditation, can I dissolve the panca anatma? Prapancalaya dhyanam. From antahkarana, it should be next para.

Now sukshma bhautika shrushti, 17 organs antahkaranam aadi of the universe should be resolved into sukshma bhootani.. Being the product of sukshma bhootani. All minds are resolved into satva guna part of the sukshma bhootah. Samashti rajo guna now...pranas. Vyashti ..

Tatha pranopi..upto end of topic.

तथा प्राणोऽपि पूर्वोक्तपञ्चभूतसमष्टिरजोगुणकार्यत्वात् रजोगुणस्वरूप एव । पाय्विन्द्रियं पृथिव्या
रजोगुणकार्यत्वात् पृथिव्या रजोगुणस्वरूपमेव । घ्राणेन्द्रियं पृथिव्याः सत्त्वगुणकार्यत्वात् पृथिव्याः
सत्त्वगुणस्वरूपमेव । तथैव रसनेन्द्रियमुपस्थेन्द्रियञ्च जलस्य क्रमेण सत्त्वगुणरजोगुणकार्यत्वात्
तत्तत्स्वरूपमेव । चक्षुरिन्द्रियं पादेन्द्रियञ्च तेजसः क्रमेण सत्त्वगुणरजोगुणस्वरूपे । त्वगिन्द्रियं

पाणीन्द्रियञ्च वायोः क्रमेण सत्त्वगुणरजोगुणस्वरूपे।श्रोत्रेन्द्रियं वागिन्द्रियं चाकाशस्य क्रमेण सत्त्वगुणरजोगुणस्वरूपे । इत्थं सूक्ष्मसृष्टिः समग्राप्यपञ्चीकृतभूतस्वरूपैवेति चिन्तयेत् ।

We are taking 17 organs and resolving. Pranaha being product of samashti rajo guna is resolved into samashti rajo guna. Vyashti guna kaaryams..the payu , the organ of excretion, is resolved into rajo guna of pritvi... Then granendriyam into satva guna of pritvi,

Karmendriyams into rajo guna and jnanendriyams into satva guna.

Rasenedriyam, upastendriyam, tongue and organ of reproduction resolve into satva and rajo guna of jalam.

Chakshu and padendriyam into satva and rajo guna of agni.

Tvag, paneendriyam, skin, hand resolved into vayu bhootam

Order is important, note, he goes from pritvi grossest to subtlest....

Akasa.....

This way the entire sukshma bhautika shrushti is resolved into sukshma bhoota shrushti..

Sparshan krutva bahir baahyaan.....in Gita. Keep the external world externally.

We carry the panca anatma in our mind. Atleast for 20 minutes can we take it off and have a sanyasi mind. In Kaivalya upanisad, it is said. In Gita chapter 6 this point is missed. Adyashrashraatas in kaivalya upanisad.....may you renounce grihastaashrama for 20 minutes as a sanyasi. Mental sanyasi alone can meditate successfully. I remain as saakshi chaitanyam. Renounce and meditate is the advice for madhyama adhikari.

Topic 292 heading alone

(२९२) अपञ्चीकृतभूतानां प्रकृतौ प्रधाने प्रधानस्य ब्रह्मणि च लयं चिन्तयेत् —

Sanyasa sahita jnana alone.. Like photo sticker, no addition is required for moksha, removing sticker is required..panca anatma

Prakriti which is pradhaanam (sankhya philosophers use) vedantins also accept. For us pradhaana is mithya, for sankhya it is satyam. Maya has to be dissolved in brahman. Maya does not have isness of its own.

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Topic 292... apanceekruta

(२९२) अपञ्चीकृतभूतानां प्रकृतौ प्रधाने प्रधानस्य ब्रह्मणि च लयं चिन्तयेत् —

(Topic only) the acharya is discussing a type of meditation for a madhyama adhikari for the intellectual resolution of the universe. Understanding the fact that a kaaryam does not exist separate from karanam. I dissolve sthoola sareeram, sukshma sareeram. Whole vedanta is a transformation in thinking. Sastra based resolution thinking. Prescribed for madhyama adhikari. Laya chintanam. The sthoola bhautika prapanca resolved into sthoola bhootani into sukshma bhootani, sukshma bhautika prapanca into sukshma bhootani. Now resolving sukshma bhootani, pritvi, jalam, agni, vayu and then akasa. Sookshma pritvi into sookshma jalam...etc,topic 292.

Apanceekruta bhootanam.. sookshma bhootani Prakruti alias pradhanam layam chintayet... prakruti will be left behind. Prakruti will also be resolved into brahman. When maya gets resolved maya pratibimbata chaitanyam gets resolved. Iswara the truteeya pada will get resolved into turiya paadam brahman. Naanta pragnyam. A bhahish pragnyam,,, pradhaanasya.. brahmani..layam chintayet..

Reading....pragukta.....prakrutiityakhayTe"last line on the page.

प्रागुक्तचिन्तनान्तरमपञ्चीकृतभूतानामपि लयश्चिन्तनीयः। पृथिवी जलकार्यत्वात्
जलस्वरूपा। जलं तेजःकार्यत्वात्तेजःस्वरूपम्। तेजो
वायुकार्यत्वाद्वायुस्वरूपम्। वायुराकाशकार्यत्वादाकाशस्वरूपः।
अकाशस्तमोगुणप्रधानप्रकृतिकार्यत्वात्प्रकृतिस्वरूपः। प्रकृतिर्मायाया
अवस्थाविशेषत्वान्मायास्वरूपा । एकमेव वस्तु 'प्रधानम्, प्रकृतिः, माया, अविद्या, अज्ञानम्,
शक्तिः' इत्यनेकशब्दैर्व्यपदिश्यते । तदेव वस्तु सकलमपि कार्यजातं स्वस्मिन्नुपसंहृत्य प्रलयकाले
उदासीनस्वरूपेण वर्तमानत्वात् प्रधानम् इत्युच्यते । तदेव वस्तु
प्रपञ्चसृष्ट्युपादानतायोग्यतमोगुणप्रधानस्वरूपेण विद्यमानत्वात् प्रकृतिरित्याखायते।

After practising this meditation those 5 subtle elements have to be resolved intellectually. Pritvi being a product of water, there is no earth separate from water. Subtle element. There is no water separate from agni. No agni separate from vayu. Similarly akasa. Akasa is product of tamo guna pradhana prakruti kaaryam. In pancadasi first chapter, it is said tamo guna prakruti is responsible for jagat, rajo guna prakruti for jiva, satva guna pradhana prakruti for Iswara.

Here, being a product of tamo pradgaba prakruti, akasa is resolved into prakruti. Niscala Dasji has given 6 names for prakruti earlier. Prakruti is another name for maya in a particular condition, like water, ice and steam. Not vastu bedaha, but avastha..different names based on different conditions. He says prakruti is maya swarupa. One and same abarcachanneya sadasat vilakshana vastu maya is known as pradhaanam, prakruti, maya, avidya, agnyaanam, shaktihi..

Tadeva vastu...that same unmanifest matter includes unmanifest energy, when it has resolved the entire universe (including space and time) during pralayam into itself, remains without any activity throughout pralaya awastha. Gunanam saamya swaroopam..satva rajas and tamo in equal proportions. Moment vaishamya avastha comes, slight change, akasa comes. In unmanifest state, we call it pradhanam. Saankhya also use this term. He says pradhanam is satyam, thats the problem. The very same pradhanam, pradhanam prepares for shrushti. The word annam was used when matter gets ready for evolution. Prepared state if pradhanam is called prakruti. Before a seed gets ready for sprouting, it bloats. That expansion of seed is a precondition for sprouting. A runner is ready to sprint, that state. On your marks...its ready for evolution. Desa and kala ready.. prakriyamaanatvat prakrutihi... definition of prakrutihi.

Desakalaadi.. upto end of para..

देशकालादिसामग्रीं विनैवेन्द्रजालेन दुर्घटानेकपदार्थोत्पादनकाले इन्द्रजालं 'माया' इति व्यपदिश्यते । तद्वदेवासङ्गोऽद्वितीये ब्रह्मणि दुर्घटेच्छाद्युत्पादकत्वात्तदेव वस्तु मायेति भण्यते । तदेव वस्तु ब्रह्मस्वरूपावारकत्वादज्ञानमिति कीर्त्यते । तदेव वस्तु ब्रह्मविद्याविनाशयत्वादविद्येति वर्ण्यते । तदेव वस्तु कदापि स्वातन्त्र्येणानवस्थितं सत् ब्रह्मचैतन्यमाश्रित्यैव वर्तमानत्वाच्छक्तिरिति च व्यपदिश्यते । इत्थं प्रकृत्यादयः प्रधानस्यावस्थाविशेषत्वात्प्रधानस्वरूपा एव भवन्ति । तच्च प्रधानं ब्रह्मचैतन्यस्यशक्तिः । यथा पुरुषगता सामर्थ्यरूपा शक्तिः पुरुषात्पृथक्तया नास्ति तथा ब्रह्मचैतन्यगता प्रधानरूपा शक्तिरपि ब्रह्मचैतन्याद्व्यतिरेकेण नास्ति । इत्थं ब्रह्मचैतन्ये सकलानात्मपदार्थानां लयश्चिन्तनीयः । ततः 'तादृशमद्वितीयं ब्रह्माहमेव' इति चिन्तयेत् । यस्य हि मन्दबुद्धेर्बुद्धिमान्द्यादिरूपप्रतिबन्धैर्वेदान्तविचारे न प्रवृत्तिरुपजायते । कृते वा विचारे साक्षात्कारो न सम्पद्यते तस्येदं लयचिन्तनरूपं ध्यानमुक्तम्

Maya.. when the very same prakruti projects the universe without desa and kala coordinates, like indra jaala, by a magician, when he produces a tree out of a hat. Durghata..normally not possible trick he performs, magicians act is called indrajaalam. Prakruti while creating the universe does the same. Upon the brahman which is asangham adviteeyam, karya karana sambandha is created. Brahman is made a nimitta karanam by creating iccha shakti, jnana, kriya shakti etc. Not logically possible, the very same prakruti is now called maya. Whole creation is in the form of time and space. Time location of time, you cannot intellectually comprehend. Similarly space. This is also included in maya. Ya ma..that which is not there on enquiry. Very same maya is called agnyaanam when it covers the nature of brahman in the case of jiva. After brahma jnanam, for a jnani if the question is raised, is maya existent, jnani will say maya na vidyate..non existent. Jnani will accept borrowed existence for universe as well as maya. Avidyate derived from vid..vidyate, na vidyate iti avidya. Nowhereelse these definitions are there. It never has got its own existence, depends on brahma chaitanyam, we call it shakti. Its a gauna prayojaha. Shakti indicates dependent existence. My talking power cannot exist separate from me. Your listening power cannot exist separate away from you. If they could, my talking power and your listening power can converse. Power cannot exist separate from the powerful. Maya shakti.. cannot exist separate from brahma shaktam. Ardhanareeswarar indicates this. Concept of shakti is there in other philosophies very close to advaitam. Shakti is as real as brahman they say..kashmiri shaivism. 6 names are there..

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Page 182 1st para 4th line from bottom of para

Brahmachaitanyeupto end of para.

इत्थं ब्रह्मचैतन्ये सकलानात्मपदार्थानां लयश्चिन्तनीयः । ततः 'तादृशमद्वितीयं ब्रह्माहमेव' इति चिन्तयेत् । यस्य हि मन्दबुद्धेर्बुद्धिमान्द्यादिरूपप्रतिबन्धैर्वेदान्तविचारे न प्रवृत्तिरुपजायते । कृते वा विचारे साक्षात्कारो न सम्पद्यते तस्येदं लयचिन्तनरूपं ध्यानमुक्तम्

Acharya talked about the meditation of gradual resolution of universe into brahman. First everything anatma into maya and then maya into brahman. Resolution is understanding.

Maya is as good as non existent. World is also as good as non existent. That existent thing is the consciousness brahman. We should not look for the ultimately existent brahman as it is not an object, but the subject me and me alone, brahman the sarvadharam. Brahma ahameva... this is prescribed for madhyama adhikari. Uttama adhikari has claimed during sravanam. Description of madyama adhikari. Because of various obstacles like dullness of intellect etc, vedanta vicara does not take place in a fully involved manner, or even after repeated enquiry, aparoksha

jnanam claiming aham brahmasmi is not possible. He doesn't take this understanding as jnanam. He says I have understood but I am not claiming I am a jnani. Convert yourself into uttama adhikari. Nirguna brahmasmi dyanam. Deliberate action. I fix up a time and do this karma, upasana rupa karma. This is the karma prescribed for madhyama adhikari. For uttama adhikari, this meditation is not required. Borrowed from chapter 9 of pancadasi

No 2 footnote : various obstacles. chapter 9 38 to 53

२. अत्रादिशब्देन वर्तमानो भूतो भावी चेति त्रिविधः प्रतिबन्धो ग्राह्यः । तत्रेष्टवस्तुष्वहं ममेति दृढतरवासनारूपा विषयासक्तिः, परोक्तार्थग्रहणसामर्थ्याभावरूपबुद्धिमान्द्यम्, अाचार्याद्यासोक्तार्थे विश्वासाभावादन्यथाकल्पनरूपः कुतर्कः, देहादिष्वात्मबुद्धिरूपो विपर्ययाख्यदुराग्रह इत्येतच्चतुष्टयं वर्तमानप्रतिबन्धः । धनपुत्रकलत्रादीष्ट-वस्तुनाशानन्तरमपि तदनुचिन्तनं भूतप्रतिबन्धः । ब्रह्मलोकादिप्राप्तीच्छा भाविजन्महेतुभूतप्रारब्धकर्मशेषो वा भाविप्रतिबन्धः । एतेषां ज्ञानोत्पत्तिप्रतिबन्धकानां निरूपणं पञ्चदश्यां ध्यानदीपे ३८-५३ श्लोकेषु द्रष्टव्यम् ।

Obstacles like dull intellect. 3 types of internal obstacles present past and future. Ahamkara mamakara raga dwesha..dushta chatushtayam..vishaya aasakti..deep attachment to pancaanatma. Aham mama iti... everybody has ahamkara, mamakara. Vyavahara requires this. Functional aham mamam is required even for jnani.

2 because of mental preoccupation, missing sentences during sravanam. Absence of absorbing capacity.

3 in the statement coming from guru, i must accept 100 percent without reservation.. dasoham I accept but not soham.

Ahamkara is named as viparyayaduragraha. Fanatically sticking to misconception of body anatma. Ahamkara. Misconception obstinacy.

Vartamana pratibanda. 4 of the above.

Bhoota pratibanda..

Anything dear..dhanam putra kalatra, close relation, when they die, we are allowed a mourning period. Theetu. 10 days.. sastra accepts the emotional impact. No mourning should be lifelong. You must move on fast. Time is a healer. Allow the jivas to move on in the next loka, you continue.

Brahmalokadi prapti iccha...

normally prarabhdha is exhausted in one janma, there are certain karmas which extends across janma. extraordinary punya karma can give 7 human janmas. A person who abandons his

young wife will have to lose his wife earlier in 7 janmas. Desire for brahma loka can be a pratibanda.

Back to moolam

Topic 293

Two lines para

(२९३) ज्ञानध्यानयोर्भेदः, अहङ्ग्रहध्यानं च —ज्ञानं हि प्रमाणप्रमेययोरधीनम्, न तु विधेः पुरुषेच्छादेर्वाधीनम् । ध्यानं तु विधेः पुरुषेच्छाश्रद्धयोः हठात्कारस्य चाधीनम् ।

Aham brahmasmi dyanam is going to be discussed later. Before that, Niscala Dasji feels he has to discuss a known topic. Maanasam karma. Any jnanam gained through a pramanam is also manasa vrutti. Upasanam also.

For pratibanda nivrutti, this upasana is useful, not for jnanam. Once he is converted to uttama adhikari, jnanam happens. The student comes to class for enjoyment. We saw this in tattusamanvayat in Brahma sutra.

Jnanam depends on pramaanam and prameyam. Karma depends on karta.

With my ears, I hear not see.

Where as in meditation, is will based karma, its not a pramaanam, sastra vidhi and purusha iccha are required. Sandhya upasanam. Faith in the utility of sandhyavandanam. All these are involved in karma. Shraddha is important, will power is important.

Vicarasagaram 22nd April 2017

Topic 293

Jnanadhyana...

(२९३) ज्ञानध्यानयोर्भेदः, अहङ्ग्रहध्यानं च —ज्ञानं हि प्रमाणप्रमेययोरधीनम्, न तु विधेः पुरुषेच्छादेर्वाधीनम् । ध्यानं तु विधेः पुरुषेच्छाश्रद्धयोः हठात्कारस्य चाधीनम् ।

In the last class, we discussed the six names of Maya. Prakruti and pradhaanam, avidhya and agnyaanam, maya and shakti. We saw earlier in Page 153 4th para, maya avidya and agnyaanam were discussed. Laya dhyanam for madhyama adhikari. Sravanam and mananam alone are not enough. Obstacle can be anything. Classified into many categories, we saw that.

Guru has to help such a student. Based on pancadasi chapter 9, he is asking for conversion of jnana vrutti into dhana vrutti. Niscala Dasji is entering into an aside discussion. Difference between aham brahmasmi jnana vrutti (uttama adhikari case) and dhyana vrutti. (Madhyama adhikari case). Dhyanam or upasanam comes under karma. Will based desire based sastra based deliberate activity. Where as understanding is knowledge based. Jnanam or knowledge does not produce punyam. Knowledge is never used for repetition. Jnanam removes ignorance. Madhyama adhikari hopes to produce punyam through dhyanam. Vidyaranya uses dharma megha samadhi in pancadasi..this megha showers dharma just as megha showers water. Chapter 1 pancadasi.. amoola... class becomes enjoying the moksha once the pratibanda is gone.

Practice of this dhyana..ahamgraha nirguna upasana is a meditation where I look upon myself as brahman. Just as we meditate upon ishta devata as me in saguna upasana. Jnanam depend on pramaanam and prameyam. Upasanam depends on vidhi, purusha iccha, shraddha, lot of will power.

Page 183 top line, next para. First sutra vakyam explained here. Jnanam hi prana.....

Sutra vakyam is explained.

तत्र प्रत्यक्षज्ञाने प्रमाणं चक्षुरादीन्द्रियम्, प्रमेयो घटादिः । घटचक्षुषोः सन्निकर्षे सति विनापि पुरुषस्येच्छादिकं घटप्रत्यक्षं भवति । 'चतुर्थ्यां चन्द्रो न द्रष्टव्यः' इति निषेधोऽस्ति । तथा सत्यपि 'अस्मिन् दिने चन्द्रमहं नपश्येयम्' इति निश्चयवतोऽपि पुरुषस्यानिच्छत एव येन केनापि कारणेन चक्षुश्चन्द्रयोः प्रमाणप्रमेययोः सन्निकर्षे सति चन्द्रस्य प्रत्यक्षज्ञानं जायत एवाऽत्थं ज्ञानं प्रमाणप्रमेयमात्राधीनम् । न तु विधेः पुरुषेच्छादेर्वाधीनम् ।

Dhyanam tu videhe..next para

Nature of pratyaksha jnanam taken as example. Sense organs like eye and ghataha come together, knowledge is natural without any will or desire of the pramata, perception takes place. On the chaturthi day, moon should not be seen. Avamaanam apavada will come. Suppose a person knows this fact and he takes a nischayam that he wont see moon, and in evening eye by chance sees the moon, whether pramata wants or not perception takes place. Early morning you are in meditation, next kitchen is preparing masala vada, you can plus ears, but it will enter the nose without your will.

Sutra no 2.

Dhyanam tu vidhe

Next para....

Salagrama shila

‘सालग्रामशिला विष्णुरूपा’ इति ध्यायत उत्तमं फलं भवति । तत्र पुरुषः शास्त्रेण विष्णुं चतुर्भुजत्वेन शङ्खचक्रगदापद्मलक्ष्मीसहितत्वेन च जानाति । चक्षुषा तु सालग्रामं शिलात्वेनैव जानाति । तथापि शास्त्रविधौ विश्वासेन ध्यानफले इच्छया च ‘सालग्रामं विष्णुः’ इति ध्यायति पुरुषः ।

Upasana as an example..salagrama is a fossil stone. From sastram we know we can meditate on this as Vishnu. Regular pujas are done, it can be used for meditation. We invoke only Vishnu in Salagramam. From Sastram we know Vishnu has 4 hands with 4 accessories shanka chakra gadha padma and with Lakshmi Devi. Eyes report the salagramam as an inert stone, however the imagination as Vishnu is a vrutti not jnanam but karma or upasana. Because of the desire for the result of upasana, he does upasanam. Niscala Dasji is going to talk of several upasanas.

Next para,.....tadidam upto vruttiriccha

Half of para.

तदिदं ध्यानमनेकविधम् । सालग्रामशिलायां विष्णुबुद्धिकरणवदन्यस्मिन्नन्यबुद्धिकरणं प्रतीकध्यानम् । वैकुण्ठवासिनो विष्णोश्चतुर्भुजत्वादिरूपेण ध्यानं तु नान्यस्मिन्नन्यबुद्धिकरणरूपं प्रतीकध्यानम् । किन्तु तद्ध्यानं ध्येयवस्तुस्वरूपानुसारि ध्यानमेव । वैकुण्ठवासिनो विष्णोः स्वरूपं नप्रत्यक्षगोचरम्, किन्तु शास्त्रैकसमधिगम्यम् । शास्त्रे च विष्णोः स्वरूपं चतुर्भुजत्वेन शङ्खचक्राद्युपेतत्वेन च वर्णितम् । अतस्तथा विष्णोर्ध्यानं ध्येयवस्तुस्वरूपानुसार्येव । विधिशास्त्रे विश्वासस्य, इच्छादेश्चाभावे ध्यानं न सिद्ध्यति । ‘इदमुपासीत’ इत्येवंरूपं पुरुषस्य प्रवर्तकं वचनं विधिः । तद्वचने श्रद्धा विश्वासः । अन्तःकरणस्य रजोगुणपरिणामरूपा कामात्मिका वृत्तिरिच्छा ।

Most important thing is dhyanam does not come under karma only. Meditation can never give knowledge. Karma dhyanam cannot give any new knowledge, I can dwell on existing knowledge. Because dhyanam is not one of the pramaanams. Dhyanam refers to upaasanam. This is of two types. When I meditate on a deity using a symbol, it is symbol based deity

meditation like salagramam, lingam, turmeric, flame based etc.prateeka dhyanam. Symbol is imagined as deity. Seeing Vishnu on non vishnu salagramam. Rajju sarpa....can you call that upasana? This is brama. Nature is same seeing something on something else, but one us non deliberate other is deliberate.

Second type is, no symbol, i just remember the mantra, close my eye. I imagine shanka shakra etc. Direct meditation. No photo or idol is used.

Vicarasagaram 10th june 2017

Page 184 4th line from top

Vaikunta..upto hatapeksha 4th line before end of para

वैकुण्ठवासिनो विष्णोश्चतुर्भुजत्वादिरूपेण ध्यानं तु नान्यस्मिन्नन्यबुद्धिकरणरूपं प्रतीकध्यानम् ।
किन्तु तद्ध्यानं ध्येयवस्तुस्वरूपानुसारि ध्यानमेव । वैकुण्ठवासिनो विष्णोः स्वरूपं
नप्रत्यक्षगोचरम्, किन्तु शास्त्रैकसमधिगम्यम् । शास्त्रे च विष्णोः स्वरूपं चतुर्भुजत्वेन
शङ्खचक्राद्युपेतत्वेन च वर्णितम् । अतस्तथा विष्णोर्ध्यानं ध्येयवस्तुस्वरूपानुसार्येव । विधिशास्त्रे
विश्वासस्य, इच्छादेश्चाभावे ध्यानं न सिद्ध्यति । 'इदमुपासीत' इत्येवंरूपं पुरुषस्य प्रवर्तकं वचनं
विधिः । तद्वचने श्रद्धा विश्वासः । अन्तःकरणस्य रजोगुणपरिणामरूपा कामात्मिका वृत्तिरिच्छा ।
हठादपि ध्यानं सिद्ध्यति । ज्ञाने तु न तदपेक्षा । नैरन्तर्येण ध्येयाकारचित्तवृत्तिप्रवाहो हि
ध्यानम् । तत्र चित्तवृत्तेर्विक्षेपे सति हठात्तां स्थिरीकुर्यात् । ज्ञानरूपान्तःकरणवृत्त्युदयकाल एव
विषयावरणभङ्गस्य सिद्धत्वाद्वृत्तिस्थैर्यसम्पादनस्य नास्त्युपयोगः । तस्मान्न ज्ञाने हठापेक्षा ।

A unique topic based on chapter 9 of pancadasi. Aham brahmasmi can be in the form of jnanam or vrutti used for upasanam. Both are antahkarana vrutti. In the case of uttama adhikari, because of qualifications at the time of maha vakya vicara it removes self-ignorance. Indicator is that uttama adhikari drops triangular format, does not look upon himeself as sadhaka or moksha as saadhyam.

In the case of madhyama adhikari, I can never claim I am muktaha, I claim myself as saadhaka. I will continue to ask Swamiji for blessings to get moksha, chitta shuddhi. Saprati bandaka jnanam. With obstacles. Like lamp glowing in dark room, room still being dark due to covering by multiple layers of cloth. In this case aham brahmasmi vrutti becomes upasana and therefore requires aavrutti or repetition. When obstacles are gone, the madhyama adhikari becomes uttama adhikari. How do I know? Very teaching becomes so clear as to why am I postponing liberation? Mental disturbances will come and go, inspite of these I am free. I am not the mind. I will handle mental disturbances. It's like handling blood pressure. Because of this clarity of thought, I can handle.

You need sufficient saadhana chatushtayam. Instead of using saguna brahma upasana, do upasana of aham brahma asmi. Ahamgraha upasana. Swami Nischala Das is having a general discussion to differentiate upasana and jnanam. Upasana is karma, jnanam is pramana based and not karma.

M.. the form of Vishnu, Vaikunta vasi, his swaroopam is not pratyaksham, can be known only from sastras or puranas, Vishnu as endowed with 4 hands, with shankam, chakram etc. Therefore, based on sastra vakyam, when a person directly visualises Vishnu without any symbol, dheya vastu swaroopa anusaara dhyanam. I should have faith in the words of the shastra. If I have to practise Vishnu upasana, I should have desire for the phalam of the upasana. Swami Nischala Das defines vidhi as a scriptural statement, which engages a listener in a particular action through commands, bhriguvalli...upaseeta...along with each upasana a phalam is mentioned. In a similar form, any command statement is vidhihi. Faith in the efficacy of the statement (cannot be proved scientifically). Desire is a particular type of thought by the rajo guna of the mind. (Satva guna will generate contentment). We require will power also. Faith, desire plus will put together will bring in upasana. Suppose a meditation is prescribed for solving a problem, mind runs away in japa, therefore will is required. Repetition of aham brahmasmi is upasana, understanding is jnanam. Knowledge does not require repetition at all. Jnane tu ... with regard to knowledge, why should I repeat it? In the case of dhyanam, there is repetition. Like oil flow, taila dhara. Continuous flow is required for upasaka not for uttama adhikari. After meditation, people come up with guilt generally. When the antahkarana vrutti in the form of jnanam, it is so for uttama adhikari. Since it has been achieved, there is no question of benefit of repeating the vrutti. Nidhidyasanam is only for breaking the habit of expecting moksha, not for getting moksha. I should not ask for never getting punar janma, this is habit. Aham mama raga dwesha dropping is nidhidyasanam for uttama adhikari. For madhyama adhikari, aham brahmasmi upasana is going to be prescribed. Aham graha dhyanam.....upto end of para.

अहङ्ग्रहध्यानम् —वैकुण्ठवासिचतुर्भुजविष्णुध्यानवत् 'अहं ब्रह्म' इति ध्यानमपि ध्येयस्वरूपानुसार्येव ध्यानम्, न तु प्रतीकध्यानम् । किन्त्विदमहङ्ग्रहध्यानम्। ध्येयस्वरूपस्य स्वाभिन्नतयानुसन्धानम् अहङ्ग्रहध्यानम् उच्यते । यस्य वेदान्तविचारेऽप्यपरोक्षज्ञानं नोदेति, स वेदस्याज्ञारूपोपासनाविधिवाक्ये विश्वासवान् नैरन्तर्येण हठात् 'अहं ब्रह्मास्मि' इत्यहङ्ग्रहध्यानमनुतिष्ठेत्। तस्य क्रमेण ज्ञानोत्पत्तिद्वारा मोक्षः सिद्ध्यति ।

Going to be elaborated from topic 294 onwards. Introduction now. Ahamgraha dhyanam.. meditation on the meditator.. Swami Dayananda Saraswati defines. Nedam yadidam upasite, all saguna Iswara I dismiss as vyavahaarika... I focus on the five features of consciousness as Me. Exactly like saguna dhyanam, this dhyanam also is direct meditation but on nirguna atma. No prateekam or symbol. In this ahamgraha dhyanam, subject object division is not there. I claim as myself. (That nirguna brahman I am). Repetition or dwelling is termed aham graha dhyanam required for madhyama adhikari who has sapratibandaka jnanam, intellectual knowledge. In spite of 25 years of vedanta courses, that student that doesn't claim mission accomplished, mind you intelligence is not lacking, he should take to veda upasana vidhi. Mandukya upanisad.

Akara... makara iswara upasana... with faith...let him practise taking chapter 6 for method..Saadhana required is not more pilgrimages, but this meditation. Chapter 9 of pancadasi. Then in due course, through rise of unobstructed knowledge, (conversion) jnanam will come.

Vicarasagaram 17th June 2017.

Page 184

Last four lines of first para, yasya vedanta...

यस्य वेदान्तविचारेऽप्यपरोक्षज्ञानं नोदेति, स वेदस्याज्ञारूपोपासनाविधिवाक्ये विश्वासवान् नैरन्तर्येण हठात् 'अहं ब्रह्मास्मि' इत्यहङ्ग्रहध्यानमनुतिष्ठेत्। तस्य क्रमेण ज्ञानोत्पत्तिद्वारा मोक्षः सिद्ध्यति ।

Swami Nischala Das is introducing the ahamgraha dyanam in the form of aham brahmasmi and also wants to clarify the candidate of this upasana. According to vedanta, clear aparoksha jnanam has to arise from sravanam and mananam only, avantara vakeyena paroksha jnanam, mahavakyena aparoksha jnanam. Mananam is for removing all the doubts with regard to jnanam. Meditation cannot remove doubts. Doubt is because of incomplete data. Therefore analysis is required. After sravanam and mananam, we can have two types of problem.

I have no doubt with respect to aparoksha jnanam, but jnana phalam at the transaction and emotional level, I am not able to reap. There is an obstacle between jnanam and jnana phalam. I need obstacle removal. विपरीत भावना Viparita bhavana removal. Habitual jiva bhava or dushta chatushtayam...ahamkara mamakara raga dwesha..the emotional disturbance gets transferred to other family members. A jnani who is very clear about jnanam and is aware of the jnana phala obstacles. (Talk on spiritual and mental liberation). Nididhyasanam is reminding me about this. Anxiety, worry, fear etc..

Another problem is even though I have aparoksha jnanam and have no doubts with respect to the knowledge I am not willing to acknowledge that this knowledge is ultimate. I am hunting for some experience. Always feeling dissatisfied with the knowledge I have, only intellectual knowledge, only book knowledge. Problem of second type is serious issue because we do not know what experience we are looking for. सप्रतिबन्धक अपरोक्ष ज्ञानम् Sapatibandaka aparoksha jnanam. Obstructions are unknown, adrushta pratibandams. Knowledge that you have which you are not willing to accept as ultimate knowledge, that sapatibandaka knowledge, convert to upasana. May you do aavruti of aham brahmasmi. Full credit for this goes to Vidyaranya in chap 9 of pancadasi. Treat this as upasana. Ahamgraha upasanam...for this upasaka, in due course he will "get jnanam". The pratibandams go away because of punya arising out of upasana. This conviction comes with regard to the ultimateness of this knowledge. Jnana pratibanda..nirguna brahma upasanam is required.

294 to

Upto topic 316

Pranavopasana..sanyasameva end of para.

(अ. २९४-३२६) प्रणवोपासननिरूपणम् —

(२९४) प्रणवे अहङ्ग्रहध्यानम् — प्रकारान्तरेणाहङ्ग्रहध्यानमिदानीमुच्यते — प्रणवरूपे ओङ्कारे अहङ्ग्रहध्यानं माण्डूक्यादिश्रुत्यनुसारेण सुरेश्वराचार्यैः कथितम् । तदनुष्ठानमप्युचितं मोक्षकामस्य । तस्यैवं क्रमः — प्रणवरूपमक्षरं ब्रह्मस्वरूपमेव । तादृशप्रणवस्वरूपं ब्रह्म अहमेव इति नैरन्तर्येणानवरतं ध्यायेत् । नैतत्समं किञ्चिदपि ध्यानमस्ति । एतद्ध्यानस्य विशेषक्रमः सुरेश्वराचार्यैः पञ्चीकरणाख्ये ग्रन्थे प्रतिपादितः । एतदुपासकोऽपारं संसारं तरति । अत्राधिकारी सन्न्यास्येव ।

Ahamgraha nirguna upasana dhyanam. This ahamgraha dyanam itself he wants to present in two ways. Directly meditating on aham brahmasmi without any symbol..

This can be done with the help of a symbol also. In the case if Lord Siva, lingam. Lord Vishnu.. salagramam. For brahman, both sagunam and nirgunam, omkara symbol is used. Here prateeka nirguna dhyaanam is elaborated.

Pranavaha is the name for Omkara, through another method, ahamgraha dhyanam is being talked about. This particular meditation is as per Mandukya Kaarika etc. What is etc? Where in Mandukya? Mandukya... Gaudapada Karika..chapter 1 end 6 or 7 verses on omkara nirguna dhyanam is there. Etc: kata 1.2.15,16,17 pranavohya param brahman, prasna upanisad full chapter on omkara brahma upasanam, chapter 5 also. Sureswaracharya has elaborately dealt with in a particular book, we referred before, omkara dhyanam is discussed in panceekaranam. Small work supposed to be written by Sankaracharya. In the Vicarasagaram book, Swami Nischala Das keeps on saying Sureswaracharya. We have a Rk mutt book on vartikam for this, written by Sureswaracharya. We have to note this. Somehow Swami Nischala Das keeps referring otherwise.

Omkara is brahman only. Sound part is sagunam brahman, silence is nirguna brahman. Pranava rupa aksaram.... silence consciousness, I am. I the adhistaanam of viswa, taijasa, virat, hiranyagarbha, praagnya, Iswara. There is no dhyanam equal to Omkara dhyanam. This specific method is there in panceekaranam text. He will cross over samsara. Such a candidate who can do omkara prateeka nirguna brahma dhyanam needs to be a sanyasi. Others can do prateeka rahitam, without omkara.

Topic 295

(२९४) निर्गुणप्रणवोपासनस्य सगुणप्रणवोपासनस्य च फलम् —
प्रणवोपासनमनेकोपनिषत्सु वर्णितम् । माण्डूक्योपनिषदि विशेषेण वर्णितम् ।

तदुपनिषद्वाख्याने भाष्यकारैरानन्दगिर्याचार्यैश्च विस्पष्टं वर्णितञ्च । तत्र यः क्रमः स एव वार्तिकारैः पञ्चीकरणग्रन्थे प्रतिपादितः । तादृशप्रौढग्रन्थविचारासमर्थानामनायासेन बोधाय प्रणवोपासनक्रमोऽत्र निरूप्यते —

Nirguna pranava upasanam and saguna pranava upsasanam ..difference. Sound omkara and silence that follows Om meditation difference in phalam. Pranava upasanam has been discussed in many upanisads. Nrusimha uttareya tapaneeeya upanisad also refers to this. Of all these, mandukya upanisad is special because akara ukara and makara represent the shareera trayam. 3 chidabhasas also talked about. Totally 3 bodies 3 reflections, 3 worlds. 3 reflections are all resolved. Total 12. While commenting on the upanisads and karikas, Sankaracharya and Anandagiri acharyas have all talked of omkara upasana. Whatever has been discussed in bhashyam and sub commentary and all have been presented in the pancheekarana grantha. Those who are not able to study pancheekarana vaarthikam, I will summarise pancheekarana vaartikam in Vicarasagaram. Prauda means vast textbook. You can know it through what I am going to teach you in the following portions. Elaborate topic.

Upanisadsu..dvidam..end of para and topic

उपनिषत्सु प्रणवोपासनं द्विधा वर्णितम् — परब्रह्मरूपेण प्रणवस्योपासनम्, अपरब्रह्मरूपेण प्रणवस्योपासनं चेति । निर्गुणं ब्रह्म 'परं ब्रह्म' इत्युच्यते । सगुणं ब्रह्म 'अपरं ब्रह्म' इति कीर्त्यते । परब्रह्मरूपेण प्रणवोपासको मोक्षमेव लभते । अपरब्रह्मरूपेण प्रणवोपासकस्तु ब्रह्मलोकम् अङ्गोति । इत्थं निर्गुणसगुणभेदेन प्रणवोपासनं द्विविधम् ।

In the upanisad, omkara upasana is presented in two ways, param brahma and apara, brahma, that is nirgunam brahma and saguna brahma (virat, hiranyagarbha and Iswara..first 3 padas) respectively. If a person practises omkara nirguna brahma upasana, he will attain moksha in due course. (Some differences Swami Nischala Das will talk about). The other person apara brahma ripa upasakawill go to brahma loka, will not get moksha and therefore will come back.

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Page 185 3rd para 2nd line

Nirgunam brahman.....dvidam

Nischala dasa is elaborately discussing the aham brahmasmi upasana for those who have done sravanam and mananam and not yet willing to claim I have the liberating knowledge. Sapratibandaka jnanam... this is what it's called. If the obstacle is known, doubt with regard to sastric study (interpretation)or logical problem, using either sastram (interpretation)or logic based books, these drusta pratibanda can be removed by more sravanam and mananam.

For adruta pratibanda, unknown or unclear obstacles, we need punyam, for this group aham brahmasmi becomes a upasanam.

Suppose there is no doubt either way, drusta or adruta, then there is no question of postponing liberation. If there are issues at mithya level, I will handle these without connecting

to "My" liberation. If anatma issues makes me postpone liberation, then I have got no knowledge. In chapter 7 of pancadasi, Vidyaranya clearly says at shareeratrayam level there will be issues. Anujwara...transferring anatma issues upon Me the atma and therefore I am not liberated. Vedanta's aim is not jwara nivrutti but anujvara nivrutti.

Initially I have clear understanding of mahavakyam, after that I have to understand that nothing more is required other than clear understanding. What we know is more than enough to claim I am free.

Parabrahmaroopena...aham brahma upasana using omkara alambanam will help attaining moksha. 3 varieties.. in this janma, or by being reborn as manushya next janma or going to brahma loka. Aside note..going to brahma loka does not guarantee liberation..(krama mukti). It is just possibility is higher. It is not 100 percent. This is discussed in chandogya 4.15.5. Imam maanavam aavartgam na avarthante. Brahmaloka people do not return during this manvantara. Commentators say some will return in next manvantara. Panchagni upasaka...also covered in brahmasutra. Never consider that all brahmaloka people will get kramamukti. In this manner, there is two fold pranava upasana.

Topic 296 to 315

(अ०. २९६-३१५) निर्गुणप्रणवोपासनक्रमः —

Nirguna pranava upasana for madyama adhikari. For uttama adhikari this is not relevant at all.

Topic 296

(२९६) सर्ववस्तूनामोङ्कारस्वरूपत्वम् — निर्गुणप्रणवोपासनक्रम एवात्र निरूप्यते, न सगुणोपासनक्रमः । सगुणोपासनस्य फलमपि निर्गुणोपासनेऽन्तर्भवति । तथा हि, निर्गुणोपासकस्यापि ब्रह्मलोकेच्छावत् इच्छारूपप्रतिबन्धसत्त्वान्न ज्ञानद्वारा मोक्षलाभः । किन्तु तस्य ब्रह्मलोकप्राप्तिर्भवति । स तत्र हिरण्यगर्भसमान् भोगाननुभूय तत्रैव ब्रह्मविचारेण ज्ञानोदयद्वारा मोक्षं लभते । ब्रह्मलोकेच्छारहितस्य निर्गुणोपासकस्य त्विहैव लोके ज्ञानलाभान्मोक्षः सिद्ध्यति । इत्थं सगुणोपासनफलस्य निर्गुणोपासनान्तर्भूतत्वादिह निर्गुणोपासनमेव निरूप्यते ।

Title is sarva vastoonam omkara swarootpatvam.. will explain this later. Here introducing nirguna upasana. Method is given here. Ukara makara etc...when we dwell on amatra nirgunam brahman it becomes nirguna brahma upasana. Swami Nischala Das says I am not giving saguna brahma upasana method. Since nirguna upasaka as well as saguna upasaka both will go to brahmaloka, difference is former will not get krama mukti only nirguna upasaka will get krama mukti. Result of saguna upasana is included in nirguna upasana phalam. How? He explains. There are certain types of nirguna upasakas. There is a type that do upasana and have a deep desire of brahmaloka sukham. Described in chandogya chapter 8. Anything you do sankalpa you can enjoy. Some people may have this desire. Iccharupa .. he does not get jnanam and moksha in this janma, but he gets brahma loka. When I have a deep love for ahamkara, then this deep desire becomes a pratibanda. Bhagawan says no hurry, do everything... Bhagawan knows our

deepest mind. Kintu tasya...he goes to Brahmaloka, that nirguna upasaka enjoys all sense pleasures that are equal to the pleasures of Brahma..chapter 8 first 6 sections..dahara upasana is similar to nirguna brahma upasana. After enjoying, in brahmaloka itself, he will continue with the vicara (sanyasa vrutti is needed, mamakara inclusive), now the mind is a sanyasi mind. Brahma vicarena jnanidvaya dvara moksham labate.

Another type..one who does not have even desire for brahma loka, he need not go to brahma loka, the adrushta pratibanda goes away, he is able to have the second understanding, the clear understanding that nothing else is required other than the understanding I have now. Apratibandaka jnanam. He does not look for new knowledge or experience... mokshaha sidhyati... itham saguna...its included in type no 1.

कारणकार्यरूपं सर्वं वस्त्वोङ्कारस्वरूपमेव । अतः सर्वोऽपि रूपप्रपञ्च ओङ्कार एव । सर्वेष्वपि पदार्थेषु नाम रूपं चेत्यंशद्वयमस्ति । तत्र रूपात्मकोऽंशः तत्तन्नामात्मकांशान्नातिरिच्यते । किन्तु नामस्वरूपमेव रूपांशोऽपि ।

Directly also you can meditate upon nirguna brahman without the omkara aalambanam. Omkara pratika dhyanam

This prateeka dhyaanam can be practised by sanyasis only. Atra adhikari sanyasi eva. Aantara sanyasis can do... omkara is saguna and nirguna swaroopam. He is taking help of Mandukya upanisad 1,8,9,10,12. Omitye..

Sarvam omkara eva... in Sankaracharya's bhashyam, this is explained. How shabda prapancha is everything, no artha prapancha? Shabda brahman....titles sarva vasthounam omkara swaroopam...he is going to explain, everything including karanam and kaaryam. Prapancatrayam is omkara swaroopameva. Athaha ..whatever we experience is not different from omkaraha... sarveshu...whole creation is nama roopam. Brihadaranyaka 1.4.7. Creation is nama rupa. Names and its correspondence forms, amsa dvayam asti... of these two components also, is nama important or rupa. Swami Nischala Das establishes that shabdha alone is more powerful... that portion that's called rupa. does not exist separate from the nama.. form is also nothing but name. Swami Nischala Das wants to give supporting logic.

तथा हि, पदार्थानां रूपात्मको य अकारविशेषस्तदभिधायकनामपदैरेव सर्वे पदार्था निरूपतिः सन्तो गृह्यन्ते त्यज्यन्ते वा ।

Padaarthaanam ropaa....rupam which corresponds to various forms, we talk of bangle, handling of the bangle etc, always we remember the namaa behind. We have to use word bangle even to discuss its existence.

तत्तदभिधानज्ञानमन्तरा केवलाकारमात्रेण व्यवहारो न सिद्ध्यति । अतो नामैव सारभूतम् । अकारनाशेऽपि नामावशिष्यते । यथा नष्टेऽपि घटे मृदवशिष्यते इति मृद्वतिरेकेण घटो नास्ति। किन्तु मृत्स्वरूपमेव भवति । तथा अकारे नष्टेऽपि मृद्वदवशिष्यमाणनाम्नो न भिद्यते अकारः। किन्तुनामस्वरूपमेव भवत्याकारोऽपि ।

Unique discussions establishing the superiority of nama over rupa. Without the knowledge of the name which corresponds to a form, just because of shape alone no transaction is possible. Nama is the saaram of every object. Aakara nashe api, even when a form is destroyed, like a person dies, we speak about the name of the person. Name gives the memory. Just as the truth called clay continues even after destruction of pot, we say there is no pot other than clay, here we say the name pot is the swaroopam of the pot form. Rupa nashe nama avashishyate.. even when rupam is destroyed, name which continues in the world, there is no form having an existence separate from nama. Form therefore has name as its essential nature. Reference.. in prasna upanisad, every individual has got shodasa kalaha. In mundaka upanisad, 15 pancadasa kalas merge, says. ShaNkaracharya raises the question, one kala continues to survive, in briha upa, chapter 3 section 2, student asks what survives when jnani dies? Name. In brahma sutra, big adhikaranam, devata adhikaranam..creation originates from where? Answer is given as shabda. Bhagawan uttered bhoo, bhoomi was born..

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Page 186 first para last 4 lines..

Akara nashe vina till end of para

The acharya here wants to elaborately discuss aham brahmasmi upasana for those who have adrushta pratibanda because of which they are not able to claim the ultimate knowledge as understanding. They think it is not final and liberating. They are unable to claim oneself as siddha rather than sadhaka. This unknown obstacle we call adrushta.

May you repeat your understanding itself untill this becomes final. Jnanam does not require repetition but upasana requires repetition. Therefore, aham brahmasmi upasana is required for producing punya to remove the adrushta pratibanda, I can then claim that my understanding is the ultimate. Whatever dushta chatustayam is there, habit removal is required to enjoy the jnana phalam. FIR reduction, CCC increase can happen. Direct upasanam is also possible or prateeka upasanam. Now prateeka upasanam with omkara is being discussed.

Omkara is sarva shada swaroopam or sarva artha swaroopam. Therefore omkara is sarvam. Finer observation only dealt with here. Not anywhere. Unique discussion here is nama is the satyam behind the roopam. Roopam is mithya, Swami Nischala Das wants to say. Even though there is no big tatparyam in this. But for Omkara upasana he wants to discuss this. Just as gold is the truth of all ornaments, ornament name is the truth behind the ornament rupa. Bangle name is behind the bangle rupa. Swami Nischala Das is very vehement about this.

Argument 1 in first para. Even if varieties of forms are there, they can never be useful for vyavahara unless they have nama. Names are therefore important. Second point..even when forms are destroyed, the name continues. 3 upanisad references given in last class, mundaka, Prasna and briha upanisad. In devatadhikaranam of brahmasutra, bhagawan has nama with him before he created the universe. Bhoo..bhuvah..bhuvah.. just as clay remains, nama of pot also remains along with clay. Nama swaroopa eva...name is the truth behind form. This is karya karana argument.

Now Argument 2. One is variable..akara, nama is non variable

Next para....

Athava...end of para.

अथवा घटशरावोदञ्चनादिषु मृदनुगता भवति । घटशरावोदञ्चनादयः परस्परं व्यभिचरन्ति । तस्माद्घटशरावादयो मिथ्या । तेष्वनुगता मृत्सत्या । एवं घटस्याकारा नाना । तेषामभिधायकं 'घटः' इति नामैकमेव । एकस्य घटस्याकारो न घटान्तरेऽस्ति । तस्मादाकारा व्यभिचारिणः । सर्वेष्वपि घटाकारेषु एकमेव नामानुगतं वर्तते । तस्मान्मिथ्याभूत अाकारः सत्यभूतान्नाम्नो नातिरिच्यते। इत्थमेव सर्वपदार्थानामाकारोऽपि तत्तन्नाम्नो न व्यतिरिक्तः । तस्मान्नामस्वरूप एवाकारः ।

The clay is non variable in all the earthenwares therefore satyam, all earthen wares have shrushti sthithi layam therefore variable. In names and forms which is variable.

M..among various earthenwares like pot, bowl, a water jug or bucket (udanchanam), whereas all these earthen ware are exclusive or different. Inherent clay is satyam. As in the case of pots, they are not of same size. Akara or rupa is variable but commonly called pot. Like child's bangle, adults bangle etc.

Form of one pot is not there in the next pot, but the name is ekam ghataha...

Now omkara..

सर्वोऽयं नामप्रपञ्च ओङ्कारव्यतिरेकेण नास्ति । किन्तु ओङ्कारस्वरूपमेव सर्वं नाम । तथा हि, वाचकशब्द एव 'नाम' इति कथ्यते । लोके वेदे च प्रयुक्तः सर्वः शब्द ओङ्कारादेवोत्पन्न इति श्रुतिषूच्यते । "तद्यथा शङ्कुना सर्वाणि पर्णानि सन्तृण्णानि एवमोङ्कारेण सर्वा वाक् सन्तृण्णा" "ओङ्कार एवेदं सर्वम्" इति । कार्यं सर्वं कारणस्वरूपमेव भवति । तस्मादोङ्कारकार्यभूतानि वाचकशब्दात्मकानि नामानि ओङ्कारस्वरूपाणि । इत्थं रूपांशो यः पदार्थाकारः स नामस्वरूपः । नाम च सर्वमोङ्कारस्वरूपम् । तस्मात्सर्वस्वरूप ओङ्कारः ।

omkara connection.. till now everything was preparation for omkara upasana.

The world of all namaas put together is called naama prapancha (proof of rupa prapancha). From naama prapancha to Omkara. Naama prapancha does not exist separate from Omkara. To explain, what we speak is naama. Sound symbol employed by the world to reveal a form. Vaachaka shabda. Every name is nothing but sound only. All sounds in the world are derivatives of Omkara only. Logic and shastram are pramaanams.

Logic.. omkara is combination of aa oo and ma. अ उ म First sound produced by mouth is aa. अ is first, म म is last when you close your mouth. All others are with the help of lip, tongue etc. All the alphabetic letters join in various proportions to form the words. From omkara only all words come.

Shastram.. mandukya bhashyam first mantra bhashyam. When you take a fig leaf, every leaf is crisscrossed with minute lines, sometimes people take this leaf and keep it within a book. Leaf part disappears after some time. Only lines will be seen. Veda gives this example of veins of the leaf for omkara. All the words are crisscrossed. (Antaryami brahmana,, warp and weft is the Omkara). Omkara eva idam sarvam.. iti, explanation.

All karyams are in the form of karanam only. All products of omkara in the form of sound symbols revealing objects, called words. Rupam or form part of every object is non different from the name component. All name components are non different from omkara component, therefore it is the most sacred sound in our scriptures.

Hereafter, he wants to talk about employing this for meditation.

One more preparation, omkara is equal to atma equal to brahman. Aa oo ma silence is viswa taijasa pragnya turiyam as well as virat hiranyagarbha iswara turiyam respectively. Remembering these three we have to practise meditation.

Topic 297 upto end of para

(२९७) ओङ्कारस्य ब्रह्माभेदेन चिन्तनम् —यथा सर्वस्वरूप ओङ्कारः । तथा सर्वस्वरूपं ब्रह्म । तस्मादोङ्कारो ब्रह्मरूपः । अथवा ओङ्कारो ब्रह्मणो वाचकः । ब्रह्म ओङ्कारस्य वाच्यम् । वाच्यवाचकयोरभेदोऽस्ति । तस्मादप्योङ्कारो ब्रह्मरूपः । किञ्च विचार्यमाणे यदक्षरं ब्रह्मण्यध्यस्तं तस्य ब्रह्माधिष्ठानं भवति । अध्यस्तस्य स्वरूपमधिष्ठानान्नातिरिच्यते । तस्मादप्योङ्कारो ब्रह्मैव । तस्मादोङ्कारं ब्रह्मरूपेण चिन्तयेत् ।

Swami Nischala Das wants to equate omkara and brahman first. Supporting logic.. three reasons for this. Three methods.

Sarvatvat First argument is omkara is sarvam we have established. Veda says brahman is everything. Mandukya mantra 1 and 2. Omkara is sarvam, therefore omkara is brahman.

Vachya vachasatvat ..Second argument. Omkara is said to be the name of brahman. Omitye aksharam..in Gita.

Brahman is revealed by omkaram. Revealer word and revealed form there is no difference at all. Name and named. Bring the pot, when you say, you hear the word but you bring the object pot not word pot written on paper.

Omkarasya brahmani adhyasthatvat.. Third argument. Everything other than brahman is superimposed on brahman. Brahman is the truth of everything. Omkara the word is also superimposed on brahman, therefore brahman is the truth of omkara. On enquiry whatever word or syllable is superimposed on brahman, for that syllable brahman is the adhishtanam.

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Vaachya....upto end of para

Acharya is giving an elaborate preparation. He wants to show Omkara brahman and atma are one and the same. 4 components of all these. Akara, okara, makara, silence and the corresponding 4. As a preparation he pointed out that omkara and brahman were identical and he gave 3 reasons.

1)Omkara is sarvam. (Previous page), brahman is sarvam therefore both are identical.

2) omkara is the word revealing brahman and brahman is revealed, because of non difference between vachyam and vachaka.

3) Brahman is the nature of everything, sarva adhishtaanam, therefore omkara's adhishtaanam. Yat aksharam brahmani adhyastam...nature of any superimposed thing is its adhishtaanam. Nature of rope snake is rope.
Topic 298 to 305.

(अ. २९८-३०५) ब्रह्मस्वरूपस्योङ्कारस्यात्मनश्चाभेदः —

(२९८) अात्मनो ब्रह्मणश्च पादचतुष्टयादिनिरूपणम् —
ब्रह्मरूपमोङ्कारमात्मनोऽभिन्नतया चिन्तयेत् । तथा हि, अात्मनः ब्रह्मणा सह मुख्याभेदोऽस्ति । ब्रह्मण इवात्मनश्चत्वारः पादाः सन्ति । पादो नाम भागोऽंशो वा । विराट्, हिरण्यगर्भः, ईश्वरः, तत्पदलक्ष्यार्थभूतेश्वरसाक्षी चेति ब्रह्मणश्चत्वारः पादाः । विश्वः, तैजसः, प्राज्ञः, त्वंपदलक्ष्यजीवसाक्षी चेति चत्वार अात्मनः पादाः । जीवसाक्षिण एव तुरीय इति व्यपदेशः । समष्टिस्थूलप्रपञ्चसहितचेतनस्य विराडिति नाम । व्यष्टिस्थूलाभिमानिनो विश्व इति नाम । विराजो विश्वस्य च स्थूलोपाधिकत्वाद्विश्वो विराडूप एव न ततोऽन्यः ।

Omkara which was said to be non different from brahman is different from Atma. Now he is introducing Atma in order to equate the 4 aspects later. Padachatushtayam...

First Virat and Viswa. One should meditate upon brahman omkara to be non different from Atma the meditator. For Atma and brahman, total identity is there..mukhya abedaha. (Between part and whole, identity is not total. Like branch and tree. This is gauna aikyam). Just as brahman has got 4 padas, atma also has 4 padas. Pada is not leg literally. Pada means facet or aspect or amsaha. Brahman..Virat, hiranyagarbha, Iswara or Antaryami, 4th pada of Atma is also is turiyam, of brahman also is turiyam. So author calls the turiyam of brahman as Iswara sakshi. Contrast with jiva saakshi. Iswara sakshi is tadpada lakshyartham is sakshi chaitanyam the 4th pada.

Atma..viswa, taijasa, pragnya, tvam pada lakshyartham jiva sakshi.

Footnotes... interesting. I will read.

Footnote 1..sakala kaarya...

१. सकलप्राणिशरीरेष्वहमित्यभिमानकरणात् ईश्वरो वैश्वानर इति कथ्यते । विविधं राजते = अनेकधा प्रकाशते इति स एव वैश्वानरः 'विराट्' इत्यभिधीयते ।

God himself when he identifies with all the sthoola sareerams, then Iswara gets the name virat or vaishwanaraha. One who is a living being in the form of a cosmic person perum aal. Derivation of virat..vividam rajateto appear in manifold manner.

Footnote 2: sakala jivena..

२. सकलजीवानां कर्मानुसारेण फलदानात् 'ईश्वरः' इति नाम ।

why is God called Iswara? Master. Just as an employer gives payment according to work done, bhagawan is the cosmic employer, in the form of sukam dukham he gives resukts.

Why is Viswa called so..

next footnote..

३. सूक्ष्मदेहाभिमानापरित्यागेनैव स्थूलदेहे 'अहम्' इत्यभिमानवान् जाग्रदभिमानी जीवः 'विश्वः' इत्युच्यते ।

normally we say one who is identified with sthoola sareeram is viswa and so on. On finer observation this is not correct. Because it means viswa is not identified with sukshma sareeram. In reality, Viswa is identified with all three sareerams. Taijasa with sukshma and karana sareeram. Pragnya with one. Therefore, he gets the name Viswa, the complete one identified with all three sareerams.

४. तेजःशब्दवाच्यान्तःकरणसहितः प्राणेन्द्रियाध्यक्षः स्वप्नाभिमानी जीवः 'तैजसः' इत्यभिधीयते ।

Next foot note on taijasa... tejas shabda.... is the one who is identified with sukshma sareeram in general and mind in particular, mind and thought has another name tejaha the bright one. Reflected consciousness..... they can illumine the objects of the world... ..therefore taijasa...

५. प्राज्ञः = प्र + अज्ञः । सुषुप्तिकाले स्वप्रकाशात्मानन्देन सहाज्ञानवृत्तेः सत्त्वात् सुषुप्त्यभिमानी जीवः 'प्राज्ञः' इति कीर्त्यते ।

Pragnyaha,,,praa plus agnyaha..completely ignorant. He is the sleeper whose ignorance is total. Moolam...jiva sakshinaha eva turiya...

Virad is the name of the chaitanyam ...note..hiranyagarbha is the chaitanyam. what the difference? Associated with sthoola prapanca, sukshma prapanca etc, Viswa and virad are essentially one and the same from chaitanya drushti as well as upaadhi sthoola sareera upadhi and sthoola prapanca upaadhi.

विराडूपस्य विश्वस्य सप्ताङ्गानि सन्ति । द्यौः = स्वर्गलोकः शिरः । सूर्यश्चक्षुः । वायुः प्राणः । अकाश उरः । समुद्रादिरूपं जलं मूत्रस्थानं (वस्तिः) । पृथिवी पादौ । अहवनीयः = होमाधिकरणोऽग्निः मुखम् । इत्येतानि सप्त विश्वस्याङ्गानि । द्युलोकादीनि यद्यपि न विश्वस्याङ्गानि तथापि विराजोऽङ्गानि भवन्ति । तस्य विराजो विश्वेनाभेदोऽस्ति । तस्मान्माण्डूक्योपनिषदि विश्वाङ्गत्वेन तान्युक्तानि ।

All these ideas already seen, heavily borrowed from mandukya upanisad. Viswa...definition given in mantra 3 jagarita sthanno..... prathama pada..keeping that in mind, he is going to speak of seven constituents of virad and viswa and 19 gateways through which viswa interacts with the world. In the upanisad, it only says 7 constituents of virad. What are they, it does not say, Sankaracharya says you can know this from chandogya upanisad. Refer mandukya bhasyam. Chand upa.. 5.18.2.. vaiswanara vidya, huge chapter. Brahmasutra..vaiswanara adhikaranam..biggest adhikaranam.

(Incidentally I said, Previous page 3rd para..two quotations..chandogya 2.23.3)

Virad..waker .. there are 7 limbs.. bhoopadau...comes from here... dyau ..swarga loka is head of virad Iswara, suryaha..eye, vayu...prana of Lord, akasa is the chest, samudra..water bodies..bladder of Iswara (chandogya uses bhadtihi instead of mutra sthanam) earth is feet, the

fire principle is mouth of the Lord. Swallow and burn. Agni and mouth can reveal things. In chandogya special agni is mentioned, aavahaniya agni is mentioned. Used in vedic rituals for offering oblations. Mouth of Virat Iswara. How can individual waker viswa have swarga as head? Mandukya mantra says viswa and virat are identical, viswa must be understood as Virat. Then it fits in. Tasmat, therefore, they are said to be the limbs of the waker.

एवमेव विराडात्मकविश्वस्यैकोनविंशतिमुखानि सन्ति । प्राणाः पञ्च, कर्मेन्द्रियाणि पञ्च, ज्ञानेन्द्रियाणि पञ्च, अन्तःकरणचतुष्टयमित्येतानि मुखानि ।

Viswa has 19 counters for contacting external world. Viswa who is non different from Virat. Mandukya also only mentions 19. Swami Nischala Das knows we do not have time. He explains, 5 pranas, 5 karmendriyani, 5 jnanedriyani, 4 antahkarana constituents. We saw only 17 in tatvabodha. Only manaha and buddhi taken here. Other two included within.

Bhogasya...upto kathyate..

Why are these 19 names mukhani...mouth? They are counters like mouth, two way counter, both input as well as output. Mouth input and output talking, entry and exit. All 19 serve as media as interacting with external world... 5 fold stimuli rupa rasa....with extrovertedness one experiences unlike dream. Because of this reason, viswa gets three more names, sthoola bhuk vaiswanaraha, mantra 3 mandukya.. bahishpragnyaha...extroverted one... 3rd name...jagrat avastha referred as jagarita sthaanaha..in mantra 3.

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Vicarasagaram 15th July 2017

भोगस्य साधनभूतत्वात् मुखानीत्युच्यन्ते । जाग्रदवस्थायामेतैरेकोनविंशतिमुखैः स्थूलशब्दादयो बाह्यवृत्त्यानुभूयन्ते । तस्माद्विराडूपो विश्वः स्थूलभुगिति, बाह्यवृत्तिरिति, जाग्रदवस्थ इति च कथ्यते ।

Swami Nischala Das is presenting all required information from aham brahmasmi upasanam using omkara alambanam. He is using mandukya upanisad, commentary on mandukya upanisad. He is commenting on mantra 3 of the upanisad. Jagarita sthano... consciousness associated with jagrata avastha..

Topic 299

Chaturdasa..evam varnayate before number 1

(२९९) चतुर्दशत्रिपुट्यः — भोगसाधनेषु प्राणादिष्वेकोनविंशतिमुखेषु श्रोत्रादिदशेन्द्रियाणि अन्तःकरणचतुष्टयं चेति चतुर्दशमुखानि स्वस्व विषयाणां साहाय्यं स्वस्वदेवतानां च साहाय्यमपेक्षन्ते । देवताविषययोः साहाय्यमन्तरा केवलैरेतैश्चतुर्दशमुखैर्भोगो न सम्भवति । तस्मात्पञ्च प्राणाश्चतुर्दश त्रिपुट्यश्च विराडूपविश्वस्य मुखानीत्युच्यन्ते । मुखम्, देवता, विषयश्चेति त्रयाणां समूहस्य 'त्रिपुटी' इति नाम । सा च त्रिपुटी एवं वर्ण्यते —

5 karmendriyani and jnanedriyani are called karanam, 4 antah karanam. Panca pranas do not interact with external world, hence not karanas, but housekeeping facets. A person will have so

many programs during the day, all these are possible because panca pranas are working. If something goes wrong, they have to be admitted in hospital. Every karanam must be associated with two more factors. Each karanam must have an area of transaction. Field must have vishayaha.. also, it requires support from a samashti. Like getting approval from govt to build a house. Devata, departmental head. Cosmic govt consists of devata. Devata is within our body... mundaka upa...every devata amsam will merge into samashti at the time of maranam. Karanam and vishayam are relevant only when devata anugraham is there. Since it contains three members, it is called triputi, karanam, vishaya and devata. For panca pranas, there is no triputi. 14 triputis plus 5 pranas are part of virat. Every karanam requires a devata's approval blessings for functioning. 14 triputis work as virat..counters..

Karanam is called adyatmam, Adibhootam...vishayam, Atidaivam...devata.

(१) श्रोत्रेन्द्रियमध्यात्मम्, तद्विषयः शब्दोऽधिभूतम्, दिगभिमानिनी देवता अधिदैवम् । अत्र क्रियाशक्तिज्ञानशक्तिभ्यां युक्तानीन्द्रियाणि अन्तःकरणं चाध्यात्मम् इत्युच्यते । तेषां विषयोऽधिभूतम् इति कीर्त्यते । तेषां सहायभूता देवता अधिदैवम् इत्यभिधीयते ।

Shrotentriya..dig quarters..chaintanyam that pervades dig is dig devata. In this discussion, all ten sense organs endowed with jnanan and kriya shakti plus internal organs karanams are called adyatma,. Area of operations or segments adhibhootam. One God hiranyagarbha into 14 devatas. We use the word Hiranyagarbha during shrishiti (Iswara for higher plane). Atidaivam.

(२) त्वगिन्द्रियमध्यात्मम्, तद्विषयः स्पर्शोऽधिभूतम्, वाय्वभिमानिनी देवता अधिदैवम् । (३) नेत्रेन्द्रियमध्यात्मम्, रूपमधिभूतम्, सूर्योऽधिदैवम् । (४) रसनेन्द्रियमध्यात्मम्, रसोऽधिभूतम्, वरुणोऽधिदैवम् । (५) घ्राणेन्द्रियमध्यात्मम्, गन्धोऽधिभूतम्, अश्विनीकुमारौ अधिदैवम् । अथवा पृथिव्यभिमानिनी देवता अधिदैवम् । (६) वागिन्द्रियमध्यात्मम्, वक्तव्यम् अधिभूतम्, अग्निदेवता अधिदैवम् । (७) पाणीन्द्रियमध्यात्मम्, पदार्थग्रहणमधिभूतम्, इन्द्रोऽधिदैवम् । (८) पादेन्द्रियमध्यात्मम्, गमनमधिभूतम्, विष्णुरधिदैवम् । (९) पायुरध्यात्मम्, मलविसर्जनमधिभूतम्, यमोऽधिदैवम् । (१०) उपस्थेन्द्रियमध्यात्मम्, ग्राम्यसुखोत्पत्तिः (मैथुनसुखोत्पत्तिः) अधिभूतम्, प्रजापतिरधिदैवम् । (११) मनोऽध्यात्मम्, मन्तव्यम् (सङ्कल्पः) अधिभूतम्, चन्द्रोऽधिदैवम् । (१२) बुद्धिरध्यात्मम्, बोद्धव्यम् (निश्चयः) अधिभूतम्, बृहस्पतिरधिदैवम् । (१३) अहङ्कारोऽध्यात्मम्, अहङ्कर्तव्यमधिभूतम्, रुद्रोऽधिदैवम् । (१४) चित्तमध्यात्मम्, चिन्तनीयमधिभूतम्, क्षेत्रज्ञः साक्षी अधिदैवम् । एताश्चतुर्दश त्रिपुट्यः पञ्च प्राणाश्च मिलित्वैतानि विराडूपस्य विश्वस्यैकोनविंशतिमुखानि ।

Ears-sound-dig

Skin-Touch-vayu

Eyes- forms and colors- surya

Tongue- face -varuna devata

Nose- Smell -ashwini kumar daivam or prithvi devata

Speech-communication- fire

Hands- grasping- indraha

Feet –movement- Vishnu

Payu -organ of excretion- yamaha

Organ of reproduction -conjugal union-prajapatihi

Mind- sankalpa planning visualizing- moon god

Budhhi- intellect knowledge adibhootam -brihaspatihi adidaivam

Ahamkara adyatman.. object of I thought chidabhasa ...ego vishayaha.. rudraha

Cittam chintaneeyam..memory.. Sakshi adidaivam..maintaining memory

These 14 triputis plus panca prana, they are commentary on one verse in Mandukya 3rd mantra. Ekonavimsati mukha

Topic 300

Upto end

(३००) विश्वः, विराट्, अकारमात्रा, इत्येतेषामभेदचिन्तनम् —

विराजो विश्वस्य च यथाभेदस्तथा ओङ्कारप्रथममात्राया अकारस्य विराडूपविश्वेन सहाभेदोऽस्ति । तथा हि, ब्रह्मणश्चतुर्षु पादेषु प्रथमः पादो विराट् । अात्मनश्चतुर्षु पादेषु प्रथमः पादो विश्वः । ओङ्कारस्य मात्रात्मकेषु चतुर्षु पादेषु प्रथमः पादोऽकारः । त्रयाणामेषामादित्वरूपधर्मसामान्यसत्त्वात् विश्वविराडकाराणामभेदं चिन्तयेत् । इत्थं विश्वस्य सप्ताङ्गान्येकोनविंशतिमुखानि च व्याख्यातानि ।

In this paragraph, viswasya...the 7 limbs page 187 3rd para and 19 counters have been commented upon. 14 triputis also ..

After ekonavimsati mukhani this must shift...

In this para, he is equating viswa virat and akara. Aham brahmasmi dhyanam or nirguna brahma upasana for madhyama Adhikari is the current discussion. He must be convinced that this is the final knowledge. He says he has only intellectual knowledge. Therefore do upasana...

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Page 189

2nd para 3rd line तथा हि upto topic 300 end

Madhyama adhikari is one who feels he does not have sufficient knowledge, he is prescribed omkara upasana. Equating three at each level, akara, viswa, virat... etc. At 4 levels all are just one brahman. Uttama adhikari does not lack knowledge, but needs nididhyasanam only for removing pratibanda and gaining benefits. Only dushta chatustayam

Madhyama adhikari works for jnana pratibanda nivrutti while uttama adhikari for jnana phala pratibanda nivrutti.

We are dealing with madhyama adhikari who feels he does not have liberating knowledge.

A, u, m, silence...akara..virat..viswa.first triad. Next sentence does not gel with this paragraph.

It should go to previous para.

Topic 301..

(३०१) विश्वतैजसयोर्भेदः — विश्वस्योक्तानि सप्ताङ्गान्येकोन- विंशतिमुखानि च तैजसस्यापि सन्तीत्यवगन्तव्यम् । किन्तु इयानस्ति भेदः — विश्वस्याङ्गानि मुखानि चेश्वरसृष्टानि । तैजसस्य त्विन्द्रियदेवताविषयरूपत्रिपुट्यः शिरसाद्यङ्गानि च मनोमयानि । तैजसस्य भोगः सूक्ष्मः । भोगो नाम सुखदुःखाद्यनुभवः । यद्यप्यनुभवरूपे ज्ञाने स्थूलत्वसूक्ष्मत्वभेदो न सम्भवति। तथापि बाह्यशब्दादिविषयसम्बन्धात्साक्षाज्जायमानसुखदुःखादिसाक्षात्कारः स्थूल इत्युच्यते । मानसशब्दादिसम्बन्धाज्जायमानसुखदुःखादिसाक्षात्कारः सूक्ष्म इत्युच्यते । तथा च श्रुतिः — “स्थूलभुग्वैश्वानरः” (मा. अ. ३) “प्रविविक्तभुक्तैजसः” (मा. अ. ४) इति । “विश्वो हि स्थूलभुङ्गित्यं तैजसः प्रविविक्तभुक्” (मा. अ. ५) इति च तैजसस्य भोगयोग्याः शब्दादयो मानसत्वात्सूक्ष्माः । तदपेक्षया विश्वस्य भोगयोग्याः शब्दादयो बाह्यत्वात्स्थूलाः । किञ्च विश्वो बहिष्प्रज्ञः । तैजसस्त्वन्तःप्रज्ञः । यतो विश्वस्यान्तःकरणवृत्तिरूपा प्रज्ञा बहिर्गच्छति । तैजसस्य प्रज्ञा न बहिर्गच्छति । तस्मात्तौ क्रमेण बहिष्प्रज्ञत्वेनान्तःप्रज्ञत्वेन च व्यपदिश्येते ।

Lots of aside information viswa and taijasa difference. Both are described as 7 limbs and 19 counters. In viswa case, it is all matter. In taijasa, it is vrutti roopam or vasana mayam or manasam.

Viswa has 7 limbs as mentioned and 19 counters. They are common to dreamer also, although both are common, they have to be registered as external and internal. Taijasa.. Indriya adhyatmam, devata adhidaivam, vidhaya adhibhoota...mental projections. Taijas experience is subtle. Experience is in the form of pain, pleasure and neutral. Really speaking sthoola bhogaha during jagrata avastha and sukshma bhogaha during swapna avasthaare not to be used. Experience is the name of consciousness, as consciousness cannot have attribute and attribute wise differentiation. Sthoola sukshma beda is only with respect to object of experience not the experience in itself. There cannot be adjectival difference, still the experience is called gross when it is born out of gross object. When I get sukham and dukham in the dream, it is due to mental world, therefore referred as sukshma. Therefore, sthoola buk vaiswanaraha (agama prakaranam..3rd mantra 5th karika). Various shabda sparsha are all mental world, thats why not available for other people. Waker is extrovert and dreamer is introvert contacting the internal world. Yataha is explanation for both sentences.

Nanachidraghatodhara....bahishpragnyaha means external.. dreamers chidabhasa (not cit) is internal cannot go out.

Now Ukara...hiranyagarbha...taijasa..second triad.

Topic 302

(३०२) तैजसः, हिरण्यगर्भः, उकारः, इत्येतेषामभेदचिन्तनम् — यथा विश्वविराजोरभेदस्तथा तैजसहिरण्यगर्भयोरभेदो ज्ञेयः । तैजसस्योपाधिः सूक्ष्मः। हिरण्यगर्भस्योपाधिरपि सूक्ष्मः । तस्मात्तयोरैक्यं बोध्यम् । तैजसहिरण्यगर्भयोरेकत्वं निश्चित्य ओङ्कारस्य द्वितीयमात्रया उकारेण सह तयोरभेदं चिन्तयेत् । अात्मनश्चतुर्षु पादेषु द्वितीयः पादस्तैजसः । ब्रह्मणो द्वितीयः पादो हिरण्यगर्भः । ओङ्कारमात्रासु द्वितीया मात्रा उकारः । द्वितीयत्वं त्रयाणामेषां समानधर्मः । तस्मात्त्रयाणामैक्यं चिन्तयेत् ।

In mandukya we equated shareera trayam and prapanca trayam, in Tai...panca kosa and annam, pranam, mana etc. Macro micro aikyam. Consciousness remains unchanged. Hiranyagarbha's expression is also sukshma like Taijasa's. Now we turn towards omkara and convert the aikyam of hiranyagarbha and taijasa and ukara. All three have a common aspect, they are the 2nd layer of their respective realm.

Vicarasagaram 29th July 2017

Top line 190 page taijasa hiranyagarbha...upto end of para

तैजसहिरण्यगर्भयोरेकत्वं निश्चित्य ओङ्कारस्य द्वितीयमात्रया उकारेण सह तयोरभेदं चिन्तयेत्। अात्मनश्चतुर्षु पादेषु द्वितीयः पादस्तैजसः । ब्रह्मणो द्वितीयः पादो हिरण्यगर्भः । ओङ्कारमात्रासु द्वितीया मात्रा उकारः । द्वितीयत्वं त्रयाणामेषां समानधर्मः । तस्मात्त्रयाणामैक्यं चिन्तयेत् ।

Nirguna brahma upasana method is being prescribed for madhyama adhikari. He may have complete knowledge, it is still not complete because he thinks so. Nirguna brahma upasanam becomes difficult when someone's knowledge is complete. 4 storeys of building..viswa taijasa pragnya jiva sakshi,.....

Our job is to equate layer by layer with Iswara and omkara.

Topic 303...

Upto tesham aikyam jayate,.

(३०३) प्राज्ञः, ईश्वरः, मकारः, इत्येतेषामभेदचिन्तनम् —प्राज्ञमीश्वररूपं जानीयात् । प्राज्ञस्य कारणशरीरमुपाधिः । ईश्वरस्यापि कारणमेवोपाधिः । ईश्वरः प्राज्ञश्च पादेषु तृतीयौ । ओङ्कारस्य तृतीया मात्रा मकारः । त्रिष्वेतेषु तृतीयत्वस्य समानधर्मत्वात्तेषामैक्यं चिन्तयेत् । सोऽयं प्राज्ञः 'प्रज्ञानघनः' भवति । यस्मात् जाग्रत्स्वप्नयोर्यावन्ति ज्ञानानि स्थितानि तानि सर्वाणि

सुषुप्तौ घनीभवन्ति, अविद्यामात्ररूपतां भजन्तीति यावत् । तस्मात्प्राज्ञः 'प्रज्ञानघनः' इत्युच्यते । अयं प्राज्ञः 'अानन्दभुक्' इति श्रूयते । "अानन्दभुक् प्राज्ञः" (मा. अा. ५) यतोऽयं प्राज्ञोऽविद्यावृतमा नन्दं भुङ्क्ते ततः 'अानन्दभुक्' इति व्यपदिश्यते । विश्वतैजसयोरिव प्राज्ञस्यापि भोगे त्रिपुटी वर्ण्यते — चैतन्यप्रतिबिम्बसहिताविद्यावृत्तिरध्यात्मम्, अज्ञानावृतस्वरूपानन्दोऽधिभूतम्, ईश्वरोऽधिदैवमिति । इत्थं विश्वो बहिष्प्राज्ञः । तैजसोऽन्तःप्राज्ञः । प्राज्ञः प्रज्ञानघनश्च भवति ।

Pragnya is the name of consciousness..3rd level always remember... Iswara is also chaitanyam. Karana prapancha is called maya. Makara..all these three are third from the top. In Mandukya upanisad, it is said so.. they must be see as one at the time of nirguna brahma upasana.

Continuing soyam pragnyaha.... upto end of para. Swami Nischala Das is connecting with Mandukya upa 5th mantra.. eto mukha pragnyaha trutiya ...

This pragnyaha is consciousness in which all knowledge resides in potential form. In jagrat avastha they are available as vrutti jnanam. How do you know they are in potential form? Vignyana ghana in briha upa represents nirguna brahman here saguna form. In waking state and dream state whatever experience and knowledge, in sleep state they get condensed into one undifferentiated mass. Moola avidhya. Therefore sleeper is called pragnyaana ghanaha borrowed from mandukya upanisad. Experienter of brahmananda, ananda bhuk. Ayam pragnyaha... ananda enclosed within karana sareeram... once you accept bhogaha or experience, no experience is possible without triputi..bhokta bhogyam and bhoga karanam. Sushipti is not real nirvikalpa but savikalpa in potential form. Nirvikalpaka samadhi is not really nrvikalpakam. We should gain advaita jnanam should be gained only in savikalpaka jagrat avastha. This is the oramanam, as in the case of viswa and taijasa, pragnya also has triad or triputi. Adyatmam. Object of experience is called adhibhootam, Iswara adidaivam. Or bhokta ..chaitanyam enclosed in karana sareeram, pratibimba ananda is the bhogyam, bhoga karanam is thought, ananda bhuk.. kaivalya upanisad.. trishudamashu...

I am different from the triputi.

In this manner, the three are equated.

Topic 304:

Topic only..

(३०४) विश्वादीनां त्रयाणामेकत्वम्, तुरीयस्येश्वरसाक्षिणाभेदं च चिन्तयेत् —

Next attempt.. viswa taijasa and pragnya are seemingly different. Meditator must shift attention to enclosed consciousness. Bahihi antaha and ghanaha are different but pragnyaha consciousness is common across the three avasthas. See Mandukya mantras. Consciousness features.. that consciousness is named turiyam, viswa itself is turiyam if you ignore sthoola sareeram, taijasa is turiyam if you ignore suksha sareeram etc. If i ignore that body, and go beyond the avasthas, I am turiyam in all the avasthas. I arrive at jiva sakshi. Having arrived at jiva saksai ignoring the sareera trayam, I should claim I am non different from Iswara sakshi, ignoring prapancha trayam. Jiva sakshinaha...Iswara sakshinaha.. tatpada lakshyartham...

Itham viswadeenam.. upto end of topic

इत्थं विश्वादीनां त्रयाणां मिथो भेद उपाधिप्रयुक्त एव । विश्वस्य स्थूलं सूक्ष्मज्ञानं चेति त्रयमप्युपाधिः, तैजसस्य सूक्ष्मज्ञानं चेति द्वयमुपाधिः, प्राज्ञस्याज्ञानम् एकमेवोपाधिः । इत्थमुपाधीनामाधिक्यन्यूनत्वाभ्यां त्रयाणां भेदेऽपि वस्तुतः स्वरूपेण न भेदः । विश्वतैजसप्राज्ञेषु त्रिष्वनुगतं चैतन्यं परमार्थतः उपाधित्रयासम्बद्धमवतिष्ठते । त्रयाणामुपाधीनामधिष्ठानं तुरीयम् । तद्वि न बहिष्प्रज्ञम् । नान्तःप्रज्ञम् । न प्रज्ञानघनम् । न कर्मेन्द्रियाणां ज्ञानेन्द्रियाणां वा विषयः । न बुद्धेर्विषयः । न कस्यापि शब्दस्य विषयः । एतादृशं तुरीयं परमात्मनश्चतुर्थपादात्मकेश्वरसाक्षिरूपशुद्धब्रह्मस्वरूपं जानीयात् ।

Difference between viswa taijasa pragnya is only superficial. Definitions presented here in a different manner. Swami Nischala Das revises from sthoola sareeram is medium to sthoola sareeram through sukshmasareeram. In dead body sukshma sareeram is not there, that's why consciousness is not there. Consciousness can reach sthoola sareeram only through sukshma sareeram. Similarly consciousness can reach sukshma sareeram only through karana sareeram. Difference between the three is only in the medium, consciousness is the same and asanghaha. Modern science struggles to understand relationship between consciousness and matter. No relationship is not possible, consciousness is paramarthikam, matter is vyavahaarikam. Consciousness blesses the matter by forming the reflection in a peculiar manner. Adyasa sambanda..satyanruta mituni karana sambanda. It will be connected but will not be affected by the changes happening to the matter. Seeming transformation. Waker is seemingly connected with 3 upaadhis, sthoola sareeram, sukshma sareeram and karana sareeram. Viswa with one, Taijasa with two, pragnya with 3 connections. To become nirupadikam, I just need to understand that my sopadikam is seemingly. I just appear viswa or taijasa or pragnya, all the time I am turiyam. Only understanding is required of this fact.

Vicarasagaram 5th August 2017

Page 190 topic 304 last two lines. Trayannam..

Turiyam is all the time turiyam only. Named viswa taijasa pragnya for the sake of communication.

Student thinks I am associated with sthoola sareeram and therefore I am only viswa. No you are only turiyam all the time, turiya avastha is not required for disassociation. Upadhitraya asambadhtvam. Even when body thoughts are there I am body less thought less etc. Sub stratum is turiyam.. nanta pragnyam... avyapadeshyam...the words laukika and vaideeka shabdha cannot express turiyam. Ekadasam turiyam,,tvam pada lakshyartham must be equated to tad pada lakshyartham..Iswara sakshi,chaturtha bhaga of Iswara. Shuddha brahman..chidabhasa and cit are always mixed together... mind and rc you cannot have without OC. Rc rm and oc are required. Pure OC can never say I am OC, in samadhi obe can never say this..common misconception. Nirguna brahma upasanam is claiming I am this unlocated OC.

Topic 305 ; second para title only

(३०५) द्विस्वरूपस्यात्मनो द्विस्वरूपेणोङ्कारेणाभेदं अात्मपादानामोङ्कारमात्राणां चाभेदं चिन्तयेत् — इत्थं परमार्थरूपमपरमार्थरूपमित्यात्मनो द्विविधं स्वरूपमुक्तम् । तत्र त्रयः पादा अपरमार्थस्वरूपम्। तुरीयः पादः परमार्थस्वरूपम् । अात्मन इवोङ्कारस्यापि स्वरूपद्वयमस्ति। अकारोकारमकारात्मकमात्रात्रयरूपाण्यक्षराणि अपरमार्थस्वरूपम्। मात्रात्रयव्यापकम्, अस्तिभातिप्रियरूपमधिष्ठानचैतन्यं परमार्थस्वरूपम्। ओङ्कारस्य परमार्थस्वरूपं श्रुतौ 'अमात्रः' इति शब्देनव्यपदिश्यते। “अमात्रश्चतुर्थोऽव्यवहार्यः” (मा. अा. १२) इति ।

When you look at Jivatma and paramatma, micro and macro features would be very different. Oneness is only from OC perspective. Difference is prominent, how can advaitin claim oneness. This para is important. Differences at viswa taijasa pragnya level, paramartha plane no difference. Apaaramarthika level only differences. Vedanta standpoint can be understood only from the order of reality aspect.

Satya dvaita vishishta Satya abeda is vishtadvaitam

Mithya dvaita vishishtam, satya abeda is advaitam.

Itham paramaartham rupam...iti end of para

Only one pada is satyam, 2nd chapter of Gaudapada karika is to establish first 3 padas as relative unreality. Vaitatyaprakaranam. Third chapter.. advaita prakaranam.. no creation. Na nirodho... neither karanam nor karyam, where is creation? Three padas include Iswara also. For omkara also there are three matras a u ma, silence is satyam, rest are mithya. When we talk of silence, it does not mean absence of sound but consciousness pervading absence of sound

Silence consciousness... in guided meditation

Asti bhati priya rupam. Druk drshya viveka..

If you say silence is absence of sound, it will become abhava rupam or shoonya rupam or nothing ness it will be madhyamika buddhism.

Continuing next para..

Yatadtasmin..jaaneeyat

यतस्तस्मिन् परमार्थस्वरूपे मात्राणां विभागो नास्ति तस्मात्तदमात्रमित्युच्यते। इत्थं स्वरूपद्वयवत् ओङ्कारस्य स्वरूपद्वयवत्ता अात्मना सहाभेदं जानीयात् ।

Why chaitanyam is called amatra? There is no division in terms of viswa chaitanyam, taijasa chaitanyam..therefore amatram or akhandam. During upasana, unreal and real component should be equated to Atma. When Om resolves into silence, mithya prapanca will resolve into silence. That chaitanyam is claimed as myself. This is nirguna brahma upasana.

Vyashti samashti..laya chintanam kuryaat.

(१) व्यष्टिसमष्टिस्थूलप्रपञ्चसहितयोर्विश्वविराजोरकारेणाभेदं जानीयात्। अात्मनः पादेषु विश्वः प्रथमः । ओङ्कारस्य मात्रासु अकारः प्रथमा मात्रा। अतस्तयोरैक्यं विद्यात् । (२)

सूक्ष्मप्रपञ्चसहितहिरण्यगर्भात्मकतैजसमुकाररूपेण जानीयात् । अात्मनः पादेषु तैजसो द्वितीयः। ओङ्कारस्य मात्रासु उकारो द्वितीया मात्रा। तस्मात्तयोरैक्यं विद्यात्। (३) कारणोपाधिसहितेश्वररूपं प्राज्ञं मकाररूपेण विद्यात् । अात्मनः पादेष्वीश्वरस्वरूपः प्राज्ञस्तृतीयः। ओङ्कारमात्रासु मकारस्तृतीया मात्रा। ततस्तयोरभेदं जानीयात्। अात्मनस्त्रिष्वपि पादेष्वनुगतं परमार्थरूपं तुरीयं ओङ्कारस्य तिसृष्वपि मात्रास्वनुगतात् ओङ्कारस्य परमार्थस्वरूपादमात्रादभिन्नतया जानीयात् । विश्वादिषु तुरीयोऽनुगतः । तथा अकारादिषु तिसृषु मात्रासु अमात्रोऽनुगतः । तस्मादोङ्कारस्य परमार्थस्वरूपममात्रं तुरीयं चाभिन्नं जानीयात् । अनया रीत्या अात्मपादानां त्रयाणां ओङ्कारमात्राणां तिसृणां चैकताचिन्तनरूपं लयचिन्तनं कुर्यात् ।

Consolidation of what we know. Viswa virad and akara sthoola prapanca and sthoola shareeram must be equated with akara.

Similarly second level must be equated. Also first must be taken into second level.

Similarly third level must be equated. And understand second level does not exist without third level. Pravilapanam..resolving intellectually. Thereafter 4 th level, jiva sakshi Iswara sakshi and amatra. All other levels to be resolved into adhishtaana chaitanyam which lends existence into others.this is laya chintanam.

Vicarasagaram 12th August 2017

Page 191 second para from bottom, last 5 lines

Atmana...

Nzd is consolidating the nirguna brahma upasana topic, at atma, brahman and omkara level. The corresponding 4 layers were equated. When we come to sakshi chaitanyam tureeyam, we have to note a very important point, although it is said to be fourth, it is different from viswa taijasa pragnya as it is in and through these and it appears as viswa taijasa pragnya and it is not affected by viswa taijasa and pragnya. Silence is also in and through akara ukara makara. Consciousness exists during the absence of sound and there in the presence of sound too. In and during absence of thoughts I the amatra continue to be there. Thought and consciousness belong to the same order of reality in yoga. Difference in advaita is I am never disturbed by presence or absence of thoughts. More we try to run away from thoughts it will chase us. Stop and ask whats the degree of reality and tell the thoughts to go away as it cannot touch me. Vedantic silence is not absence of sound but in spite of sound. Silence is of a higher order of reality. Nirguna brahman upasanam. Then he introduces the next topic, having talked about four layers, next part of meditation. Lower most layer jiva sakshi Iswara sakshi amatra must remain. Laya chintana roopa dhyanam. Foundation layer. We have to resolve the other layers into tureeyam and understand that jiva sakshi is Iswara sakshi is Amatra.

How should we do the laya chintanam.

Topic 306

Upto mastrasoohyam on next page.

(३०६) लयचिन्तनानुवादः —

एकैकमात्रारूपविश्वादीनामन्यमात्रारूपता — लयचिन्तनमिदानीं निरूप्यते । विश्वात्मकोऽकारः तैजसात्मकादुकारान्न भिन्नः । किन्तूकाररूप एव । एवं चिन्तनमेव लय इत्युच्यते । एवमेवेतरास्वपि मात्रासूह्यम् ।

I am only restating the resolution process. Take each matra and resolve akara into ukara or discern that there is no akara other than ukara. No viswa other than taijasa, no taijasa other than pragnya, no pragnya other than Jiva sakshi, similarly...no Iswara other than Iswara sakshi. From paramarthika drushti, no shrushti sthithi layam, etc..... process of resolution is being discussed. In pancakosa viveka also we did, here it is 3 layers. Viswa and akaraha re not different from taijasa and ukara, similarly hiranyagarbha is not different from virat. This is called laya of first layer. Same thing has to be extended to other layers.

Yasmini ukare...pragnyarupe makare leeyate

यस्मिन्नुकारेऽकारस्य लयः कृतस्तं तैजसात्मकमुकारं प्राज्ञात्मकमकारे लीनं कुर्यात् । प्राज्ञरूपं मकारमपि तुरीयरूपे ओङ्कारस्य परमार्थस्वरूपे अमात्रे लीनं कुर्यात् । यतः स्थूलस्योत्पत्तिः सूक्ष्माद्भवति स्थूलस्य लयश्च सूक्ष्मे भवति, तस्माद्विश्वरूपोऽकारस्तैजसरूपे उकारे लीयेत। सूक्ष्मस्योत्पत्तिः कारणाद्भवति, सूक्ष्मस्य लयश्च कारणे भवति । तस्मात्तैजसरूप उकारः तत्कारणे प्राज्ञरूपे मकारे लीयेत ।

Ukara into which akara has been resolved, that ukara must be resolved into makara also taijasa into pragnya. Pragnya rupa makara must be resolved into amatra which is the turiyam. Virat hiranyagarbha and antaryami also into turiyam. Akara represents sthoola shareeram and prapancha, karyam resolves into karanam, sthoolam resolves into sukshmam, similarly sukshmam and karanam. Sthoolam alone will resolve into sukshmam. It is logically based resolution. Resolutions can be done physically or intellectually also. Pot into clay, by breaking or by discerning, pot is nothing but nama rupa plus clay. Vedanta is interested only in understanding based resolution not by physically destroying. This practice is laya chintana dhyanam.

Atra viswadee grahanena...yujyata eva.

अत्र विश्वादिग्रहणेन स्वस्वत्रिपुट्या सह समष्टिविराडादयोऽपि गृहीता भवन्ति । यस्मिन् प्राज्ञरूपे मकारे उकारस्य लयः कृतः तं मकारं तुरीयरूपे ओङ्कारस्य परमार्थरूपे अमात्रे लीनं कुर्यात् । ओङ्कारपरमार्थस्वरूपस्य तुरीयस्य चाभेदोऽस्ति । तच्च तुरीयं ब्रह्मैव । तस्मिन् शुद्धे ब्रह्मणीश्वरः प्राज्ञश्च कल्पितौ । यद्यस्मिन् कल्पितं तत्तत्स्वरूपमिति न्यायः। तस्मादीश्वरसहितप्राज्ञरूपमकारस्यामात्रे लयो युज्यत एव ।

Throughout this meditative practice, when we talk of viswa taijasa pragnya, do not forget to include virat, hiranyagarbha and Iswara. That also must be resolved. World also must be

resolved. Sankhya and yoga missed this. Removing thought and world at the time of meditation and abiding in atma is spoken about by sankhya and yoga, cita vrutti in yoga is satyam. During samadhi kale thoughts are not there. Vedantin falsifies thoughts does not remove or stop thoughts.

Thats why we do not sit in meditation all the time. Mano naasha is not literal but understanding mind is mithya, there is no mind other than atma. In yoga darsanam, jagat is satyam, mind and thoughts are satyam.

Second difference..abiding in the real nature of Atma, we interpret as vedantic brahma nishta, they mean you abide in your atma..many atmas as number of meditators. Advaitam is to be discovered by understanding dvaitam is not there in all the three periods of time. Bhomihi na asti..vedantic meditation is totally different..

Makara pragnya Iswara must be resolved into amatra jiva sakshi and Iswara sakshi. We cannot say pragnya is kaaryam, turiyam is karanam. Because turiyam is karya karana vilakshanam. Mandukya karika. Pragnya is never karyam, tureeyam is never karanam. Pragnya is anadi, turiyam is also anadi. Iswara is also anadi. Their sambanda is adhyasa adhistaana sambanda. Iswara is vyavahaarika satyam, Brahman is anadi paramarthika satyam. Iswara is maya pratibimbita chaitanyam. Resolution is vyavaharika satyam does not exist without paramarthika satyam. Karya adhyasa is adi adhyasa karana adhyasa is anadi adhyasa. Tasmin Brahmani.....word he changes from karyam to kalpitau..for pragnyaha and antaryami he uses the word kalpitaha, anadi adhyasaha, anadi adhyasa IOswara does not exist separate from shudha Brahman.

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Page 192 first para in the middle..Omkara paramatma...yujyata eva..

Now everything is resolved into letters, now resolution of akara into ukara, sthoola into sukshma..then ukara to makara karya karana sambandha. Makara and amatra have no karya karana sambanda, jiva pragnya and brahman too. Then how do you resolve brahman into Iswara? Adhyasa adhistaana sambandha. Brahman is adhistaanam, maya is adhyasa. Maya will be vyavaharika anaadi.

Amatra, as well as jiva and Iswara sakshi all 3 have no abedam, both of them are kalpitam. Iswara does not exist separate from brahman. Resolution is in the form of understanding. Experientially saguna brahman will never go away, it will always be there. I have to discern the attributes or guna. Even in videha mukti, Iswara will always be there.

Itham yasmin omkarasys paramartha.....end of para

इत्थं यस्मिन् ओङ्कारस्य परमार्थस्वरूपे अमात्रे सर्वेषां प्रविलयः कृतः 'स एवाहमस्मि'
इत्यैकाग्र्येणानवरतं चिन्तयेत् । निखिलचराचरप्रपञ्चात्मकासङ्गाद्व्या-
संसारिनित्यमुक्तनिर्भयब्रह्मरूपो य ओङ्कारस्तस्य यत् परमार्थस्वरूपं 'तदेवाहमस्मि' इत्यादरेण

नैरन्तर्येण च दीर्घकालं यश्चिन्तयति तस्य ज्ञानमुदेति । ततो ज्ञानद्वारा मुक्तिरूपफलमपि सिद्ध्यति । तदेवमोङ्कारस्य निर्गुणोपासनं सर्वोपासनेभ्यः श्रेष्ठम् ।

Now final stage, that chaitanyam aham asmi. Freedom is acceptance of all the problems of the world at viswa level. Do not expect freedom from anatma level problems. I am ever free turiyam. 4th capsule I am never affected.....

M..in the amatra, everything is resolved for good, by seeing everything else as mithya. Our aim is falsification of problem. Nanta pragnyam... madhyama adhikari must repeatedly meditate on this. There is no world apart from me. Drushyam is an appearance of druk only. I will never complain about anything. Expectation of videha mukti, you still are focussing on sukshma sareeram, when you come to nitya mukta, there is no need for videha mukti. You are free. When you don't look for videha mukti, you will get automatically. Both jivan mukti and videha mukti are from triangular format only. Marana bhayam and punar janma bhayam will both go away.

A gruhastha jnani will continue in daily life without any changes..gata sanghasya..Gita

Untill obstacle(this understanding is not final feeling) goes away, meditate. No more expectations in spiritual field. At anatma level, continue to improve life long. Nirguna omkara upasana is superior to saguna bheda upasanam after sravanam and mananam. You need not go back to saguna brahman upasanam after sravanam mananam.

Vicarasagaram 26th August 2017

Page 192 topic 306 first para last 5 lines

Nikhila charachara..

Omkara upasana topic being completed. Having come to silent consciousness, one has to entertain the vrutti that this silent consciousness is none other than I the brahman. This must be done continuously for a long time. Must be done after sravanam and mananam and due to some unseen obstacle, he is unable to get the benefits completely. "I have only intellectual knowledge".. he keeps repeating...upasana vrutti abhyasa.. benefit of this meditation is removal of the obstacles.. when it is unobstructed intellectual knowledge, he claims brahman, no sadhaka bhavana...journey idea must disappear. Because of this unobstructed intellectual knowledge, he believes he was mukta, he is muktaha and he will always be muktaha. I am Atma all the time...as long as I connect liberation with the liberation of anatma I have a problem, when I delink it is jnana nishtaa. This upasana is therefore superior o all other upasanas. Upasana is either beda or abheda, outside symbols and I myself..abheda. Abheda is superior to beda upasana, evn within abedaha, you can invoke individual devata upon myself, it is vyashti devata and finite, or you could take samashti abedha upasanam. Then virat, hiranyagarbha, Iswara and Nirguna brahma abedha upasanam, last being the superior most... aham brahmasmi upasana will get converted into jnana nishta.

Topic 307.. upto end.

(३०७) ओङ्कारोपासने परमहंसस्यैवाधिकारः — पूर्वोक्तरीत्या ओङ्कारस्वरूपं यो जानाति स मुनिः । मननान्मुनिरित्युच्यते । एवमोङ्कारस्य चिन्तनं मननरूपं भवति।

यस्यैवमोङ्कारचिन्तनरूपमननं नास्ति न स मुनिः। इत्थं माण्डूक्योपनिषदुक्तरीत्या सङ्क्षेपेणोङ्कारचिन्तनं वर्णितम् । नृसिंहतापिन्याद्युपनिषत्स्वप्योङ्कारोपासनक्रमो वर्णितः (नृ. उ. ५) । इदं चोङ्कारचिन्तनं परमहंसानामेव गोप्यं धनम् । बहिर्मुखस्य नास्त्यत्राधिकारः। अत्यन्तान्तर्मुखस्यैवात्राधिकारः । गृहस्थानां नास्त्यत्राधिकारः । दारापत्यवित्तादिपरिग्रहरहितः परमहंस एवात्राधिकारी ।

One has to practice omkara brahma upasana, certain infrastructure is required. PORT,,in gruhastha ashrama these will be higher. Availability of mind is a problem. Therefore sanyasa ashrama is required..with PORT reduced, time and mind are available. Paramahansa sanyasi has renounced everything. Sankaracharya wrote kausheena pancakam for this... vedanta vakyaena sada ramantaha... when we are in one ashrama with so many duties, we get angry that we are not able to manage time for vedanta. With bitterness, one should not do duties. This nirguna upasanam there is scope only for paramahansa sanyasi. That person is called munihi one who has time for nididhyasanam. This meditation on Omkara is called mananam(nididhyasanam here). One who does not practise this for long time is not a munihi. Such people complain of lack of peace of mind. Chaturvida pratibanda must not be there aham mama raga dwesha for jnana phalam. As described in Mandukya upanisad and karikaa, briefly omkara upasana has been discussed. Nrusimha utara tapanee upanisad, chapter 5 Omkara dhyanam is talked about... as long as duties are there, be happy and do your work. Go to U.S and enjoy your duties as gruhastha. After jnana nishtaa, sanyasis or we dont need time for vedanta, we can spend in lokasangraha. Untill jnana nishtaa takes place we must give time for nididhyasanam. Bahirmukhasya used not ashrama, preoccupied mind word he uses. For those who are focussed internally there is scope for this upasana. Gruhasthas do not have adhikara for this. Due to demanding spouse, children, investment..longevity risk..only paramahansa sanyasi has adhikara Topic 308-309..

(अ. ३०८-३०९) ओङ्कारध्यानफलम् —

(३०८) ओङ्कारध्यानं ज्ञानद्वारा मोक्षफलकम् — उक्तरीत्या ब्रह्मरूपेणोङ्कारोपासकस्य ज्ञानद्वारा मोक्षः सिद्ध्यति। परन्तु यस्य पुनरैहिकभोगे अमुष्मिकब्रह्मलोकभोगे वेच्छास्ति तीव्रवैराग्यं च नास्ति, तथापि हठादिच्छां निरुध्य दारापत्यधनादिकं परित्यज्य परमहंसगुरूपदेशेन यावज्जीवमोङ्काररूपं ब्रह्माभिध्यायेत्, तस्य भोगेच्छा ज्ञानप्रतिबन्धिका भवति । तस्मात्तस्येह न ज्ञानं जायते । किन्तु स ध्यानानुष्ठानपूर्वकमेवैतच्छरीरं त्यक्त्वा शरीरान्तरमादत्ते ।

Upto shareeramadatte. next page 4th line

Omkara upasana's result. This nirguna upasanam generates knowledge. Conversion of sapratibandaka jnanam to apratibandaka jnanam happens. Then he stops postponing liberation. Upasana directly does not generate knowledge, only obstacles are removed. How

long is this upasana required? It depends on the type of obstacles. A lucky student can remove in this jnama, both jivan mukti and then videha mukti. Otherwise in another birth. He is born as manushya Gita chapter 6, yoga brashta is born as manushya. He will not need this long time. From birth pratibandas are minimal or not there. Or through shukla gati goes to brahma loka, with sapratibandaka jnanam, obstacles are removed and gets liberated. For madhyama adhikari..

Vicarasagaram 2nd September 2017

182 page last two lines ukttarethya....shareerantaramadate

Swami Nischala Das is speaking if omkara upasana. Upasaka may be able to remove obstacles in this janma or next janma as manushya or in brahmaloka. For madhyama adhikari.

Possibilities.

1 Sapratibandaka aparoksha jnanam to apratibandaka aparoksha jnanam. Jnana utpati through upasana in this janma itself.

2 those who do not have complete vairagyam and therefore moksha may be down in priority..madhyama mumuksha.. top in the list. (It should be only one for uttama).

Even though sadhana chatustayam is incomplete, due to some problems, he suppresses the desire and gets into sanyasa ashrama.(note difference not growing out but suppressing desires)

. This person only comes under madhyama adhikari. Guru is jnani so gets upadesa. He does upasana throughout his life. This deficiency in vairangya becomes an obstacle in attaining jnanam. He becomes yoga brashtaha.. nirguna brahma even at the time of death, he practices this upasana. Why does he not go to brahmaloka but take manushya janma?

Aideeka.....end of para

ऐहिकभोगेच्छानिरोधपूर्वकं ध्यानानुष्ठानकारणात्स मनुष्यलोके सतां शुचीनां श्रीमतां कुलेऽभिजायते। तत्र पूर्वजन्मेच्छाविषयभूतान् सकलान् भोगान् भुक्त्वा पूर्वजन्मानुष्ठितध्यानसंस्कार बलाद्भूयोऽपि ध्याने वा विचारे वा प्रवर्तते । ततो ज्ञानम्, ज्ञानान्मोक्षं च लभते ।

Any other obstacle or adrushta pratibanda due to purva janma, he is born in manushya loka in the company of dharmic or jnanis..with all required means. Early in life, he will be attracted to jnanam. Vama deva is example,.. in garbhavasam itself..

He will do nirguna brahma upasana go to Guru for upadesa, more a reminder and then he gets jnanam and attains moksha.

Topic 309

(३०९) ओङ्कारध्यानं ब्रह्मलोकप्राप्तिफलकम् — यः पुनर्ब्राह्मलौकिकभोगेच्छां निरुध्योङ्काररूपब्रह्मध्यानमकरोत्स शरीरपातानन्तरं ब्रह्मलोकं गच्छति । तत्र मनुष्यपितृदेवानां दुर्लभं स्वातन्त्र्यं तत्प्रयुक्तमानन्दं चानुभवति । हिरण्यगर्भतुल्यभोगान्

सत्यसङ्कल्पत्वाद्यैश्वर्यविशेषांश्च लभते ।

Omkara dhayanam gives him brahmaloka, this is the desire he had suppressed in purva janma. The capacity to comand aiswaryam, natural powers, these desires he had suppressed in an earlier janma. Such a person goes to brahmaloka. (Topic 310) He gets freedom and power to do what he wants, dahara vidya chapter 8 chandogya, such powers even devatas do not have. Enjoyments belonging to Hiranyagarbha. (Topic 311). In tatvabodha, ihamudra.....

Vishishtadvaitin treat brahmaloka as vaikunta.

Topic 310

Upto svalokam nayati

(३१०) ब्रह्मलोकमार्गः — ब्रह्मलोकगमनमार्गक्रमस्त्वेवम् — ब्रह्मोपासनतत्परः पुरुषो यदा म्रियते तदा तस्यान्तःकरणमिन्द्रियाणि च सम्मूर्च्छितानि भवन्ति । ततः स न किञ्चिदपि बोद्धुं कर्तुं वा शक्नोति । तथापि यमदूतास्तस्य लिङ्गशरीरं नेतुं न तदन्तिकमागच्छन्ति । किन्त्वग्न्यभिमानिनी देवता तस्य मरणसमये तमुपासकं शरीराद्वियोज्य स्वलोकं नयति । ततोऽग्निलोकात्तमुपासकमहरभिमानिनी देवता स्वलोकं नयति । ततः शुक्लपक्षाभिमानिनी देवता तमुपासकं स्वलोकं नयति । तत उत्तरायणाभिमानिनी देवता तमुपासकं स्वलोकं नयति । ततः संवत्सराभिमानिनी देवता तमुपासकं स्वलोकं नयति । ततो देवलोकान्भिमानिनी देवता तमुपासकं स्वलोकं नयति । ततो वाय्वभिमानिनी देवता तमुपासकं स्वलोकं नयति । ततः सूर्याभिमानिनी देवता तमुपासकं स्वलोकं नयति । ततश्चन्द्राभिमानिनी देवता तमुपासकं स्वलोकं नयति । ततो विद्युदभिमानिनी देवता तमुपासकं स्वलोकं नयति ।

Stations one has to cross..chapter 4 section 3 brahmasutra. The stages are as described below. An upasaka practices upasana at the time death. They are generally practitioners of ashtanga yoga. They can sit at the time of death and pass the prana through brahma randam. Immediately after death the prana and senses become inactive, sukshma sareeram. They cannot see. He doesnt know he is travelling. He cannot determine direction also. Free will does not function at all. Yamadootas are supposed to come when other people die. In these cases there are special people. First devata is agni devata..in Gita chapter 8. List of devatas.

Thathaha..shuklapaksha..

Shuklapaksha devata..bright fortnight

Uttarayana devata jan to july..not time of death, but only devata

Samvatsara abhimani devata..paksha devata

Different upanisads mentions these, brahmasutra has a discussion on order, 14 lokas are ordered there.

Devaloka devata, vayu, surya, chandra, vidyut devata..takes to vidyur lokam. Lightning loka.

Tatra vidhyurloke hiranyagarbha..

तत्र विद्युल्लोके हिरण्यगर्भाज्ञया हिरण्यगर्भलोकवासी हिरण्यगर्भसरूपश्च कश्चनामानवो दिव्यपुरुषस्तमुपासकं नेतुमागच्छति । स चामानवः पुरुषस्तमुपासकं विद्युल्लोकाद्वरुणलोकं नयति । विद्युदभिमानिनी देवता च वरुणलोकपर्यन्तं तमनुगच्छति । ततोऽप्यमानव एव पुरुषस्तमुपासकं वरुण लोकादिन्द्रलोकं नयति । वरुणदेवता चेन्द्रलोकपर्यन्तं तमनुसरति । ततोऽपि स दिव्यः पुरुष एव तमुपासकमिन्द्रलोकात्प्रजापतिलोकं नयति । इन्द्रश्च प्रजापतिलोकपर्यन्तं तमनुसरति । प्रजापतेर्ब्रह्मलोकगमनसामर्थ्याभावादमानवपुरुषोऽसहकृत एव तमुपासकं प्रजापतिलोकात् ब्रह्मलोकं नयति । ब्रह्मलोकस्याधिपतिर्हिरण्यगर्भः । समष्टिसूक्ष्माभिमानी चेतनो हिरण्यगर्भ इति कीर्त्यते । तमेव हिरण्यगर्भमपरब्रह्मेति कार्यब्रह्मेति च वदन्ति । कार्यब्रह्माधिष्ठित एव लोको ब्रह्मलोक इत्युच्यते ।

Once he reaches vidyut loka (upto this they keep transferring). After this special messenger comes. Hiranyagarbha sends a messenger from his loka , who resembles Brahmaji, who does not resemble human being, divine person, he takes charge of him.

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Page 194 top line...whole para..

Swami Nischala Das is talking of the journey of nirguna brahma upasaka after death. Various devatas lead the upasakas sukshma karana sareeram and chidabhasa. Direction is determined by upasakas, he comes to vidhyur loka.

In vidyur loka, a special messenger amaanavaha joins, he is from brahma loka serves as a messenger to carry this person, resembles hiranyagarbha. In all previous stages, there were two. Now we will have amsanava purusha also will accompany. He takes to varuna devata along with vidyur devata plus upasaka. Vidyur devata will return and then varuna devata will take his place. Then Indra devata will come in Indra lokam. From Indra loka, to Prajapathi loka. From Prajapathi loka to Brahma loka, only amaanava plus upasaka go to brahmaloka unaccompanied by Prajapathi. At last the madhyama adhikari will reach brahmaloka. Even a sanyasi can be madhyama adhikari. Samashti sukshma sareera chaitanyam, along with chida bhasa is hiranyagarbha. apara brahman or kaarya brahman. During pralayam, Hiranyagarbha also resolves. P

Topic 311

...sayujya muktirupa sidhyatee.

(३११) सायुज्यमुक्तिवर्णनम् — यद्यपि पूर्वोक्तरीत्या ओङ्कारोपासनं शुद्धब्रह्मरूपेणोक्तम्, शुद्धब्रह्मोपासकस्य शुद्धब्रह्मप्राप्तिरेवोचिता । “यथाक्रतुरस्मिन् लोके पुरुषो भवति तथेतः प्रेत्य भवति” (छा. ३-१४-१) इति श्रुतेः ।

यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ भ. गी. ८.६ ॥

इति स्मृत्यर्थायाञ्च । तथापि शुद्धब्रह्मप्राप्तेर्वेदान्तप्रमाणजन्यद्वैतमिथ्यात्वपूर्वकाद्वैतज्ञान-
मात्रसाध्यत्वात् भोगेच्छारूपप्रतिबन्धसत्त्वाच्च यस्य ज्ञानं न सञ्जातं तस्य कार्यब्रह्म
प्राप्तिरूपसायुज्यमुक्तिरेव सिद्ध्यति । ब्रह्मलोकं गतस्योपासकस्य हिरण्यगर्भस्य
मानविभूतैश्वर्यादिकं सिद्ध्यति । सत्यसङ्कल्पत्वमिच्छानुरूपं शरीरं
सङ्कल्पमात्रेणाभीष्टभोगलाभश्च सिद्ध्यति । युगपदेव नानाशरीरैर्नानाभोगानुभवेच्छायां सत्यां
सङ्कल्पमात्रादेव क्षणेनैव नानाविचित्रशरीराणि पृथक् पृथक् भोगोपकरणसिद्धिश्च भवति ।

After maranam, as per the smaranam you attain as per the last iccha. General rule, here there is an exception. This upasaka has done nirguna brahma upasana life long and at death time. But nirguna brahma aikyam does not happen automatically at death as per general rule. Nirguna brahma aikyam requires aikya jnanam. In Brahma loka this jnanam can take place and upasaka must claim aham brahmasmi. Chandogya 3.14.1. Gita chapter 8.6 yam yam vapi. If one should remember God at the time of death, the rehearsal must be life long. Upasanam can never directly lead to nirguna brahma aikyam, only through advaita jnanam.

One who is not able to disidentify from the desires in the mind is not able to get jnanam because of lack of vairagyam can only reach hiranyagarbha.

Brahmalokam.....sampadhyate.

Chand chapter 8 talks of these powers. He attains all these powers. He can get any thing he wants by just sankalpam, type of body, sense pleasures. Simultaneously he can take many bodies, different pleasures, within a split moment. Jagat shrushti sthithi laya power he will not have.

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Page 194 last para 3rd line

Brahmalokam..karana siddhidhcha bhavati..4 lines..here we are talking of nirguna upasaka, the understanding has not helped him get out of sadhakatva bhava. How can I be called as sadhaka who am brahman? Only when the vrutti removes the agnyaanam completely, it is called jnanam, otherwise it is aham brahmasmi vrutti thats all. Even after years of study, he has sadhakatva bhavana. This nirguna upasaka, who has had obstacles, hidden desire for brahmaloka sukham or power, he will go to brahmaloka and then after fulfilling this he will be one with brahman. Capacity to materialise anything by mere sankalpam, acquiring any body at will, acquiring sense pleasures by mere sankalpam. He can multiply into many forms. When he wants to enjoy different pleasures simultaneously, he can take different and varied bodies. Each body is separate, sukshma sareeram is only one. All elaborated in brahma sutra. Chapter 4 third and fourth pada.

Kim bahuna..end of topic after shloka

किं बहुना । यद्यत्सङ्कल्पयति तत्सर्वमप्रत्यूहेन सद्यः सम्पद्यते । परन्तु जगत्सृष्टिपालनसंहरणव्यतिरिक्ताः सर्वा विभूतयो हिरण्यगर्भसमाः सिद्ध्यन्ति । अनेकेश्वरत्वे जगत् उन्मथप्रसङ्गात् सृष्ट्यादित्रिकातिरिक्तसकलैश्वर्याण्युपासकस्य सिद्ध्यन्ति । इयमेव सायुज्यमुक्तिरिति कथ्यते । एवमुपासको हिरण्यगर्भसमः सन् चिरकालं सङ्कल्पमात्रसिद्धान् नाना दिव्यभोगान् भुञ्जानः प्रलयकाले हिरण्यगर्भलोकस्यावसानकाले समुदिताद्वैतात्मज्ञानो विदेहमोक्षं लभते ।

ब्रह्मणा सह ते सर्वे सम्प्राप्ते प्रतिसञ्चरे ।

परस्यान्ते कृतात्मानः प्रविशन्ति परं पदम् ॥ कू. पु. १२.२६९ ॥

इत्यादिवचनात् ।

Whatever this upasaka wills, without any obstacles, he can acquire. Even though everything is there, Iswaras three powers not possible, shrushti sthithi laya. In Brahmasutra also discussed. To avoid confusion, other than the three fold powers all other powers upasaka will have, this position is called sayujya mukti.

Foot note... 1. Citizens of country can live in the country where Raja lives. In Salokya mukti as Vishnu bhakta I can live in Vishnu loka etc.

2 ministers can live near the King, superior to this1 saameepya mukti

3 .. superior to this, like a brother of the King, his look will resemble his brother..saaroopyam mukti...

4.. like Raja's eldest son, prince candidate, enjoys power almost like the Raja...Sarshtya mukti Saguna mukti kshetram.

Vedanta mukti is nirguna brahma mukti. Sarshtya mukti is Sayujya muktihi..

in this manner, this nirguna brahma upasaka gets sayujya mukti...100 years of Brahmajis life, he lives and at the time if maha pralaya , Hiranyagarbha and this upasaka will merge into brahman. He will get advaita atma jnanam. Now the previous vrutti freed from obstacles attains brahman. This shloka has been taken from kurma puranam purva bhaga 12th chapter 269th shloka. All the saguna and nirguna upasakas who deserve krama mukti at the time of pralayam, Hiranyagarbha anta kale, having completely merged into brahman, attains videha mukti..

Topic 312

First para..

(३१२) अहङ्ग्रहध्यानादेव ब्रह्मलोकप्राप्तिरिति नियमः — यथा अोङ्काररूपब्रह्मोपासकस्य ब्रह्मलोकप्राप्तिद्वारा मोक्षलाभः फलं तथोपनिषत्सूक्तानामितरेषामपि ब्रह्मोपासनानामिदमेव फलम् । किन्तु अहङ्ग्रहोपासनं विनेतरोपासनेन न ब्रह्मलोकोऽवाप्यत इति सूत्रकारैर्भाष्यकारैश्च ब्रह्मसूत्रेषु भाष्यादिषु च चतुर्थाध्याये वर्णितम् ।

Here he wants to give some important incidental information. Brahmasutra has 4 chapters. In Chapter 4 moksha phalam is talked about. We have sajyo mukti and krama mukti. Chapter 4 deals with both elaborately. Topic under discussion, madhyama adhikari how he will get krama mukti. Any upasana will not give krama mukti. Through vyashti devata upasana one will not get krama mukti. On samashti, it can be virad, Hiranyagarbha or Iswara upasana you can get krama mukti. Samashti the total should not be invoked in external symbol, it should be invoked on oneself only aham virad, aham Hiranyagarbha, aham Iswara or aham nirguna brahma upasana..aham graha upasana only. Advaita upasana..(advaita jnanam give sajyo mukti) gives brahma loka. By going to brahma loka, krama mukti. Samashti upasana or nirguna brahma upasana can give krama mukti, but only aham graha form. In Tai upa..pankta brahma upasana, hrudaya akasa etc. All internal only. If samashti is invoked on external symbol, no krama mukti is possible. Both Vyasacharya and Sankaracharya have said so in chapter 4 of Brahmasutra.

Next para..naarmadabanaam

नार्मदबाणानां शिवरूपेण, सालग्रामशिलानां विष्णुरूपेण च ध्यानं तु प्रतीकध्यानमेव ।
नाहङ्ग्रहध्यानम् । एवमेव “मनो ब्रह्मेत्युपासीत” (छा. ३.१८.१) “अदित्यो ब्रह्मेत्यादेशः (छा.
३.१९.१) इत्यादिश्रुत्युक्तोपासनमपि प्रतीकध्यानमेव । नाहङ्ग्रहध्यानम् । तेषां तत्तत्प्रकरणे
पृथक् फलश्रवणात्तैर्न ब्रह्मलोकोऽवाप्यते । सगुणस्याथवा निर्गुणस्य ब्रह्मणः स्वात्माभेदेन
चिन्तनमहङ्ग्रहध्यानमित्युच्यते । तेनैव ध्यानेन ब्रह्मलोकोऽवाप्येत ।

He wants to contrast other upasanas. Naarmada baana lingam, Shiva meditated on this or Vishnu on Salagramam as samashti devata upasana on a prateekam does not come under aham graha dhyaanam. Adhityo brahma iti adeshaha,..May you meditate on Aditya as brahman. Mind as brahman....

Vicarasagaram 23rd September 2017

Page 195 3rd para

Naarmadabaanaam...brahmaloko vyapyate

In these portions Swami Nischala Das is giving information on upasanas. He is giving conditions for kramamukti.

1 Upasnam must be samashti of either virat hiranyagarbha or Iswara or nirguna brahman

2 Must be invoked on oneself..ahamgraha not on shiva linga etc.in Brahmasutra it is said.

Last two lines consolidate this.

For other upasanas only upto vidyur loka is possible.

Topic 313

Only topic..

(३१३) उत्तरायणमार्गेण ब्रह्मलोकं गतानां पुनः संसाराप्राप्तिः; ज्ञानद्वारा मोक्षप्राप्तिश्च —

For all these 4 upasakas, there is no jivan mukti only krama mukti. Only in brahmaloka jnanam gets converted into abeda jnanam. They get krama mukti there and no punarjanam. Attain moksha.

This title appears that all people will get moksha on going to brahma loka, there are few panchagni upasakas who go to brahmaloka and return, Swami Nischala Das is not talking of these people.

Purvoktha margaha..upto bhavaha last line on this page.

पूर्वोक्तो मार्ग उत्तरायणमार्गो देवयानमार्गोऽर्चिरादिमार्ग इति चोच्यते । तेन देवमार्गेण ब्रह्मलोकं गत उपासकः पुनः संसारं न प्रतिपद्यते, किन्तु तत्रैव ज्ञानोत्पत्त्या स विदेहमुक्तिमाप्नोति । तत्र ज्ञानसाधनीभूतगुरूपदेशाद्यपेक्षा नास्ति । ब्रह्मलोके गुरूपदेशादिसाधनं विनैव ज्ञानोत्पत्तिर्भवति ।

तत्र च कारणं ब्रह्मलोके रजस्तमोगुणयोर्लेशतोऽप्यभावः ।

Special marga.. in page 193 topic 310, mentioned. Uttarayana or deva or astimarga or shukla marga (gita chapter 8) upasaka goes to brahmaloka and will not come back generally except the one case. Advaita jnanam takes place in brahmaloka, they enjoy jivan mukti followed by videha mukti at the time of pralayam. There is no gurupadesha required in the case of nirgunabrahma upasaka. He has already received it in manushya janma. In the case of saguna upasaka, guru Brahma is required for getting jnanam. Long time is not required. Eka upadesa is enough. Reason for the rise of knowledge, they are 99 percent satvic people. No rajas and tamo guna.

Tasya lokasya....upto end of topic

तस्य लोकस्य केवलसत्त्वगुणप्रधानता च । तमोगुणाभावात् जडत्वालस्यादिकं नास्ति । रजोगुणाभावात् तत्कार्यभूतकामक्रोधादिरूपविक्षेपोऽपि नास्ति । एवं तमोरजसोरभावादावरणविक्षेपयोरभावे केवलसत्त्वगुणप्रधाने ब्रह्मलोके सत्त्वगुणकार्यज्ञानरूपप्रकाशस्तत्र लोके मुख्यः । “एतेन प्रतिपद्यमाना इमं मानवमावर्तं नावर्तन्ते” (छा. ४.१५.५) “न च पुनरावर्तते” (छा. ८.१५.१) “तेषां न पुनरावृत्तिः” (बृ. ६.२.१५) “ज्ञानमुत्पद्यते पुंसां क्षयात्पापस्य कर्मणः” “सत्त्वात् सञ्जायते ज्ञानम्” (भ. गी. १४.१७) इत्यादिश्रुतिस्मृतिभ्यः ।

Rajo and tamo guna is minimal. Their antahkaranam is sharp. No inertia.... they will be attentive, no laziness, rajo guna is almost absent. Therefore no preoccupation, wandering of the mind. No distractions. No obstructions of our viveka shakti. In that brahmaloka, satva guna pradhaane, result is viveka shakti which is very very bright. Brahmajis job is simplified, pramaanam is given here. Sastram. For a vaidika, it is a distinct experience as given by sastram. All lokas are there. Our sense organs can experience if we are devas. Like experiencing dream. Through uttarayana marga whoever goes to brahma loka they will not come back to manvantara cycle. Chandogya upa4.15.5..foot note talks of which upasakasa will come back panchagni upasakas.

Some people will return...this is the pramaanam

We have crossed 6 and are in vaivasvata. They will not return in this manvantara it is said, so they can come back in next manvantara.

Chan 8.3.1.

Now bri upa, 6.1.15..

Now smriti , jnana utpadhyate... this quotation can be taken in 2 ways, if the student is qualified, sravanam will work, when all papa karmas are removed and sadhana chatustham sampanna, jnanam takes place. Here Swami Nischala Das uses the quotation differently. A student has knowledge but not able to claim aham brahmasmi. Obstructed aparoksha jnanam. They do not need sravanam mananam but removal of obstacle. Pre jnanam pratibanda nivrutti and post jnana pratibanda nivrutti, both cases it can be employed. The pratibanda goes away in brahma loka. Ref.. mahabharatham shanti parva chapter 204, verse 8.. moksha dharmaha. More than 1000 verses.

Gita..satvat sajjayate jnanam.post jnanam clearance of pratibanda.

Topic 314

Using omkara prateekam, a person did 4 types of upasanam as a saguna upasaka, he could not claim aham brahmasmi. Such a person is madhyama adhikari. He cannot claim I am muktaha, he has reached brahmaloka. Here Swami Nischala Das is imagining the revision an upasaka does in brahmaloka. Ayam nitya muktaha. There is no body mind complex other than myself.. I am that Brahman. Expectation of that moksha was the problem so far..due to maya. He imagines so.

Vicarasagaram 30th September 2017

Page 196 topic 314

Topic only...

(३१४) हिरण्यगर्भलोकवासिनोऽसङ्गनिर्विकारब्रह्मरूपतया अात्मनो भाने कारणम् —

Aham brahmasmi vrutti is called jnanam only when it removes agnyaanam. When adyasa is gone, jiva bhava is gone, sadhaka bhava is gone. Whether I look upon myself as sadhaka or not only I know. So this upasaka is in brahma loka on Vijaya Dasami day with brahmaji and mrs Brahma!!! Here he claims I am the blessed brahman. The process of conversion.

Purvaomkara brahma...chipaasakaha (before 1)

पूर्वमोङ्कारस्य ब्रह्मरूपतयोपासनकाले ओङ्कारमात्राणामर्थो वक्ष्यमाणरीत्या चिन्तितः —

स्थूलोपाधिविशिष्टविराडात्मकविश्वचैतन्यमकाररूपप्रथममात्राया वाच्यार्थः।

सूक्ष्मोपाधिविशिष्टहिरण्यगर्भात्मकतैजसचैतन्यमुकाररूपद्वितीयमात्राया वाच्यार्थः।

कारणोपाधिविशिष्टेश्वरात्मकप्राज्ञचैतन्यं मकाररूपतृतीयमात्राया वाच्यार्थः । एवं

प्राक्चिन्तितार्थानुस्मरणमुपासकस्य ब्रह्मलोके जायते । सत्त्वगुणप्रभावाच्च वक्ष्यमाणप्रकारेण

विवेकपूर्वकं विचारयति चोपासकः —

Since satva guna is predominant, he remembers the omkara upasana. He remembers in the method described here that sthoola sareeram sthoola prapancha and sukshma layers are different.

Sthoolopaadhi drushtya.. upto 1 end.

(१) स्थूलोपाधिदृष्ट्या खलु शुद्धे चैतन्ये विराट्त्वविश्वत्वप्रतीतिरभूत् । तत्र समष्टिस्थूलदृष्ट्या विराट्त्वम्, व्यष्टिस्थूलदृष्ट्या विश्वत्वं चाभात् । समष्टिव्यष्ट्यात्मकस्थूलदृष्टिविरहे विराट्त्वविश्वत्वे न प्रतीयेयाताम् । किन्तु शुद्धं चैतन्यमात्रं भासेत । तस्मात्स्थूलोपाधिसहितविराडात्मकविश्वोऽकारवाच्यार्थः। (२) तथैव सूक्ष्मोपाधिसहितहिरण्यगर्भात्मकतैजस उकारवाच्यार्थः । समष्टिसूक्ष्मोपाधिदृष्ट्या शुद्धचैतन्ये हिरण्यगर्भत्वम्, व्यष्टिसूक्ष्मोपाधिदृष्ट्या तैजसत्वं चाभात् । सूक्ष्मोपाधिदृष्टिविरहे तु हिरण्यगर्भत्वं तैजसत्वं वा न भायात् । किन्तु शुद्धं चैतन्यमात्रं भासेत। (३) तथैव कारणोपाधिसहितेश्वरात्मा प्राज्ञो मकारवाच्यार्थः । समष्ट्यज्ञानोपाधिदृष्ट्या शुद्धचैतन्ये ईश्वरत्वमभात्, व्यष्ट्यज्ञानोपाधिदृष्ट्या प्राज्ञत्वमभात् । अज्ञानोपाधिदृष्टिविरहे तु ईश्वरत्वं प्राज्ञत्वं वा न भासेत । किन्तु केवलचैतन्यमात्रं प्रतीयेत ।

The same chaitanyam appears as vishwatvam and viradatvam. You can understand these also as shuddha chaitanyam. Its just the macro and micro level, samashti and vyashti. Eliminate the reference point, using bhagatyaga lakshana, dismiss viswa and virat and arrive at chaitanyam. Second, taijasa and Hiranyagarbha, negate the sukshma sareeram and prapancha as mithya..3 times bhagatyaga needs to be done and arrive at akara ukara makara lakshyarth.

Similarly pragnya and maya drushti, eliminate the shareeram and prapancha and arrive at chaitanyam. Chaitanyam appeared as pragnya and Iswara.

Kincha yatra...end of para..

किञ्च यत्र यद्वस्त्वन्यदृष्ट्या प्रतीयते तत्र तद्वस्तु परमार्थतो नास्ति । यस्य वस्तुनो यद्रूपमन्यदृष्टिं विना स्वत एव प्रतीयते तदेव तस्य पारमार्थिकं स्वरूपम् । यथा कस्मिंश्चित्पुरुषे पितृदृष्ट्या पुत्रत्वम्, पितामहदृष्ट्या पौत्रत्वं च प्रतीयमानं न तस्य परमार्थधर्मः, किन्तु पुरुषत्वमेव तस्य परमार्थधर्मः । तथा स्थूलसूक्ष्मकारणोपाधिदृष्ट्या भासमानविश्वत्वतैजसत्वप्राज्ञत्वादयो न परमार्थधर्माः, परन्तु मिथ्यैव ते । चैतन्यमात्रं परमार्थसत्यम् ।

He makes a beautiful observation. From the standpoint of external factor, a particular conditional status is there. Like a person is son or grandson only from father and grandfather perspective. Real status is human being. Similarly one chaitanyam gets 6 statuses viswa, taijasa etc from sthoola sareeram.....karana prapancha etc. All these from chaitanyam standpoint, are not real inclusive of Iswara. Chaitanyam is the intrinsic nature.

Taccha.....end of para

तच्च चैतन्यं समस्तभेदशून्यम् । विराजो विश्वस्य च भेद औपाधिक एव । तयोरुभयोः स्थूलोपाधिकत्वेऽपि समष्ट्युपाधिको विराट्। विश्वस्तु व्यष्ट्युपाधिकः । समष्टिव्यष्ट्युपाधिप्रयुक्तभेदवत्त्वेऽपि विराड्विश्वयोः स्वरूपतो नास्ति भेदः । तथैव हिरण्यगर्भतैजसयोः समष्टिव्यष्ट्युपाधिप्रयुक्त भेदवत्त्वेऽपि स्वरूपतो न भेदोऽस्ति । एवमेवेश्वरप्राज्ञयोः समष्टिव्यष्ट्युपाधिनिबन्धन एव भेदो न स्वरूपतः । इत्थं च प्राज्ञेनेश्वरस्य, तैजसेन हिरण्यगर्भस्य, विश्वेन विराजश्चाभेदः सिद्धः । एवमेव स्थूलोपाधिकस्य सूक्ष्मोपाधिकेन वा कारणोपाधिकेन वा न भेदगन्धोऽप्यस्ति । यतः स्थूलसूक्ष्मकारणरूपोपाधिदृष्टिपरित्यागे चैतन्यस्वरूपे न कोऽपि भेदोऽस्ति ।

Viswa and virat have superficial difference, they are essentially the same, similarly hiranyagarbha and taijasa, pragnya and Iswara, only aupadika beda..experiential difference. Actually no difference. Viswa taijasa pragnya only superficially different. Also virat hiranyagarbha Iswara also no difference actually.

Kinchatmana...end of para

किञ्चानात्मनः सकाशादपि चैतन्यस्य नास्ति भेदः । यतोऽनात्मभूतदेहादिप्रपञ्चोऽविद्यादशायामेव भाति । न परमार्थतः । तस्मादनात्मप्रपञ्चस्यापि चैतन्येन सह भेदोऽसङ्गत एव । इत्थं सर्वभेदशून्यासङ्गनिर्विकारनित्यमुक्तपरब्रह्मस्वरूपः प्रत्यगात्मा ओङ्कारलक्ष्यार्थत्वेन स्वयंप्रकाशतया ब्रह्मलोके उपासकस्य भासते । तस्माद्विरण्यगर्भलोके वसत उपासकस्य न पुनः संसार गतिः । किन्तु स ज्ञानेन विदेहकैवल्यमेवाप्नोति कार्यब्रह्मणोऽवसानसमये ।

We now come to vijaateeya beda. We admitted so far that there are three shareerams, prapancha.chaitanyam and upaadhi. All these upaadhis have been negated as mithya by jnani. 6 fold, chetana achetana difference. Only from agnyaani perspective, the shareerams and prapanchas are different, no essential difference between brahman and maya also. Now sajateeya vijaateeya swagata beda all negated. There is only one I. Omkara...he understand this in brahmaloka, no more samsara, sadhaka bhava gone, enjoys jivanmukti till pralayam, then videha mukti.

Topic 315

(३१५) ओङ्कारस्य महावाक्यानां चार्थैकत्वम् —

यद्यपि महावाक्यविवेकमन्तरा ज्ञानं न सिद्ध्यतीति सिद्धान्तस्तथापि ओङ्कारविवेकस्य

महावाक्यविवेकरूपत्वादोङ्कारविवेकेनापि ज्ञानमुदिया देव । तथा हि,
स्थूलोपाधिसहितचेतनोऽङ्कारवाच्यार्थः; स्थूलोपाधिरहितकेवलचेतनोऽङ्कारलक्ष्यार्थः।
सूक्ष्मोपाधिसहितचेतन उकारवाच्यार्थः। सूक्ष्मोपाधिरहितचेतन उकारलक्ष्यार्थः ।
कारणोपाधिसहितचेतनो मकारवाच्यार्थः। कारणोपाधिरहितचेतनो मकारलक्ष्यार्थः ।
इत्थमुपाधिसहिता विश्वादयोऽकारादिमात्राणां वाच्यार्थाः । उपाधिरहितः केवलं चेतनः
सकलमात्राणां लक्ष्यार्थः । तथैव नामरूपात्मकाखिलोपाधिसहितचेतन ओङ्कारवाच्यार्थः ।
नामरूपात्मकसकलोपाधिरहितकेवलचेतन ओङ्कारलक्ष्यार्थः । इत्थमोङ्कारस्य महावाक्यानां
चार्थ एक एव भवति । तस्मादोङ्कारविवेकेनैवाद्वैतात्मज्ञानं जायते । इत्थमदृष्टिराचार्यवाक्यं
श्रुत्वा उपासनायां प्रवृत्तो ज्ञानद्वारा परमपुरुषार्थमोक्षमलभत ।

Normally we say through mahavakyam alone gives brahmajnanam, note here that omkara vicaram does the same thing, by vachyarth lakshyarth analysis. So mahavakya vicara is not required. Rest is same as topic 314.

Disciple adrushti heard acharyas words did omkara upasana and got moksha in brahmaloka on vijayadasami day.

Topic 316

(३१६) निर्गुणोपासनानधिकारिणा कर्तव्यम् — यो निर्गुणो पासनेऽनधिकारी स सगुणमीश्वरं
सदा मनसि धारयेत् । सगुणोपासनेऽशक्तः निष्कामतया नित्यनैमित्तिकानि कर्माण्यनुतिष्ठन्नीश्वरे
समर्पयेत् । कर्मविरामकाले ईश्वरमपि भजेत् । निष्कामकर्म कर्तुमप्यशक्तः सकामः
शास्त्रोक्तशुभकर्माण्यनुतिष्ठेत् । तत्राप्यशक्तो यः स शठः पुनः पुनर्जन्ममरणप्रवाहे पतति ।

ओङ्कारार्थविचारेण कृतार्थोऽभूददृष्टिकः ।

एतत्तरङ्गपठनात् सुदृष्टिं कुरुते गुरुः ॥

इति श्रीवासुदेवब्रह्मेन्द्रसरस्वतीविरचिते संस्कृतविचारसागरे मध्यमाधिकारिणः साधनवर्णनं
नाम

॥ पञ्चमस्तरङ्गः ॥

If a person is not able to practise nirguna brahma upasana, let him meditate on saguna Iswara or let him do nishkama based pancamahayagna, if he cannot do this then sakama karma but

dedicate to Iswara. Let him not violate dharma. If he says he cannot follow dharma, he will have long cycles of jananam, maranam.

By doing omkara upasana in brahmaloka adrushti got moksha, anyone who reads this taranga he will get a guru and learn omkara upasana and get jnanam.

Summary

Vicarasagaram 7th october 2017

In the last class we completed 5th chapter called panca maha taranga.

4 uttama adhikari.tatvadrushti

5 madhyama adhikari..adrushti

6 manda adhikari tarkadrushti

Topic nos are contd 572 total. 5th chapter..91 topics.. 226 to 316

5 parts

1 advaita Satyatvam 226 to 251 reality of non duality

2 shrushti kramaha 252 to 282

3 mahavakya vicara 283 to 289

4 laya chintana kramaha method of meditating on the resolution of the universe..plurality to non duality..290 to 307

5 krama mukhti and upasamharaha gradual liberation and conclusion 308 to 316

1 adrushti is introduced and he says I find it difficult to accept advaitam as it leads to the following questions.are guru and shastram satyam or mithya. Either way I will have problem. If I accept them as real, no advaitam. If all are unreal, how will they serve a real purpose of solving real samsara problem.

Advaitam alone is satyam as revealed by all pramanas, smriti..yoga vashishta by Valmiki.. reference given, upanisad also says santham shivam advaitam manyete. They strongly criticise dvaitam or bheda. As long as dvaita vasana is there, veda can never reveal advaitam. Sense organs are already revealing dvaitam. Plus all other systems of philosophy are harming spiritual seekers. Veda pramanam becomes helpless. Strong dvaita bheda vasana. Story of minister Bharcchu given. Minister is very popular, other ministers conspire and send him to forest to finish him off. Conclude he is dead. And create false propaganda that he is dead. Bharcchu survives and becomes a sanyasi. King has a vasana that Bharcchu is dead. He comes in front of Bharcchu who is alive doing meditation. Praryaksha pramaanam..eyes. Even though knowledge has taken place, because of block in his mind caused by false propaganda concludes that ghost of Bharcchu has come from another loka. It becomes pratibaddha jnana vrutti. It is not the absence of jnanam but presence of obstacles. The students of vedanta keep on listening for years, generate jnana vrutti, they think jnanam has not come. It is pratibanda jnanam. Removal of obstacle will result in benefit. Dushta chatushtaya vasana. If advaitam alone is satyam, then guru and shastram are mithya. A thing can remove another thing only if they belong to the same order of reality. Raja katha.. all his dream problems cannot be removed by people around him. It can be removed by dream water dream medicine etc. Similarly Guru and shastram as well as samsara are all vyavahaarika.

Part 2 shrushti kramaha.. Guru has pointed out three levels of reality. Vyavaharikam is projected by atma agnyaanam, pratibhaasikam by anatma agnyaanam. Both are agnyaana

janma adhyasa. Vyavaharika eliminated by atma jnanam, pratibhasika negated by anatma jnanam. Paramarthika satyam alone is anadhyasa. Is there a krama in superimposition. Teacher says no krama. In dream no order, no krama in shrushti. Upanisads are also not consistent in talking of order. Uttama adhikari accepts this easily but madhyama adhikari cannot swallow this. Reconciliation of krama for madhyama adhikari an order is given. Order is useful later for nirguna upasanam. Fact is no order. Panca bhoota shrushti...all are talked about. Iswara has 3 samashti shareerams, jiva has 3 vyashti shareeram. Kosa pancakam also. Mistake committed by different schools of philosophy talked..dehatma vadi etc.

Part 3 mahavakya vicara..negation of pancakosas as mithya. Agamapayitvam, anvaya vyatirekha. Non dual chaitanyam alone remains after negating the kosas. Samsara ends.uttama adhikari enjoys freedom from samsara and attains jivan mukta.

Part 4 madhyama adhikari has jnanam with obstacles so he says he has only intellectual knowledge. 4th part is laya chintana krama. Abheda upasana. Same aham brahmasmi vrutti as upasanam. Obstructed knowledge does not remove sadhaka bhava. Advaita upasana, laya chintana krama..gradual liberation, foruttama it was immediate liberation. Laya reverse order was elaborate discussion done. Whole thing is resolved into brahma chaitanyam which is me. Because this jnanam is obstructed meditation is required. Nirguna brahma upasana. Omkara introduced as an alambanam. A u m mandukya based omkara upasana. Obstacle will go away. When aham brahmasmi is a fact for me, jiva bhava goes away, prarabhdha is mithya, samsara is mithya. This person gets liberated in this janma, or in brahma loka or in next manushya janma.

Part 5

Nirguna upasaka..vama deva got in garbha vasa.

Journey of upasaka discussed, saguna samashti virat, hiranyagarbha or Iswara or nirguna brahma upasana will give krama mukti. With or without omkara throughout life and at the time of death go through shukla gati and with vidyut loka.. in brahmaloka aham brahmasmi vrutti becomes unobstructed. He will get so many powers. Except shrushti sthithi laya power. At the end of shrushti along with brahma, this jiva will get videha mukti.

Those who cannot do nirguna upasana let them do saguna brahma upasana. Or karma yoga ..

Sadhyo mukti...uttama adhikari

Krama mukti.. madhyama adhikari.

VICHARA SAGARAM

विचारसागरम्

(श्री वासुदेव ब्रह्मेन्द्र सरस्वती स्वामिगल्)

Based on the lectures by
H.H. Swami Paramarthananda
(Class notes)

[Commenced October 2017- upto 14th March 2020]
Chapter in progress- Coronavirus break

Chapter 6

To any vedantic student who finds these notes useful. Please note that I have not yet checked for typing errors/grammatical errors/transliteration.

Please send in any corrections/feedback to sivaraman.rama@gmail.com

Harih Om

संस्कृतविचारसागरे गुरुवेदान्तादिसाधनमिथ्यात्ववर्णनं नाम

॥ षष्ठस्तरङ्गः ॥

Vicārasāgaram chapter 6 started on 14th October 2017

6th chapter, biggest, 147 topics 121 pages

For Manda adhikāri. Normally term used for students requiring sadhana catuṣṭayam, requiring upāsana etc. Here the candidate is highly intellectual. He has too many questions. He knows other systems of philosophy. Vedānta continues as one of the systems of philosophy. He has intellectual blocks, making it sapratibandaka jñānam. So this chapter is more like mananam, yukti pradhānam. Over active intellect also becomes a problem. Upaniṣad has clearly said naisha tarkena... logic will not help. Logical reasoning functions in anātmā realm. Tarka is used to a limited level to assimilate vedānta teaching. This person's intellect is tarka pradhānam. Śankarācārya criticises 4 systems, sankhya yoga nyaya vaisheshika. Only purva mīmāṃsā is closer to vedānta, Śankarācārya uses tarka only in very few areas.

This student is focused on tarka. Majority of students have emotional obstacles, but this person has intellectual obstacles.

Concentration is on jagat mityatvam. Guru vedānta jagat mityatvam. Tarkadrṣṭi cannot accept the mityatvam of the universe.

गुरुवेदान्तादिसाधनमिथ्यात्ववर्णनं Śāstram has to negate śāstram itself.

Topic 317...upodghataha....end of para.

(३१७) उपोद्धातः — चतुर्थतरङ्गे उत्तमाधिकारिण उपदेशप्रकारो वर्णितः। पञ्चमतरङ्गे मध्यमाधिकारिण उपदेशप्रकारः कथितः । अस्मिंस्तु तरङ्गे कनिष्ठाधिकारिण उपदेशप्रकारो निरूप्यते। यस्य तु संशया बहवो जायन्ते स तीक्ष्णबुद्धिरपि कनिष्ठाधिकार्येव भवति। संशयो हि पापात्मा। “संशयात्मा विनश्यति” (भ. गी. ४.४०) इति स्मृतिः। अस्य तरङ्गस्य युक्तिप्रधानत्वात् यस्य गुरुमुखाच्छ्रुतेऽपि वेदार्थे कुतर्का उपजायन्ते तस्यायं तरङ्ग उपयुज्यते। कुतर्कदग्धबुद्धिः कनिष्ठाधिकारी। तस्योपदेशप्रकारोऽस्मिन् तरङ्गे वर्ण्यते। पञ्चमे तरङ्गे प्रणवोपासनजगदुत्पत्त्यादिनिरूपणात्पूर्वमिदमुक्तम् — चैतन्याद्विन्नमज्ञानं तत्कार्यं

चानात्मा। अनात्मपदार्थः सर्वोऽपि सप्रवन्मिथ्या इति । तमिमं गुरोरुपदेशं श्रुत्वा
प्रश्नादुपरतौ ज्येष्ठौ भ्रातरौ दृष्ट्वा तर्कदृष्टिः पृच्छति —

Introduction..this has a definition in Śāstra. See foot note. Chintam....main topic that's going to be talked ..brahma satyam jagat mithya. Someother topic for arriving at main topic, It should be different from main topic, In 4th chapter topic was for uttama adhikāri, 5th madhyama adhikāri teaching.. uttama adhikāri..adhyāsa pradhānam, madhyama śrṣṭi pradhānam. Kaniṣṭha adhikāri..intellect is doubt manufacturing continuously. Vedānta accepts that he is a fine thinker, problem is he is life long thinker. Entire janma questioning and answer, they are caught by the ghost called tarka. Throughout life, he questions. Guru himself prays to God to help the eternal questioner. He is a great intellectual. Kaniṣṭha adhikāri eva.. we will classify him as worst student only, because even the doubts are pāpam only.

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परः न सुखं संशयात्मनः ॥ ४-४०॥

Gita 4.40...three types of people, samshayātmā is worst one, he will not have ihaloka sukham, no paraloka sukham, no mokṣa sukham as well. Over doubt becomes a very big pāpam. This 6th chapter is trying to address those students. In spite of listening to vedānta for decades, with regard to central message of vedānta, lot of vedānta virodha tarka happens, this chapter may help them.(author says will help them) one whose intellect is scorched by wrong reasoning. In this chapter the method of teaching is described.

Introduction...in the 5th chapter, before discussing nirguna brahma upāsana and śrṣṭi prakāraṇam, vedānta made a statement. Brahman alone is reality, that brahman is chaitanyam. One who asks for this needs to be conscious. Only two things required. Ignorance and products of ignorance. Entire material world is condensed form of ignorance. If you try to explain world in any other way, it will fail. More you probe, more baffling it is. Whole thing is called mithya because in the wake of knowledge, both anātmā and ignorance will go away. This was said in 5th chapter beginning. Here we are referring to mūlavidya. Anātmā padartha is all mithya. How to understand the concept of mithya. Etu- experienceability, transactability, utility...it however does not have existence of its own. I lend existence to the world seems very abstract, however dream world is also like that. Remember the dream story... I alone lend existence to the dream. When you give dream example to Tarkadrṣṭī, he will ask more questions. First question he is going to ask. Swapna is not mithya. Tarkadrṣṭī will use logic to ask the doubt. Two brothers were satisfied with the dream example. Tatvadrṣṭī, Adrṣṭīhi,, seeing the two eldest two brothers, Tarkadrṣṭī asked.

Topic 318.Kaniṣṭhaadhikāraṇa

(आ. ३१८-३१९) कनिष्ठाधिकारिणस्तर्कदृष्टेः प्रश्नः —

(३१८) स्वप्नदृष्टान्तेन जाग्रत्पदार्थस्य मिथ्यात्वं न भवति इति तर्कदृष्टिः पृच्छति — पूर्वमत्यन्तमज्ञातो यः पदार्थस्तस्य ज्ञानं स्वप्ने न भवति। किन्तु जाग्रति यद्विषयकानुभवोऽभूत् तद्विषयकं स्मरणं स्वप्ने जायते। तथा च स्मृतिविषयजाग्रत्पदार्थानां सत्यत्वात् स्वप्ने जायमानं तद्विषयकस्मृतिज्ञानमपि सत्यमेव। तस्मात्स्वप्नदृष्टान्तेन जाग्रत्पदार्थानां मिथ्यात्वकथनं न युज्यत एव ।

Every idea given as example in vedānta, instead of helping him understand vedānta, he got more doubts. Q.. you cannot say jagrat prapancha is not existing like dream. Whatever is not experienced in jagrat avastha cannot come in dream. We also generally say that.

Dream is remembrance of the waking, waking being real, jagrat padarthas being real in the dream whatever object you see must be real as well. He gives more reasoning to show swapna is satyam.

Swapno na mithya.....end of para

(३१९) स्वप्नो न मिथ्या —

अथवा स्वप्नज्ञानविषयभूताः पदार्थाः सत्या एव । न मिथ्या । तथा हि, स्वप्नावस्थायां स्थूलशरीरं त्यक्त्वा लिङ्गशरीरं बहिर्निर्गत्य सर्वं सत्यं गिरिसमुद्रादिकं पश्यति ।

अतः स्वप्नो न मिथ्या।

Another argument, if previous argument you cannot accept, take this. During swapna, sūkṣma śarīram, Mind sense organs leaves the body and travels and understand the experience of jagrat prapañca. Vishistadvaitins believe in this way. They are therefore not real. Either it is experienced because it is satyam or it is not existing and therefore not experienced. A jīva drops the physical body and goes out in swapna to experience, therefore it is not mithya. Jīva leaves the body and experiences the dream, Sankaracharya writes as though..

Vicārasāgaram on 21st October 2017

Class 2

Page 199 topic 319 at the bottom

(३१९) स्वप्नो न मिथ्या — अथवा स्वप्नज्ञानविषयभूताः पदार्थाः सत्या एव । न मिथ्या। तथा हि, स्वप्नावस्थायां स्थूलशरीरं त्यक्त्वा लिङ्गशरीरं बहिर्निर्गत्य सर्वं सत्यं गिरिसमुद्रादिकं पश्यति । अतः स्वप्नो न मिथ्या ।

All 3 components, brahma satyam jagan mithya jivo brahmaiva na paraha all 3 are important, all manana granthas are to clarify any of these. Most difficult part is mithyatvam of jagat. All schools of philosophy different from vedānta differ only in jagat being satyam therefore advaita is unacceptable.

Vishtadvaitam and dvaitam both do not accept jagat mithyatvam. Śruti is primary source pramānam for jagat mithyatvam. Duality is not there even now as we experience duality. We give yukti pramānam in addition. Then we require an example like parvathaha vannimaanan dhoomavatvaat. Vyapti is required. An example is required, where there is smoke there is fire. Yatra dhoomaha tatra agnihi. Example vyapti anumānam...jagat mithya kāryatvat, because it is a product. Ghatavat..pot is mithya it does not have its own existence. Vaitatya prakāraṇam..agamapāyitvat mithya, whatever appears and disappears is mithya. I experience dream as though real in swapna avastha. Other schools of philosophy attack our example, because then vyāpti is lost, anumānam is lost, pramānam is lost. For an advaitin, primary pramāṇam is śruti, he is not disturbed by these attacks. I am not worried by anumāna pramānam. Swapna example is attacked by nyayika, vishtadvaitam. They treat swapna as real satyaha.

First reason we saw, swapna is the memory of waking experience. Nyayika says dream is a memory. We will not agree, we say it is adhyāsa. (Difference between adhyāsa and memory. We will see)

Second..during dream renouncing the sthūla śarīram, sūksma śarīram leaves the body and experiences the world, so it is experienced real world. Previous one is remembered real world.

Therefore, dream is not mithya.

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Poorvokta prashnayour uttaram....pratyakṣa jñānameva bhavati

(आ. ३२०-३२१) पूर्वोक्तप्रश्नयोरुत्तरम् —

(३२०) स्वप्नज्ञानं प्रत्यक्षम् । न जाग्रत्पदार्थानां स्मृतिरूपम् — पूर्वकालसम्बन्धवतः पदार्थस्य ज्ञानं स्मृतिर्भवति। यथा पूर्वं दृष्टस्य गजस्य ‘स गजः’ इति स्मृतिरूपं ज्ञानमुत्पद्यते । पुरतः स्थितं गजं दृष्ट्वा तु ‘अयं गजः’ इति जायमानं ज्ञानं तु न स्मृतिः। किन्तु प्रत्यक्षमेव। स्वप्ने ‘अयं गजोऽग्रे तिष्ठति’, ‘इयं नदी प्राचीं दिशं प्रवहति’, ‘अयं पर्वतो रम्यो विराजते’ इत्येवं ज्ञानं भवति। तस्माज्जाग्रति दृष्टानां पदार्थानां स्मरणं न स्वप्ने भवति । किन्तु गजादीनां प्रत्यक्षज्ञानमेव भवति ।

Knowledge or experience of an object of past time is called smṛti, it does not have a location. One of the difference between memory and non-memory is memory does not have a location. I remember elephant, it is far away. In dream, I see it through sense organs. Therefore it is pratyakṣa jñānam. He experiences and declares, it is standing near me. This river is flowing

towards south etc, for a dreamer, a dream is not a dream. Clear sensory experience. It is not memory at all. Kintupratyakṣameva...pratya bijñānapratyakṣam iti..

किञ्च यदुक्तं 'जाग्रत्यनुभूतपदार्थविषयकज्ञानमेव स्वप्ने भवति।
नाननुभूतपदार्थविषयकज्ञानं जायते।
तस्माज्जाग्रत्पदार्थज्ञानजन्यसंस्कारात्स्वप्नज्ञानमुदेति। संस्कारजन्यं ज्ञानं स्मृतिरिति
कथ्यते' इति। तन्न युज्यते । तथा हि, प्रत्यक्षज्ञानं द्विविधम् –
एकमभिज्ञारूपप्रत्यक्षम् अपरं च प्रत्यभिज्ञारूपप्रत्यक्षम् इति। (९)
केवलमिन्द्रियसन्निकर्षजन्यं ज्ञानम् अभिज्ञाप्रत्यक्षम् इति वर्ण्यते। यथा 'अयं गजः'
इति नेत्रेन्द्रियसन्निकर्षमात्रजन्यं गजज्ञानमभिज्ञाप्रत्यक्षम्।
(२) पूर्वानुभवजन्यसंस्कारेणेन्द्रियसन्निकर्षेण चोत्पन्नं ज्ञानं प्रत्यभिज्ञाप्रत्यक्षम् इति
वर्ण्यते। यथा पूर्वानुभूते गजे पुरतो दृष्टे सति 'सोऽयं गजः' इति ज्ञानं
प्रत्यभिज्ञाप्रत्यक्षम् ।

In mananam, we remember our concept and negate others, now nyayika.

Nyayika says in dream we experience only things which we have experienced earlier in jagrat avastha. We cannot experience new things.

Every experience generates a vāsana or samskara. It will remain dormant in our mind. These vāsanas will get triggered at various times by various people. When vāsana is triggered, which is called a memory smṛti. In waking state, there are triggers udbodakam. In dream, prarabhdha karma activates vāsana. Swapna is smṛti therefore born out of vāsana. This is second statement we are going to attack.

Answer.. we do not question memory is born out of samskara, we do not accept dream is a memory we question.

Samskara does not produce memory alone, so you cannot conclude that everything generated out of samskaras or vāsanas is a memory, two more other things born out of samskara. Pratyabhijñā pratyakṣam, recognition,

Cognition is what you experience first time, second time you not only perceive but you recognise. So therefore it is not cognition, but recognition. This is not memory. In recognition includes perception plus cognition. Person or object is in front of you. So samskara can create memory or recognition pratyabhijñā.

Third one is adhyāsa. Based on past experience I have snake vāsana. I see a rope in a dimly lit area. Based on my past experience, I project a snake on the rope. One who has never experienced a snake can never project a snake.

Therefore you cannot say samskara produces memory or dream.

1 kevalamindriya....pratyabhijñā pratyakṣam

He gives an example for recognition also..two conditions..it must be previously experienced elephant, it must be within the present sensory perception. Then it is pratyabhijñā or recognition. Soyam gajaha. Past present missed experience. Therefore samskara janyam is smṛti as well as pratyabhijñā. In pratyabhijñā the object is in front..

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Page 200 first para last 4 lines.

अत्र च पूर्वदृष्टहस्तिज्ञानजन्यसंस्कारो गजेन सह नेत्रेन्द्रियसम्बन्धश्चेत्युभयमपि प्रत्यभिज्ञाप्रत्यक्षकारणम्। अतश्च संस्कारजन्यं ज्ञानं स्मृतिरेवेति न नियमः। प्रत्यभिज्ञाप्रत्यक्षस्यापि संस्कारजन्यत्वात्। परन्तु इन्द्रियसन्निकर्षमन्तरा केवलसंस्कारजन्यं ज्ञानं स्मृतिज्ञानम् इति कीर्त्यते ।

Swapna example being given, other philosophers try to negate the swapna example. Pp naiyayika says so. He says swapna is born out of vāsana. Advaitin very much accepts this. He concludes whatever is born out of vāsana is smṛti. We don't say anything born out of vāsana is smṛti. Pp says smṛti is memory of jagrat avastha and therefore swapna is also like memory born out of jagrat avastha. Vāsana can produce three things memory, pratyabhijñā pratyakṣa recognition and adhyāsa superimposition. Now is swapna vāsana janya smṛti, pratyabhijñā pratyakṣa or vāsana janya adhyāsa? Do not conclude too early. What's the difference? Smṛti is kevala vāsana janyam. Pratyabhijñā pratyakṣa , vāsana is also there and perception of current object is also there, remembrance perception combination is recognition.

Avidhyadi doṣa sahita vāsana janya adhyāsa. When there is rope ignorance and snake vāsana you have snake adhyasaha. Vāsana is common for all three.

For swapna, vāsana is there. nidrā doshaha is there..I'm ignorant of my surroundings and myself. Since it is nidrā doshaha vāsana janyam, therefore adhyasaha. Swapna is adhyasaha. This will be the development.

M..vāsana of the elephant experienced before, you should not blindly conclude that whatever is vāsana janyam is memory only. Parantu, without the involvement of sense organs, you are recollecting the object or subject like soyam devadutta. That is recollection not memory.

(9) स्वप्ने जायमानं गजादिज्ञानं न संस्कारमात्रजन्यम्। अपि तु निद्रारूपदोषजन्यमपि। गजादिरिव स्वप्ने कल्पितेन्द्रियादिकमपि वर्तते। तस्मात्स्वप्ने गजादीनां ज्ञानमिन्द्रियजन्यम्। यद्यपि स्वाप्नपदार्थः साक्षिभास्यो नेन्द्रियजन्यज्ञानविषयः। तथाप्यविवेकिदृष्ट्या स्वाप्नाज्ञानमिन्द्रियजन्यमिति कथ्यते । तथा च स्वाप्नपदार्थज्ञानं न जाग्रत्पदार्थगोचरा स्मृतिः ।

Correction. In 201.. swapna jñānam only,

He wants to show that Swapna is not smṛti or recollection but adhyāsa.

M..experience of elephant etc are not merely produced by samskara, it is generated by another doṣa nidrā, whatever is born out of doṣa sahita vāsana is adhyāsa. (Not explicitly stated so)

Entire dream is thought occurring in the mind, therefore dream experience is mind experience. Does it come under indriya pratyakṣam, no we do not see mind with our sense organs. It is illumined by sakṣi, sakṣi pratyakṣam. Therefore, it is not smṛti. A dreamer in dream does not know it is his mind. Dream world, dream body, dream sense organs are all projected. For the dreamer swapna padartha is perceived by dream sense organs. For aviveki dream is indriya pratyakṣam, for a viveki, dream is sakṣi pratyakṣam. In dream not only kalpita gaja is there but kalpita sense organs are also there.

From wakers angle wakers world is indriya badyam, from wakers angle dream world is sakṣi badyam, from dreamer's angle dream world is indriya badyam.

Aviveki drushtyaa, swapna jñānam is indriya janyam only.

(२) किञ्च निद्रातः प्रबुद्धः पुरुषो वदति 'स्वप्नेऽद्य गजमहमपश्यम्' इति ।
स्वाप्नगजज्ञानं यदि स्मृतिः स्यात् तदा प्रबुद्धः 'स्वप्नेऽद्य गजमहमस्मार्षम्' इति वदेत्
। न तु कोऽपि तथा वदति । तस्मान्न स्वप्ने जाग्रत्पदार्थविषयिणी स्मृतिः ।

Argument 2 to negate naiyayika.

Moreover, a person who has awakened from dream, says, today I saw a huge elephant.(perceived). If elephant is a memory, he should have said I remembered elephant but he says I saw elephant in dream. If it was memory, he would not be frightened. Swapna is never a remembrance of real jagrat prapañca.

(३) अपि च 'जाग्रति दृष्टानामथवा श्रुतानां पदार्थानामेव ज्ञानं स्वप्ने जायते' इति नास्ति नियमः। अपि तु जाग्रत्यज्ञातपदार्थानामपि ज्ञानं स्वप्ने भवति। इह जन्मनि कदाप्यदृष्टस्याश्रुतस्य च विलक्षणस्य पदार्थस्य ज्ञानमपि कदाचित्स्वप्ने भवति।
“अनुभूतश्चाननुभूतश्च” इति श्रुतेः। तस्मात्स्वप्ने जायमानं ज्ञानं न स्मृतिः ।

Api ca..moreover, whatever has been seen in the wakers state or heard in waking state, should only be experienced in swapna according to nyayika. We experience things not seen before, in dream. Something never seen or heard in this janma is experienced in dream. Totally dissimilar padartha.. śruti also favours this. Prasha 4.5. Anubhootashcha ananubhootashcha.. whatever is seen is not seen, whatever is not seen is also seen.

4 yajñāpi..smṛtir bhavati.

(४) यद्यपि इह जन्मन्यनुभूतपदार्थज्ञानजन्यसंस्कार एव स्मृतिहेतुरिति नास्ति नियमः। जन्मान्तरीयानुभवजन्यसंस्कारस्यापि स्मृतिहेतुत्वदर्शनात्। तथा हि, प्रवृत्तिं प्रति अनुकूलता(इष्टसाधनता)ज्ञानं कारणम्, तदभावे प्रवृत्त्यदर्शनात्। ततश्च जातमात्रस्य शिशोः स्तन्यपाने प्राथमिकप्रवृत्ते कारणभूतम् ‘स्तन्यपानं ममेष्टसाधनम्’ इति ज्ञानं भवति। तत्र च जन्मान्तरे शिशोः स्तन्यपानस्यानुकूलतानुभूता। तादृशानुभवाहितसंस्कारवशादस्मिन् जन्मनि शिशोः प्राथमिकी स्तन्यपानस्यानुकूलतास्मृतिर्जातेति वक्तव्यम्। तस्माज्जन्मान्तरीयानुभवजन्यसंस्कारादपि स्मृतिर्भवति। एवमेवेह जन्मन्यनुभूतपदार्थविषयकस्मृतिरपि जन्मान्तरीयानुभवजन्यसंस्कारवशात् स्वप्ने सम्भवत्येव।

Author accepts that dream can be based on purva janma vāsanās. There is no rule dream must be based on current janmas vāsanās, other past janmas can cause memory and therefore swapna. He wants to explain we do often get memory based on past janma. An example... a new born baby has a natural tendency to suckle from the mother. What/who teaches the baby this? Based on purva janma experience. Baby knows mother has got food for me. Like grown ups go to kitchen for food. Because of this you cannot conclude swapna is memory.

Vicarasagaram 11th November 2017

Page 201 para 2 8th line last

Nyayika says swapna is smṛti and is satyam. Nīścala Dās is refuting. Even though vāsanā plays a role in swapna, if it was vāsanā based only then it will be smṛti. Most swapnas are based on jagrat vāsanā, we do not say all are.

Sometimes one may see his head being cut and fallen, he is experiencing this. This is based on which janma? This is due to superimposition or adhyāsa. Past janma memories do come in swapna, but there are a few which are not based on past janmas too. pramāṇam....general principle... if a person has to pursue anything in life, that's a pursuit, study in USA etc. Pravṛttihi is based on knowledge, ..knowledge desire pursuit..anukulata jñānam. That pursuit will be favourable to me. Law..anukulata jñānam pravṛtehe kāraṇam. a newborn child sucking milk does not know anukulata in current janma, we have to assume this is from poorva janma anukula smṛti. Every prodigy is explained this way. Advaitin says purva janma smṛti is possible, swapna is also possible, but all swapnas cannot be explained with this as there are exceptions like one own head getting chopped. Nyayika feels all swapnas are based on purva janma or current anubhava.

Advaitin talks of exception. There are certain things that are not based on current or any janma not possible at any time..such exceptional dreams can come to people. A person dreams of his own head getting cutoff and fallen and sees with his own eyes. Not possible at all

Tathapi jagrati..upto end of para..

तथापि जाग्रति यस्य पदार्थस्य ज्ञानं कस्मिन्नपि जन्मनि कदापि न सम्भवेत् तादृशपदार्थस्य प्रतीतिः स्वप्ने भवति । यथा कदाचित् कश्चन स्वप्ने स्वमस्तकं च्छिन्नमन्यत्र पतितं स्वचक्षुषा पश्यति तत्र न कोऽपि जाग्रति च्छिन्नं स्वशिरोऽन्यत्र पतितं स्वचक्षुषा दृष्टवान् । तस्माज्जाग्रत्पदार्थानुभवजन्यसंस्कारवशात्स्वप्ने स्मृतिर्भवीति कथनमत्यन्तमसङ्गतम्। (५)स्वप्नस्य स्मृतिरूपत्वखण्डनेऽनन्ता युक्तयो ग्रन्थकारैस्तत्र तत्रोक्ताः। तत्र च 'स्मृतिज्ञानस्य विषयो न क्वचिदपि सम्मुखे विद्यमानतया प्रतीयते । स्वाप्नगजादयस्तु स्वप्नकाले सम्मुखे वर्तमानतया प्रतीयन्ते । तस्मात्स्वप्ने गजादिज्ञानं न स्मृतिः' इतीदं पूर्वोक्तं दूषणं प्रबलम् ।

We do admit vāsanās play a role, but not the only reason for swapna. 5) final reason..in negating nyayikas view that dream is a memory, various acharyas have given several reasons. Important one..when you remember something, locus is always within our mind not outside. If you see in front, it is recollection. Dream elephant etc are experienced right in front, we say this is elephant not I imagined. Aside note.. assuming dream is memory, does memory come under prama or brama..page 116,117 topic 210,211. First we said swapna is not memory, now we say it is not prama not brama.

Topic 321

(३२१) स्वप्ने लिङ्गशरीरं स्थूलशरीराद्बहिर्गत्वा सत्यगिरिसमुद्रादिकं न पश्यति — स्वप्ने लिङ्गशरीरं स्थूलशरीराद्बहिर्गत्वा सत्यगिरिसमुद्रादिकं पश्यतीति यदुक्तं तत्रोत्तरमुच्यते — यदि स्थूलशरीराद्बहिर्गत्वा लिङ्गशरीरं सत्यं गिरिसमुद्रादिकं पश्यति तदा लिङ्गशरीरस्य बहिर्गमनात् मरणावस्थायां यथा स्थूलशरीरं भयङ्करं भवति तथा स्वप्नावस्थायामपि लिङ्गशरीराभावात्स्थूलशरीरममङ्गलं कुणपसदृशं च भवेत्। न तु तथा स्वप्नावस्थायां स्थूलशरीरं भवति । किन्तु स्वप्नावस्थायामपि स्थूलशरीरं प्राणसहितं जाग्रतीव सुन्दरं च भवति । तस्मात्स्थूलशरीरं विहाय स्वप्नावस्थायां लिङ्गशरीरं न बहिर्गच्छति ।

In dream, we see real world only through sūkṣma śarīram. It goes out from physical body and sees real Badrinath etc, briha 4.3.12. Upaniṣad says sūkṣma śarīram goes.

Sthūla śarīram would have gone dead, if sūkṣma śarīram is not there, it will get disposed. Like at the time of death, it will be frightening, a corpse, inauspicious. Whereas in sleep, body is good. Because prāṇa is there..it is beautiful body. Therefore sūkṣma śarīram does not go out. Why don't we say sūkṣma śarīram goes out partially?

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Page 202 3rd line

Maranavasthayam...bahirgacchati

मरणावस्थायां यथा स्थूलशरीरं भयङ्करं भवति तथा स्वप्नावस्थायामपि लिङ्गशरीराभावात्स्थूलशरीरममङ्गलं कुणपसदृशं च भवेत्। न तु तथा स्वप्नावस्थायां स्थूलशरीरं भवति। किन्तु स्वप्नावस्थायामपि स्थूलशरीरं प्राणसहितं जाग्रतीव सुन्दरं च भवति। तस्मात्स्थूलशरीरं विहाय स्वप्नावस्थायां लिङ्गशरीरं न बहिर्गच्छति।

We have got an enquiry into the nature of dream. This is very important because we establish the mityatvam of jagrat prapañca by using swapna as example. All PPs try to analyse Swapna and try to establish that swapna is satyam. Especially nyayika purvapakshi. PP started that swapna is based on memories. Smṛti is satyam. This was the first argument which was negated establishing that swapna is not smṛti at all. Kevala vāsana janya smṛti, pratyakṣa sahita vāsana janya pratyakabijñānam, doṣa sahita vāsana janya; adhyāsa. Swapna comes under third category..doṣa sahita vāsana janyaha..nidrā doṣa sahita.. difference between jagrat prapañca adhyāsa (due to mūlavidhya ajñāna janyam) and swapna prapañca adhyāsa is samanya nidrā(sthūla ajñāna janyam). We concluded swapna is mithya.

Second argument by PP. I say Swapna is not adhyāsa but pratyakṣam, direct experience of jagrat prapañca. Sūkṣma śarīram goes out and directly experiences the satya jagrat prapañca. Author is going to give several reasons. In swapna awastha body is beautiful with breadth, therefore sūkṣma śarīram does not go out anywhere. What about Sankaracharya? We do not have authentic information about his life, 30 biographies are there. Sachidanendra Saraswati compared the biographies. Assuming parakaya pravesha is possible, Sankaracharya must have left his body due to yogic powers.

PP: If sūkṣma śarīram leaves the body completely, body may become dead. So my argument is leave the prāṇa in this body. Jīva keeps the prāṇa in the sleeping body and take the rest of sūkṣma śarīram to experience the swapna, real jagrat prapañca.

Atha yadyujyate.....pratyagachanteeti

अथ यद्युच्यते — स्वप्नावस्थायां प्राणा न बहिर्गच्छन्ति । किन्त्वन्तः करणमिन्द्रियाणि च बहिर्गत्वा पर्वतादिकं पश्यति । प्राणानां बहिर्गमनाभावादेव मरणावस्थायामिव स्थूलशरीरं न भयङ्करं भवति । अपि च स्वप्ने प्राणानां बहिर्गमने न किञ्चिदपि प्रयोजनमस्ति । यतः प्राणानां ज्ञानशक्तिर्नास्ति । किन्तु क्रियाशक्तिरेवास्ति । तस्माद्वाह्यपदार्थज्ञानसामर्थ्यं येषामस्ति तान्येव बहिर्गच्छन्ति । ज्ञानशक्तिश्चान्तःकरणस्य ज्ञानेन्द्रियाणां चास्ति । प्राणानां कर्मेन्द्रियाणां च ज्ञानशक्तिर्नास्ति । किन्तु क्रियाशक्तिरेवास्ति । तस्मात्स्वप्नावस्थायां प्राणाः कर्मेन्द्रियाणि च स्थूलशरीरे एव तिष्ठन्ति । अतश्च मरणनिमित्तकदाहादिभ्यः स्थूलशरीरं संरक्षितं भवति । स्वप्नावस्थायामन्तःकरणं ज्ञानेन्द्रियाणि च बहिर्गत्वा सत्यगिरिसमुद्रादिकं दृष्ट्वा पुनः प्राणानां कर्मेन्द्रियाणां च समीपं प्रत्यागच्छन्तीति ।

PP's part full para: We understand very simple Sanskrit. Suppose PP argues in this manner. During Swapna, Prāṇa does not go out. Mind and sense organs go out and perceive real mountain etc. Since prāṇa does not go out of the body, sthūla śarīram does not become dead body because prāṇa continues to be there. Prāṇa does not go out because there is no need. Because for experiencing dream only jnana shakti is required not kriya shakti. Therefore karmedriyanis need not go out too. Power to experience external world is only with jnanedriyani and antahkāraṇams and only they go out. Tasmaat swapnavasthayaam... because prāṇa continues in the body, body does not become a dead body. It is saved from final obsequies..marana nimittaka daahadhibyaha...cremation etc. Mind and sense organs will go out happily, see real mountains rivers etc.

Idam na sanghacchate...bahirgaccheyuhu end of para

इदं न सङ्गच्छते — (9) स्थूलसूक्ष्मसङ्घातमध्ये प्राण एव स्वामी । प्राणहीनं देहं क्षणार्धमपि गेहे न स्थापयन्ति । बहिररण्यं नीत्वा दहन्ति । प्राणरहितं शरीरं स्पृष्ट्वा

स्नान्ति च । अतः स्थूलशरीरस्य सारः प्राणः । तथा सूक्ष्मशरीरस्यापि प्रधानः प्राण एव । तथा हि, प्राणा इन्द्रियाणि च ‘स्वेषु कः श्रेष्ठः’ इति विषये परस्परं विवादमापन्नाः प्रजापतिसमीपं गतास्तमपृच्छन् “को नः श्रेष्ठः” इति। स होचाच प्रजापतिः — “यस्मिन् व उत्क्रान्ते स्थूलमिदं शरीरममङ्गलं भवति स वः श्रेष्ठः” (छा. ५.१.७) इति । प्रजापतेर्वचनं श्रुत्वा क्रमेणैकैकमिन्द्रियं शरीरान्निर्गत्य संवत्सरं बहिरुषित्वा पुनः शरीरं प्राविशन्। तदा तत्तदिन्द्रियप्रवासकाले तत्तदिन्द्रियप्रयुक्तदर्शनादिरूपव्यापारविकलमपीदं शरीरमन्धबदिरादिरूपं भूत्वा प्राणेनावष्टब्धं सद्विधृतमतिष्ठत् । प्राणे तूच्चिक्रमिषति विकलमिदं शरीरं भूमौ पिपतिषति स्म। तदा सर्वाणीन्द्रियाणि ‘प्राण एव नः श्रेष्ठः’ इति निश्चिष्युः। तस्माद्यावदेवास्मिन् देहे प्राणो निवसति तावदेवतरेन्द्रियाणि तत्र तिष्ठन्ति । प्राणे तूत्क्रान्ते इतरेन्द्रियाण्यपि तदनूत्क्रामन्ति । तस्मात्सूक्ष्मसङ्घातस्य राजेव प्राण एव प्रधानः। प्राणे शरीरादनिर्गतेऽन्तःकरणं ज्ञानेन्द्रियाणि च न बहिर्गच्छेयुः ।

1. Simple argument: Prāṇa is the head of entire sūkṣma śarīram. It has 17 or 19 organs (as per Mandukya). Master. All of them will always with Prāṇa only. They all go with Prāṇa wherever they go. In Prasnopanisad, queen bee is example. If Prāṇa does not go, other organs cannot go anywhere. Bulk of this para is to show Prāṇa is swami. Several upaniṣads establish this. Idam..this view of the PP that part of sūkṣma śarīram goes out is incorrect. Prāṇa is the master of sūkṣma as well as sthūla śarīram. Once Prāṇa goes out sthūla śarīram has no value. Even the wife does not want to keep the body of the husband. They cremate the body. If a dead body is touched, snanam is required. The Prāṇa is sthūla śarīram’s saram. Also of the sūkṣma śarīram. Prāṇa is most important. A story from Prasna and Chāndogya, Briha upaniṣad. Briha 6.1.7...a long story. All organs were wondering which one was most important one. They could not come to consensus. They went to Brahmagi. Brahmagi gave them an experiment. Each one must go out of the body for one year. Each one goes. The person becomes blind, deaf etc but survives. For one year, each one stays out. Each organ asks without me how was my life? They say we could survive inspite of being blind or deaf etc. One of the powers was lost one by one. It was kept alive by prāṇa. Utchitkramasati..Prāṇa was about to quit. When prāṇa decides to go, all the organs lose their shakti. All the organs rushed to prāṇa and started praising Prāṇa. Prāṇa stotrashlokas are there in Prasnopanisad.

Because of this reason, all jñanedriyams and Karminḍrayams are called gauna prāṇas. In mundaka upaniṣad sapta prāṇah.....is talked about. As long as prāṇa chooses to remain in this body, they also will remain with prāṇa. When prāṇa goes out they will also go out. Essence: Prāṇa and other organs go together. PP said let part remain here and part go out, that is never possible...Like a King Prāṇa is the pradhānaha. If Prāṇa does not go out during dream, jñanedriyams and mind cannot and will not go out.

Vicarasagaram 26th November 2017

Page 203 top line “prāṇa eva.....bahirgacheyuhu.

प्राणे तूच्चिक्रमिषति विकलमिदं शरीरं भूमौ पिपतिषति स्म। तदा सर्वाणीन्द्रियाणि ‘प्राण एव नः श्रेष्ठः’ इति निश्चिष्युः। तस्माद्यावदेवास्मिन् देहे प्राणो निवसति तावदेवेतरेन्द्रियाणि तत्र तिष्ठन्ति। प्राणे तूत्क्रान्ते इतरेन्द्रियाण्यपि तदनूत्क्रामन्ति । तस्मात्सूक्ष्मसङ्घातस्य राजेव प्राण एव प्रधानः। प्राणे शरीरादनिर्गतेऽन्तःकरणं ज्ञानेन्द्रियाणि च न बहिर्गच्छेयुः ।

PP claims Swapna itself is real. During Swapna, mind and sūkṣma śarīram go out and experience the jagratprapañca. Prāṇa will remain inside keeping the body live. Therefore, Swapna must be real only. Niścala Dās gives different arguments. First argument was that prāṇa and other organs function only as a team. Other organs are only assistants and they will never leave the master. Partial sūkṣma-śarīram going out is not a right argument. There is a problem. Niścala Dās wants to give a conclusion that mind and sense organs cannot go out when Prāṇa is here. In upaniṣadic story, one by one sense organ went out for one year. Prāṇa is inside. Niścala Dās is quoting a story which is against his own reference story. (in Prasnaupaniṣad, they don’t go out, he could have given this reference instead of chand and briupa). See footnote..

१. अत्र प्राणशब्देनेन्द्रियशब्देन च तत्तदभिमानदेवता ग्राह्याः ।

This story that we find in Chand, Bri, Prasna, Kausitakiupaniṣad is called prāṇa samvada story. This is analysed in Brahmasutra, wherever we see the argument, we must take the abhimaani devata not the indriyams. Indriyam does not go out but abhimaani devata goes out. Brahmasutra 2.1.5. Abhimaanivyapadesaha...At the time of death also, indriyams travel all right, abhimaani devatas do not travel. Bri upa.3.2 Arthabhagabrahmanam. When sūkṣma-śarīram takes a new body, the devata will come back. Conclusion is indriyams do not go out as long as prāṇa is here.

Argument 2.

Athavaantahkāraṇam...bahirgaccheyuhu

(२) अथवा अन्तःकरणं ज्ञानेन्द्रियाणि च भूतानां सत्त्वगुणकार्याणि। अतस्तेषां ज्ञानशक्तिरस्ति, न क्रियाशक्तिः। प्राणस्य तु क्रियाशक्ति-रस्ति। प्राणस्य क्रियाशक्तिबलादेव मरणसमये लिङ्गशरीरं स्थूलमिदं शरीरं विहाय लोकान्तरं गच्छति। प्राणबलेनैवेन्द्रियद्वारान्तःकरणवृत्तिर्बहिर्घटादिदेशं गच्छति । प्राणसाहाय्यं विनान्तःकरणादिकं न बहिर्गन्तुं प्रभवति । अत एव योगशास्त्रे उच्यते – ‘प्राणनिरोधं विना मनोनिरोधो न सिद्ध्यति। प्राणसञ्चरणेन मनसः सञ्चरणं भवति । प्राणनिरोधान्मनोनिरोधो भवति’ इति च। अतो मनोनिरोधरूपराजयोगमनुष्ठातुमिच्छन् प्राणनिरोधरूपहठयो- गमनुतिष्ठेत्। अनेनापि हेतुनान्तःकरणस्य गमनं प्राणाधीनं भवति। प्राणे बहिरनिर्गतेऽन्तःकरणं ज्ञानेन्द्रियाणि च न बहिर्गच्छेयुः।

We said Prāṇa is swami in argument 1. Here we say prāṇa alone has kriya shakti, mind and sense organs have got jnana shakti and hence need kriya shakti to support them to be active. Atava... the mind and jnanedriyas are born out of satvaguna of pancabhootas. Chapter 14 satvaatsanjanayatejñānam. Kriya shakti is not there for mind and sense organs. Prāṇa has got kriya shakti, created out of rajoguna of bhootas. Because of the energy given by prāṇas, even when mind has to perceive an object, a part of the mind has to go out of the mind and envelop the object. Antahkāraṇavrutti also requires energy lent by prāṇa. Without the support or help of prāṇa, antahkāraṇametc will not be able to go out at all. Because of the reason only, in yoga śāstra, during dharana, Dhyana, samadhi we do not want mind to be overactive. Therefore you withdraw the prāṇa shakti therefore we slow down the prāṇa. That's why prāṇayama is prescribed before practicing pratyahara, Dharana, Dhyana etc. Without prāṇayama, even rituals are not commenced for this reason. First four steps from yama niyama upto prāṇayama is called hata yoga. Rest from Dharana is called Raja yoga. Shankaracharya says this in aparokṣānubhuti. This Raja yoga is prescribed for people who are generally quiet. Yama niyama asana prāṇayama. Whoever wants to practice Raja yoga, they should practice

prāṇayamam which comes under hata yoga. In upadesasara we saw, vayu.... Because of this reason also, mind and sense organs can travel all over only if prāṇa also accompanies.

Argument 3

Swapnavasthayam....

(३) स्वप्नावस्थायां स्थूलशरीरं प्राणसहितमेव दृश्यते। अतश्च स्वप्ने अन्तःकरणं बहिर्गत्वा सत्यपदार्थान् विषयीकरोतीत्येतन्न सम्भवति।

This is almost an additional reply to the previous argument. PP may say, let us assume that prāṇa also goes along. This he cannot ask because we answered earlier that body will be dead. In Swapna, we find body has got prāṇa is very much there. We can see that. If PP says “Real jagratprapañca it objectifies” this is not possible because of the above reason.

Argument 4.

Atava..end of para

(४) अथवा कश्चन रात्रौ स्वप्ने स्वसम्बन्धिभिर्मिलितो नानाव्यवहारान् करोति। प्रातर्जागरणानन्तरं यदा तान् सम्बन्धिनः साक्षात्पश्यति तदा ‘वयं रात्रौ मिलित्वा अभूम्। एतांश्च व्यवहारानकुर्म’ इति वक्तुमर्हति। परन्तु तथा न कथयति। पूर्वपक्षिरीत्या तु स्वप्नद्रष्टा बहिर्गतवान्। सम्बन्धिनं दृष्टवान्। तेन सह सत्यरूपान् व्यवहारांश्च कृतवान्। तथा परस्परदर्शनं व्यवहरणं च सम्बन्धिनोऽपि परिज्ञातं भवितुमर्हति। ततश्च सम्बन्धी वा यदा स्वप्न-द्रष्टारं पश्यति तदा सोऽपि तं प्रति ‘वयं स्वप्ने मिलिता व्यवहारानकुर्म’ इति वक्तुमर्हति। परन्तु सोऽपि न तथा वक्ति। सिद्धान्ते तु स्वप्ने बहिर्गमनं सम्बन्धिदर्शनं तेन सह व्यवहरणं सर्वं चान्तरेव कल्पितम्।

Here Nīścala Dās says suppose during Swapna, if the mind and sense organs go out (abhyupedavada or suppositional argument) leaving prāṇa behind, and the dreamer went to his friend’s house (real friends, because it is jagratprapañca) and all the friends went to five star hotel (in general transact) and had dinner and the dreamer came back home and woke up and next day he meets these friends. Discussion would be we ate last night and enjoyed the

program, however they never talk about it also if I remind them, they only laugh at me and think of me as mad. Gaudapada says this in Mandukyakarika. Therefore it indicates these friends are not real friends. Adhyasabhashya, this entire discussion is!!! Let us also enjoy this light discussion!!! Neither does the dreamer talk to the waker friends nor do the friends talk to the person who dreamt. Nobody cross checks with others after waking up. If PPs opinion is correct, the dreamer must have actually gone out met friends and relatives, must have done actual transactions with actual friends. The relatives and friends with whom I moved in dream must tell me about the experience they had with me. (woken up now after dream). Siddhanti is alone is right..we say there is no jagrat purusha, prapañca etc. Swayamjyotibrahmanam says that..none of them is actually there... For us this is casual information, but there are these philosophers who are vehemently arguing that Swapna is real. Therefore, we must understand thoroughly that Swapna is only adhyāsa. Only then Guru can move to jagranmithyatvam. In advaitam, during dream, going out is mithya, seeing relatives, all these are superimposed within our own head. Even though it is superimposition, for a dreamer a dream is not dream, it is jagratavastha and jagratprapañcawhich issatyam. Dreamer will not use the word Swapna avastha. Vedānta says we are repeating the same thing, my jagratavastha and jagratprapañca are real. During ātmāajñātanidraa kale, this jagratprapañca appears as real. All these are happening in Me. Mayyevsakalamjaatam.....Kaivalyaupaniṣad...sarvam cha antareva....

Argument 5

Atavaswapne...end of para

(५)अथवा स्वप्ने बहिर्गत्वा सत्यपदार्थान् पश्यतीत्यङ्गीकारे रात्रौ निद्रां कुर्वतः मध्याह्नसूर्यप्रकाशदर्शनम्, गङ्गाया दक्षिणतटे काशीपुरीदर्शनम्, काश्याः प्राच्यां दिशि प्रयागक्षेत्रस्य, प्रतीच्यां दिशि गयाक्षेत्रस्य दर्शनं च स्वप्नेन भवितुमुचितम्। रात्रौ मध्याह्नसूर्यप्रकाशस्य, गङ्गाया दक्षिणतटे काशी-पुर्याः, काश्याः प्राच्यां दिशि प्रयागक्षेत्रस्य, प्रतीच्यां दिशि गयाक्षेत्रस्य चाभावात्।

Interesting argument. Suppose dreamer is going out with mind and sense organs to the real jagratprapañca. He has gone to bed in night, he should be coming out in night only. However in dream he experiences madyanasuryaha. How is it possible? He experiences Kashi on the southern banks of Ganga while fact is Kashi is on the northern banks of Ganga, Prayaga on eastern side of Kashi is wrong, it's on western side of Kashi. Similarly Gaya. It's clear he has not gone to jagrat Kashi, Prayag, Gaya etc.

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page 203 item no 5 last para

The main topic of swapna mithyatva sthapanam is continued. We saw four reasons, now we see the 5th reason. In swapna a person experiences many things that one cannot experience at all. Wrong perceptions. Suppose the sūkṣma śarīram is going out of the body and seeing the real jagrat prapañca, for a person who is sleeping in the night, he experiences mid day sun during night, he experiences Kashi on the southern banks of Ganga, on the eastern direction of Kashi experience of Allahabad or prayaga, on the western side of Kashi experiencing Gaya. All 4 wrong perceptions should not happen if he is actually visiting these places. These are all actually not so. On the western side of Kashi, Gaya is not there, it is on eastern side.

One more argument is there. Author does not mention here, it comes later. Suppose the sūkṣma śarīram goes out of sthūla śarīram, mind and sense organs do not have a sthūla śarīram, it is like a ghost. Sense organs will not have the golakam. If the eyes travel to Kashi, without eye ball, it can experience anything. Golakam vina indriyani naiva vishayan pasyanti. After death also, the sūkṣma śarīram cannot perceive anything in any loka. After pancagni vidya only possible.

Tasmāt swapne jagrat anubhūta.....veditavya

तस्मात्(१) स्वप्ने जाग्रत्यनुभूतपदार्थानां स्मरणं भवतीति(२) बहिर्ग-
त्वेश्वरसृष्टिगिरिनद्यादिदर्शनं भवतीति च द्वावपि पक्षौ निराकृतौ वेदितव्यौ।

therefore both the views of purvapakshi have been negated. They are given for establishing the reality of swapna prapañca. 1) swapna is a remembrance and remembrance is only satyam. (Argument given was dream is not smṛti) smṛti is kevala vāsana janya, but dream is nidrā doṣa sahita vāsana janya adhyāsa. 2) that the sūkṣma śarīram goes out and Isvara created jagrat prapañca, it experiences real satya river, mountain, mid day sun etc. this was also refuted using several reasons. Important one being sūkṣma śarīram cannot go out as it will be death in that case. Therefore vedānta anumana vakyam is correct, jagrat prapañca mityatvat swapna prapañcavat. Swapna prapañca example is correct for dismissing jagrat prapañca.

Topic 322-341 heading

(आ. ३२२-३४१) ‘जाग्रत्स्वप्नयोस्तुल्यता’ इति सिद्धान्त- निरूपणम् —

Ultimate aim of the author, he is inching step by step. Drṣṭī śṛṣṭi vāda he is gradually developing. We saw earlier that this will be dealt with elaborately. Different language used here. Jagrat prapañca and swapna prapañca must be treated the same. Differentiating using vyavahārikam and prātibhāsikam is for junior students. This is the ultimate siddhanta of vedānta. Our next discussion in swapna. Untill now Nīścala Dās says swapna prapañca is mithya, he asks a question, whether mind and sense organs also are superimposed in dream or not. Do we experience swapna prapañca directly or with instrument of mind and sense organs? We are using instruments like mind and sense organs to experience swapna prapañca. This mind and

sense organs are which ones..jagrat ones or projected ones in swapna prapañca? We are projecting all the three factors pramata, pramāṇam(indriyani) and prameyam. From projected swapna pramata angle projected swapna prameyam appears jagrat prapañca. If this is assimilated thoroughly, from the projected jagrat pramata angle, jagrat prameyam appears jagrat. Both pramata appears real from the projected prameyam respectively. This will boil down to anirvachaniya khyāti and arthadhyaasa and jnanadhyaasa.

Topic 322 upto end of para

(३२२) स्वप्ने त्रिपुटीसमुदायः सर्वोऽप्युपजायते— स्वप्ने जाग्रत्पदार्थस्मृतेर्लिङ्गशरीरबहिर्गमनस्य चासम्भवेऽपि जाग्रतीव स्वप्नेऽपि ज्ञाता, ज्ञानम्, ज्ञेयमिति त्रिपुटी भासते। तस्मात्कण्ठाधःस्थनाड्य-न्तरेव सर्वमुत्पद्यते। अयमर्थो माण्डूक्यबृहदारण्यकादिषु सूचितः। “स्वप्न-स्थानोऽन्तःप्रज्ञः” (मा. आ. ४) “स यत्र प्रस्वपित्यस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहृत्य स्वयं निर्माय स्वेन भासा स्वेन ज्योतिषा प्रस्वपिति। अत्रायं पुरुषः स्वयञ्जोतिर्भवति” (बृ. ४.३.९) “न तत्र रथा न रथयोगान् पन्थानो भवन्ति। अथ रथान् रथयोगान् पथः सृजते” (बृ. ४.३.१०) इति । अयमर्थः — ‘न जाग्रत्कालीनः पदार्था स्वप्ने भान्ति। किन्तु रथरथिकाश्चमार्गादयः सर्वेऽपि स्वप्ने अभिनवास्तत्काल एव सृज्यन्ते इति । तस्मात्स्वप्ने उपलभ्यमाना गिरिनदीसमुद्रवनग्रामपट्टणसूर्यचन्द्रादयः सर्वेऽपि नूतना उत्पद्यन्ते । यदि स्वप्ने पर्वतादयो नोत्पद्यन्ते तर्हि तेषां प्रत्यक्षज्ञानं स्वप्ने नोत्पत्तुमर्हति । जायते तु तेषां स्वप्ने प्रत्यक्षज्ञानम् । विषयेण सहेन्द्रि-याणामन्तःकरणवृत्तेश्च सम्बन्धः प्रत्यक्षज्ञाने हेतुः। तस्मात्पर्वतादयो विषयाः तज्ज्ञानसाधनान्तःकरणेन्द्रियादिकं सर्वमप्यन्तरुत्पद्यन्ते ।

Tripuṭī utpatti is the topic. It is anirvachaniya utpatti like snake is born out of snake. anirvachaniya manaha indriyani eye are born. Anirvachaniya means it does not come under existent or non existent category, but seemingly existent category with borrowed existence. More we assimilate this, he will extend this to brahman. Anirvachaniya jagrat pramata pramāṇam prameyam will be arrived at. From mūla vidya jagrat tripuṭī is arising. If swapna is neither memory nor perception what is happening in swapna? There is an experiencer, experiencing instrument, experienced object and experience in swapna like jagrat. All of them are appearing in this blessed world called swapna. This has to be an interior world, it is supposed to be generated in the nadi. Ref chāndogya and brihadaranyaka. Śāstra talks of nadi

internally, prāna is supposed to move that. During dream, jīva is supposed to withdraw from the golakams and enters the nadi and the jīvātmā moves about in the nadi, author says specially the nadi under the throat, jīva is in this area yoga śāstra says during dream, in sleep the nadis converge in the hrudayam. Once they come there, a membrane around the heart and once jīva enters there it merges into prāñña, dream ends and deep sleep or sushupti starts. Momemt it withdraws from nadi swapna ends. Sushuptau hrudaya sthaanam, swapne nadi sthaanam, jagrat golak sthanam, 3 loci for the jīva in the 3 states, said so in upaniṣads and yoga. Kanta adastha, inside the nadi, the whole world is projected in dream. Therefore, mithya (we saw in vaitatya prakāraṇam). Niścala Dās is going to show that even for jagrat, no uchita kala desha is there. So many upaniṣad vakyams, mandukya, briha upaniṣad etc. mandukya upaniṣad..swapna sthaanaha anta prāññaha... briha upa..sa yatra ... when jīva goes to sushupti avastha, from jagrat prapañca he takes a small portion in the form of vāsana.. tripuṭī is there in jagrat prapañca but not available inside, therefore it has to be projected from vāsana. Jīva has to create or project tripuṭī in swapna by taking a sample. It forgets/destroys the entire jagrat prapañca and creates an internal tripuṭī. For experiencing the jagrat prapañca, I am using the light of sun moon light etc, for experiencing the internal workd, chaitanya jyoti lights up. Swayamjyoti brahmanam 4.3.9

Vicaeasagaram 9th December 2017

Topic 322 4th line 3rd para

Swapna sthano...end of para.

Niścala Dās is analysing swapna experience elaborately. The better we understand this, we can understand jagrat prapañca better. Jagrat prapañca from stand point of ātmā is mithya. If we want to clearly assimilate vedānta, we should see similarity between jagrat and swapna angle. Mithya is relative reality. From stand point of absolute reality, both jagrat and swapna are relatice reality. Therefore analysis of swapna prapañca is useful for understanding the mithyatva. Of jagrat prapañca. Swapna prapañca swapna pramāṇam and swapna prameyam arise, tripuṭī utpatti happens in swapna as well as jagrat prapañca. Bṛhadāraṇyaka upaniṣad points out that the waker takes a portion of jagrat prapañca and the vāsanas are gathered and in swapna jīva creates an internal world. He forgets that he has projected this swapna prapañca. This jagrat prapañca is also my own projection. Swayamjyotir bhavati, I reveal the swapna prapañca.

In the swapna prapañca chariots are not available. For the horses roads are required, roads are also not there in dream, the dreamer creates chariots horses roads etc out of our own mind. Intangible mind creates tangible objects. Intangible appears as the tangible. This is the meaning of the śruti vakyam. The objects obtaining in jagrat avastha are not available in swapna, but chariots, charioteer, horse, roads etc they are created afresh in swapna. Mountains, rivers, oceans, forest, village, city, sun, moon etc are all created new. If they are not freshly created, we will not get direct experience of these objects. We do not look at swapna as imagination. During dream whole world is experienced as direct indriya pratyakṣam, in the swapna we do have direct experience of all of them. Pratyakṣa jñānam requires sense organs also, are they wakers sense organs or are they created afresh. Along withsense objects sense organs are also created. We require a mind also in swapna. Dreamers mind looks upon the dream as not dream

but waking. Dreamers mind is also ignorant of the fact that the dream is mithya. Tripuṭī alone creates the swapna experience. Mind and sense organs are all created inside.

nanu swapna padarthaha.....end of para

ननु

स्वप्नपदार्थाः

शुक्तिरजतादिवत्साक्षिभास्याः।

अतस्तज्ज्ञानेऽन्तःकरणेन्द्रियाणामुपयोगो नास्ति। तस्मात् स्वप्ने ज्ञेयानां पर्वतादीनामुत्पत्त्यङ्गीकारस्योचितत्वेऽपि ज्ञातृज्ञानयोरिन्द्रियाणां चोत्पत्त्यङ्गीकारो नोचित इति चेन्न।

Somebody raises a question. Ok the inner world is created, why introduce creation of sense organs and mind? To objectify the entire dream world is like rope snake or shell silver. They are directly illumined by the sakshi. If sense organs perceive rope and rope snake, rope is indriya bhāsyam and rope snake is sakshi bhāsyam. Dream world is also mithya revealed by sakshi. They do not require sense organs. Why are you introducing sense organs? We studied this in anirvachaniya khyāti. Rope vrutti is sūksma sareera vrutti. Rope snake vrutti was kāraṇa shareera vruttihi. Avidya vruttihi. You require only kāraṇa śarīram not antahkāraṇam. Similarly swapna prapañca also is created by kāraṇa śarīram only, why bring in indriyam and manas? Rise of jnata antahkāraṇam and antahkāraṇa vrutti are not required only kāraṇa śarīram is required to experience dream.

4 arguments given to support mind and sense organs.

1) yatha swapna...karyaiva..

(१) यथा स्वप्ने पर्वतादयः प्रतीयन्ते तथेन्द्रियाणि, अन्तःकरणम्, प्राणसहितस्थूलशरीरं चेत्येतान्यपि प्रतीयन्ते। तस्मात्तेषां सर्वेषामुत्पत्तिरङ्गीकार्यैव ।

we are experiencing all of them in dream, we have to accept their origination. Because we not only experience a world but we experience a body which is different from this sthūla śarīram. We have to admit swapna śarīram and sense organs because we experience fresh sense organs. Pratheeeyante means we experience sense organs in dream. He experiences the dream as indriya bhāsyam only. There is a dream mind which is ignorant of the dream as dream. There is a prāṇa sahita śarīram. Anubhava pramāṇam
athava swapna padartha..na sambhavet..

(२) अथवा स्वप्नपदार्थानां नेत्रादिविषयता प्रतीयते। व्यावहारिक- नेत्रादिविषयता स्वाप्नप्रातिभासिकपदार्थानां न घटते । समसत्ताकपदार्थयोरेव परस्परं साधकबाधकतास्तीति पञ्चमतरङ्गे निरूपितत्वात्। तथा च व्या-वहारिकनेत्रादीनां शरीरे विद्यमानत्वेऽपि तेषां विषमसत्ताकत्वात्तद्व्यन्यज्ञान-विषयत्वं स्वाप्नपदार्थानां न सम्भवेत् ।

this argument is anumana pramāṇam. If anubhava pramāṇam you are not convinced, I will give you anumaana pramāṇam. Objects are associated with seeing hearing etc. seen ess

heardness smelt ness etc are adjectives of the object indicating perception. This presupposes perceiving instruments sense organs. Anumanam or artha patti pramāṇam. Jagrat indriyam cannot reveal swapna padharthan. In 5th taranga, I have pointed that either friendly relationship or enemical relationship is possible only when they enjoy same level of reality. Jackal biting man in dream. Jagrat indriyani is vyavahārika indriyam. Swapna is prātibhāsikam. Therefore different levels of reality. Jagrat sense organs can reveal only jagrat padartha. Ref.. chapter 5 page 142 to 144 topic 242 to 245. They cannot be used for experiencing dream. Athava ...mangikaarya... sense organs can function only through their relevant physical part of the body. Eyes can function only through the golakams, during dream wakers sense organs cannot use wakers golakams because they are resting. Even though sense organs are willing to reveal swapna, they cannot reveal via wakers golakam as they are not available. Therefore, dreamer requires dream sense organs.

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Page 205

2nd para

(३) अथवा व्यावहारिकेन्द्रियाणि स्वस्वगोलकानि विहाय कार्यकरणे न समर्थानि। स्वप्नावस्थायां निद्रां कुर्वतो हस्तपादवागादीनां गोलकानि निश्चलतया पार्श्वस्थेनानुभूयते। स्वप्नद्रष्टा तु स्वप्ने हस्तेन द्रव्यमादायाक्रोशन् धावति। तस्मात्स्वप्ने इन्द्रियाणामुत्पत्तिरवश्यमङ्गीकार्या ।

In these portions, swapna is being analysed. 1) swapna is mithya..2) he is laying the foundation for dṛṣṭī shrishti vāda.. swapna prameyam and swapna pramata are also false projections. Tripuṭī projection in swapna. Then this can be extended to jagrat avastha too. Thats the grand plan. Both these tripuṭīs are projected by chaitanyam. Normally we say Iswara projects jagrat and jīva projects swapna prapañca. For both these projections there is only one projector. Chaitanyam. This is the development of dṛṣṭī shrishti vāda. Why do you say there is a swapna pramāṇam to experience swapna prameyam, that's required because jagrat pramāṇams cannot experience swapna prapañca. Travelling jīva after death has all the indriyams but cannot experience anything without golakam.

Sense organs require physical golakams to function..seeing hearing etc, in swapna awastha when jīva is sleeping, physical golakams are resting, hasta pada vak, is present inactively, others feel this. In the dream dreamer uses hand, legs vak etc and is running also so it must be different from the jagrat ndriyam. Therefore, we have to admit the sense organs, golakam etc.

4th argument.

Tathaiva swapne...

(४) तथैव स्वप्ने सुखदुःखादिरूपं ज्ञेयं तज्ज्ञानं तज्ज्ञानाश्रयः प्रमाता चेत्येते च प्रतीयन्ते। असतः पदार्थस्य प्रतीतिर्न भवेत् । तस्मात् सकला त्रिपुटी स्वप्ने उत्पद्यते।

Now pramata and prama utpatti. In swapna, prameyam in the form of objects, jñānam or perception, perceiver pramata are experienced. They are all not non existent. Experientially existent. They are not sat also. In swapna entire tripuṭī is generated. Foundation is anirvachanīya khyāti.

Anirvachanīya khyāte...end of para

अनिर्वचनीयख्यातेः प्रकारस्त्वेवम् — यावन्ति भ्रमज्ञानानि भवन्ति तेषां सर्वेषामपि विषया अनिर्वचनीया उत्पद्यते । विषयं विना न किञ्चिदपि ज्ञानमुत्पद्येतेति सिद्धान्तः । मतान्तरे तु वस्तुनो रूपान्तरेण भानमेव भ्रम इत्युच्यते । सिद्धान्ते तु यथा पदार्थोऽस्ति तथैव तज्ज्ञानं भवतीत्यभ्युपगम्यते । तस्माद्भ्रमस्थलेऽपि विषयोऽवश्यमुत्पद्यत एव । विषयं विना ज्ञानं न भवति । तथा च स्वप्ने त्रिपुट्या भानात् सकला त्रिपुटी उत्पद्यत एव ।

While discussing anirvachanīya khyāti, we said normally we talk of superimposition or adhyāsa. For junior student. X being mistaken as Y. Represented as anirvachanīya khyāti..revised version of adhyāsa for a senior student. There is a projection of two mithya things due to rope ignorance. Appearance is replaced by utpati or projection. We are experiencing two things, the snake experienced, snake experience. A non existent snake cannot be experienced. Do not treat snake as non existent. Temporary generation of mithya sarpaha. It is neither non existent nor existent category..sat asat vilakshana anirvachanīya sarpasya utpatti..for a senior student. We are going to say anirvachaneya sadasat vilakshana jagrat prapañca avidhyaya utpatihi...this is arthādhyāsa. In anirvachaneya khyāti we speak of utpati of sarpa as well sarpa jñānam...perception generation from rope ignorance. Rajju avidhya.

Sarpa is arthādhyāsa and sarpa jñānam is jñānadhyāsa, object and object experience. Both arise simultaneously and disappear simultaneously. You cannot talk of objective continuity of snake. When snake experience ends you cannot talk of snake continuity and similarly when swapna experience ends you cannot talk of swapna continuity. Similarly when jagrat experience ends, you cannot talk of continuity of world. An objective existence of the world cannot be accepted separate from the world. Drṣṭi shrishti vāda is there is no world existing separate from the observer.

Anirvachanīya khyāti ..as many false experiences are there, for every such experience there is a false object originating. Jñānam and vishaya are a pair. Without an false object you cannot have a false experience. This is our final view. Anirvachanīya khyāti is very similar to quantim physics. They also ask similar questions..quantum physics for seniors... for a junior student, they will define adhyāsa as one appearing falsely as other. Brahmaha. In anirvachanīya khyāti, whenever jñānam arises in the mind, you must admit a false object as well. In swapna since tripuṭī is experienced, we have to talk of origination of tripuṭī as well.

Swaapna padarthasya...

If in swapna there is the creation of tripuṭī, whats the material cause of swapna tripuṭī. Swapna tripuṭya upadana kāraṇam kim? Junior..upadana kāraṇam is sūkṣma śarīram, for senior student kāraṇa śarīram or mūla vidya. Normally we say mūla vidya is material cause for jagrat prapañca, mind or antahkāraṇam or sūkṣma śarīram is material cause for swapna prapañca. Drishtishrishti vāda: senior student: One mūla vidya is material cause for jagrat and swapna tripuṭī. For junior student we will say adhiṣṭhānam for jagrat prapañca is Iswara and adhiṣṭhānam for Swapna is jīva. For senior student adhistaanam is chaitanyam...as per anirvachanīya khyāti..that is I ,

Iswara becomes the casualty.mayeva sakala. Jatam...drop two creators two creations... eka ātmā eva eka upadana kāraṇameva projects both jagrat as well as swapna prapañca. I alone am appearing as jagrat prapañca as well as swapna prapañca.

M.. for swapna tripuṭī, mind is material cause for junior students and mūlavidya is material cause for both swapna and jagrat tripuṭī. Pp is going to ask why are going into all these hair splitting? Say swapna is appearing in sleep and then disappears. Easy to explain.

Vicarasagaram 30th December 2017

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3rd para from bottom

Topic 323

(आ. ३२३-२३४) स्वाप्नपदार्थस्याधिष्ठानोपादानयोः प्रदर्शन- पूर्वकमुत्पत्तिवर्णनम् —

Drṣṭī shrishti vāda

Development of entire 6th chapter including anirvachanīya khyāti is a post Shankara work. Not been discussed in any of the bhashyams, some clues are there. We may wonder what's the motive of post Shankara acharyas? They must have some motive. Śrṣṭi prakriya, creation teaching in the upaniṣads as well as prakāraṇa grantha comes before maha vakyaṃ. Śrṣṭi anupravesha maha vakyaṃ is the procedure. Generally when shrishti prakriya is there, it is pre maha vakyaṃ shrishti prakriya. Before mahavakyaṃ, jīvātmā paramātmā bheda must apply. To understand this, our swapna example is given. Jīvātmā creates swapna, paramātmā creates jagrat. This is the conditioning we have. This conditioning always gives jīvātmā paramātmā bheda. Shrishti prakriya is generally bheda friendly. We come to mahavakyaṃ, then we talk of aikyaṃ and then negation of creation adhyaropa apavada and never visit shrishti prakriya again after maha vakyaṃ. After all shrishti is there in reality after the maha vakyaṃ also. Therefore our mind goes to bheda only after maha vakyaṃ also. Shrishti prakriya and maha vakyaṃ don't seem to go together. Shankaracharya never revisited shrishti prakriya because it is a temporary introduction before maha vakyaṃ. Therefore nobody bothered about shrishti prakriya after maha vakyaṃ. These post Shankara advaita acharyas felt the need to revisit śrṣṭi prakriya again and redesign śrṣṭi prakriya. Motive of these acharyas is shrishti prakriyas is associated with bhedas, therefore to remove the conditioning, and make us say I created, whenever I say I created, I will say swapna prapañca only. Still focussing on bheda. I don't say I created (in general). Therefore this must be redesigned to say I created jagrat. I should have a prakriya to say I created jagrat prapañca. For "Mayee sarvaṃ layam yati" to be real. I should be able to comfortably say I created both, only after the jīvātmā paramātmā abhedha is assimilated. I created jagrat prapañca with the help of my Maya shakti, I should be able to say comfortably. My mind will go to Iswara automatically, not myself. Some paramātmā with maya shakti. I should learn to think maya is my shakti, eka ātmā one chaitanyam. This is possible when prājñā Iswara aikyaṃ is understood, kāraṇa śārīram kāraṇa prapañca must be equated. In deep sleep state, I am prājñāha, I am Iswaraha. For this, we get the clue in Mandukya upaniṣad. Entire drṣṭī shrishti vāda is based on mantra 5,6. In sushupti I am prājñā. In mantra 6, esha sarveshwara, eshontara.....while talking of prājñā don't speak of vyaṣṭi samaṣṭi bheda, micro macro division. In viswa, taijasa you talk of division, in prājñā avastha I am identical with Iswara. I the prājñā am Iswara. Not only do I see aikyaṃ in 4th pada but 3rd pada also. Basis for drṣṭī śrṣṭi vāda and

anirvachanīya khyāti is seeing Iswara as prājña and vice versa. In sushupti I am Iswara. When I say I have limited knowledge, I have come to viswa and taijasa, only mind can have limited knowledge. In sushupti, where is the question of individual mind. Prājña Iswara aikyam is basis for dṛṣṭī śṛṣṭi vāda and anirvachanīya khyāti. There is only one prājña who is Iswara who creates vyaṣṭi and samaṣṭi. Therefore I the ekātmā who is prājña Iswara with maya or mūlavidyā (conditioning is Maya word is associated with Iswara who is someone), project both swapna prapañca and jagrat prapañca. This is not required but to get over previous conditioning of śṛṣṭi prakriya anirvachanīya khyāti has been designed. Recondition the mind, instead if Bhagawan created the world, say I alone created the world. At the creation level itself, we have aikyam. Therefore, dṛṣṭī śṛṣṭi vāda is to get out of conditioning Bhagawan created the world. Inside your mind, practise this. At kāraṇa level maya and nidrā there is no difference, as kāraṇa is a state in which differences are dissolved. Yes potential wise differences are there. nidrā maya abheda helps in aham brahmasmi nididhyasanam. Nidra maya bheda reinforces jīvātmā paramātmā bheda. The hairsplitting dṛṣṭi shrishti vāda is necessary to make śṛṣṭi abhedha friendly. Therefore swapna was discussed, tripuṭī was generated, not only prapañca. Exactly like jagrat, swapna was created.

M..for the swapna tripuṭī, by discussing the material cause of jagrat prapañca and swapna prapañca, mūla avidyā. This is going to be discussed. At adhistaanam level also there is difference for jagrat, Iswara and swapna prapañca jīvātmā is adhiṣṭhānam. In abhedha format, it is ekātmā as adhiṣṭhānam, material cause is mūla avidhyā. I am eka chaitanyam, in me there is mūla avidhyā which is cause for both jagrat and swapna prapañca.

Topic 323

(३२३) स्वप्ने पदार्थानामुत्पत्त्यङ्गीकारो न युक्त इति शङ्का —

स्वप्ने प्रतीयमानपदार्थानामुत्पत्त्यङ्गीकारे यथा सिद्धान्ते स्वप्नदृष्टान्तबलाज्जाग्रत्पदार्था मिथ्येति प्रसाध्यते, तथा जाग्रत्पदार्थानामिव स्वाप्नपदार्थानामप्युत्पत्तिमत्त्वात्तेऽपि सत्या इत्यङ्गीकार्यं भवेत्। स्वप्ने पदार्थानामुत्पत्त्यङ्गीकारे नैष दोषः स्यात्। तथा हि, जाग्रति पदार्था उत्पन्ना सन्तः प्रतीयन्ते। स्वप्ने तु पदार्था असन्त एव प्रतीयन्ते। तस्मात्स्वप्नेऽसतां पदार्थानां ज्ञानं भ्रमरूपं भवति। अतस्तेषामुत्पत्त्यङ्गीकारो न युक्त एव।

Gist of the questioner....I will first give the conceptual part. Questioner is a regular vedantic student. He says generally we say dream world is an appearance, it is very easy to understand dream world is mithya, we also say jagrat prapañca is also mithya like dream world. In anirvachanīya khyati, we remove the word appearance but we use the word generation. Generation of tripuṭī prapañca etc, arthādhyāsa jñānādhyāsa. So will it not be a disadvantage to you by using the term generation instead of appearance? We may actually think swapna prapañca also originates therefore it comes to existence therefore satyam. Origination is associated with satyam, appearance is associated with mithya. Instead of proving jagrat is mithya, are you not making swapna also to appear real. We have to prove it is advantageous. I am not going by sankrit word by word meaning.

I will give you approach. Niścala Dās is going to say I will show swapna is unreal mithya inspite of its being born. Inspite of tripuṭī being born along with desa and kala, it is mithya. Similarly inspite of its being born, jagrat is also mithya. Originality is not associated with reality. We break the regular conditioning origination is associated with reality. I will give you the logic.

Reply topic 323, I have given only summary

Topic 324.....upto mithya before 1

(३२४) पूर्वोक्तशङ्कायाः समाधानम् —(१) यस्य वस्तुन उत्पत्तौ देशकालादिरूपो यावान् सामग्रीकलाप अपेक्षितस्तावन्तं सामग्रीकलापं विनैवोत्पद्यमानं वस्तु मिथ्येत्यभिधीयते। स्वप्ने गजादीनामुत्पत्तावुचितदेशकालादिरूपसामग्री नास्ति। चिरेण कालेन विस्तीर्णे देशे उत्पत्तुं योग्या गजादयः स्वप्ने क्षणमात्रकालेनातिसूक्ष्मकण्ठप्रदेशे उत्पद्यन्ते । तस्मात्स्वाप्नगजादयो मिथ्या।

In swapna we are going to argue inspite of tripuṭī generation, it is mithya. Word utpatti. We use and establish mithya. Then finally we will say the adhiṣṭhānam is chaitanyam thats me. Argument is borrowed from mandukya karika vaitatya prakāraṇam. Argument given is entire swapna prapañca is existing within our head. A huge mountain cannot be there in the room or in the 3 tier birth. Within the head we see mountain rivers elephant etc...the required space is not there for these huge things, we are projecting required space in addition to objects, space is also an adhyāsa. Similarly in swapna, we dream of a global tour, getting children grand children etc. swapna duration is small.... swapna events are happening in projected time. Time space objects are all simultaneously projected in swapna. Since all 3 are projected without having required time and space, all 3 are mithya. Similarly jagrat prapañca, desa and kala are simultaneously projected and without projector, you cannot talk of continued existence of any of these 3.

Vicarasagaram 6th January 2018

Topic 324 on page 205 upto end of sub title 1

This is a complex topic of post sankara work. All concepts before maha vakya are clarified or refined further. All triangular format and bheda friendly concepts are given pre maha vakya, we never go back to old concepts after maha vakya. These acharyas consider even these bheda friendly concepts are vipareeta bhavana concept and therefore a revision is necessary, abheda friendly and binary format friendly,

First we are revising swapna understanding to align with aham brahma asmi, instead of presenting dream as an appearance, it is being presented as tripuṭī generation or origination or creation in swapna. Pp is saying are you not causing disadvantage by using word generation instead of appearance? It will be difficult to dismiss as mithya as anything that originates is satyam. Instead of falsifying swapna, you may "realify" swapna. Why are you insisting tripuṭī origination in swapna? Answer..once we point out that tripuṭī origination in swapna is mithya, because without time and space appropriateness, we can extend through analysis that for jagrat tripuṭī origination also does not have uchita kala desa abhavat. Like an elephant originating in dream without uchita kala desa and parents. You are accomodating a huge

elephant in your tiny head. According to śāstra during sleep the jīva moves to the kantastha nadi. There all these are rising.

(2) subtopic 2. End of para.

(२) यद्यपि स्वप्नावस्थायामधि- कदेशकालौ प्रतीयेते, तथापि गजादिपदार्थान्तरवदधिकदेशकालावपि स्वप्नेऽनिर्वचनीयप्रातिभासिकतयैवोत्पद्येते। तथा हि, विषयं विना प्रत्यक्षज्ञानं नोदेति। स्वप्नेऽधिकदेशकालयोर्ज्ञानमुत्पद्यते। व्यावहारिकदेशकालौ तु स्वल्पौ भवतः। तस्मात्प्रातिभासिकावधिकदेशकालावुत्पद्येते। परन्तु स्वप्नावस्था- यामुत्पन्नौ प्रातिभासिकाधिकदेशकालौ स्वप्नावस्थायामुत्पद्यमानगजादीनां कारणभावं न भजतः। कारणं पूर्वकाले भवति कार्यं चोत्तरकाले भवतीति हि नियमः। स्वप्ने तु देशकालौ गजादयश्च युगपदेवोत्पद्यन्ते। तस्मात्स्वप्ने प्राति- भासिकदेशकालयोर्गजादीनां च परस्परं कार्यकारणता न सम्भवति। व्यावहारिकदेशकालौ तु स्वल्पौ स्तः। न तौ गजाद्युत्पादने योग्यौ। तस्मादुचितदेशकालादिरूपसामग्रीं विनोत्पद्यमानाः स्वाप्नपदार्था मिथ्या ।

Required time and space is not there is said by waker not dreamer. Therefore in his vision, there is time and space are there. Dreamer does not complain. Insufficient desa kala reported by the waker and sufficient desa kala reported by dreamer. Therefore we have to conclude that uchita desa kala are rising in the dream,

Desa kala is also part of kāraṇam for dream, and desa kala kāraṇam must exist before karyam. Therefore for swapna gaja also, kāraṇa desa kala is required. Niścala Dās asks tell me which desa kala is kāraṇa for gaja utpatti. Niścala Dās says neither jagrat nor swapna desa kala is kāraṇam, because swapna desa kala arose along with the swapna gajaha. Therefore no karya kāraṇa sambanda between swapna kala desa and swapna gajaha. In swapna appears simultaneously. Therefore past present future is not there in swapna...all these are not there in swapna, no karya kāraṇa sambanda, no continuity in swapna.

Gaudapada said samsara is obsession with karya kāraṇa sambanda.

Desa kala is also anirvachanīyam along with things. We normally think desa kala is always there, rest rise and fall. Desa kala adhyāsa is arthādhyāsa desa kala anubhava is jñānādhyāsa.

Vyavahārika desa kala is small, therefore prātibhāsika desa kala is created by the dreamer. But it cannot be the cause for the dream elephant.

This arthādhyāsaha originating time space cannot be the cause for the originating elephant. Kāraṇam should have existed earlier to be kāraṇam of kāryam. here time space and elephant

arise at same time. Why can't we say vyavahārika desa kala be kāraṇam for prathibhasika gaja. Because they are too small for projecting elephant.

3 sub topic 3 Api cha swapne... end of para.

(३) अपि च स्वप्ने गजादीनां मातापित्रादिरूपसामग्र्यपि नास्ति। यद्यपि स्वप्ने प्राणिनः तेषां मातापित्रादयोऽपि प्रतीयन्ते। तथापि स्वाप्नमाता- पितरौ न पुत्रस्योत्पत्तिकारणतां भजतः। यतो माता पिता पुत्रश्चेति त्रयोऽपि युगपत्सहैवोत्पद्यन्ते। तस्मान्न तेषां कार्यकारणभावः। यस्या दोषसहिताविद्यायाः सकाशात् स्वाप्नपदार्था जायन्ते सैवाविद्या तेषां पदार्थानां मातृत्वम्, पितृत्वम्, पुत्रत्वं चोत्पादयति। स्वाप्नपदार्थोत्पत्तौ नान्या कापि साम- ग्र्यस्ति। निद्रादोषसहिताविद्यैव स्वाप्नपदार्थोत्पत्तौ कारणम्। दोषसहिता-विद्याया जातं शुक्तिरूप्यादिकं मिथ्या भवति । तस्मात्स्वाप्नपदार्था अपि मिथ्यैव न सत्याः।

Extending the same argument further. In the dream, for the elephant there is no samagri..group of causes, time space parents. Suppose in the dream we see the mother elephant, we must remember that both mother and baby appear all at once, so the relationship of mother child etc we superimpose on the elephants. Whichever avidya projects the products, the same projects the relationship too. We should be able to assimilate all of this and be ready to extend this into jagrat avastha.

Vicarasagaram 13th January 2018

Page 206 second para 4th line...

तस्मान्न तेषां कार्यकारणभावः। यस्या दोषसहिताविद्यायाः सकाशात् स्वाप्नपदार्था जायन्ते सैवाविद्या तेषां पदार्थानां मातृत्वम्, पितृत्वम्, पुत्रत्वं चोत्पादयति। स्वाप्नपदार्थोत्पत्तौ नान्या कापि साम- ग्र्यस्ति। निद्रादोषसहिताविद्यैव स्वाप्नपदार्थोत्पत्तौ कारणम्। दोषसहिता-विद्याया जातं शुक्तिरूप्यादिकं मिथ्या भवति। तस्मात्स्वाप्नपदार्था अपि मिथ्यैव न सत्याः।

We are discussing revised śṛṣṭi prakriya. This is supposed to help in nididhyasanam like maiyeva sakalam jatam, aham vrukshasya reriva, even without this revised śṛṣṭi prakriya, we can do nididhyasanam since śṛṣṭi is not the central topic of vedānta. If you enjoy this topic wonderful otherwise also its ok. Origin of swapna padartha discussed. In swapna the tripuṭi is originating. We do not see a cause at all. Set of elephants we see in dream, no samagri is there, no desa kala or kāraṇa padarthahs. Kāraṇa desa kala appears simultaneously along with the object. Dream desa kala cannot be taken as kāraṇam for dream padartha. Wakers desa kala is too small for experiencing a huge elephant. The elephant appears without parents. Dream parent elephants cannot be the parents of the baby elephant as they all appeared together, the parenthood is also a result of avidhya. Nothing is legitimately produced but superimposed by

avidhya. Concept of past present and future is also superimposed. I assume that the parent elephants existed before. Whichever ignorance is responsible for projection of the object elephant is responsible for the projected motherhood and fatherhood although they all have same time for existence.

Cause effect concept itself is superimposed. There is no other samagri. Without any of the samagri we have only one causal factor, avidya. Nidraa doṣa sahita avidhya eva. Just as a shell silver is purely by ignorance, dream objects including desa kala is mithya not satya.

Swapnapadārtha.....bhavati

स्वाप्नपदार्थानामुपादानकारणमन्तःकरणम्; अथवा साक्षादविद्यैव। आद्यपक्षे साक्षिचैतन्यं स्वप्नाधिष्ठानम्। द्वितीयपक्षे ब्रह्मचैतन्यं स्वप्नाधिष्ठा- नम्। इत्थं च स्वप्नः अन्तःकरणस्य अथवा अविद्यायाः परिणामः। चैतन्यस्य विवर्तश्च भवति ।

Aside note.. my Guru does not appreciate my entering into this type of discussion. When we talk of jagrat prapañcam, material cause is divided into vivarta upadana brahman and parinami upadana kāraṇam, both contribute to arrival of universe. Vivarta upadana kāraṇam..brahma chaitanyam contributes to isness existence mithya kāryam's. (Adhiṣṭhānaṃ referred here) . Maya contribution is changing maya contributes to changing nama rupa of this creation. Author called the parinami upadana kāraṇam as upadaanam. Mithya karyam requires upadanam as well as vivartam. Author uses the word mūlavidya. Swapna prapañca also has adhiṣṭhānaṃ and upadaanam. Conventional option...upadanam of swapna prapañca...the mind. Mind projects swapna. Adhiṣṭhānaṃ is antahkāraṇa avachinna chaitanyam that is sakshi chaitanyam is adhiṣṭhānaṃ for swapna prapañca. Ultimately avidhyaa is upadaanam for swapna prapañca also... once you say that adhiṣṭhānaṃ you cannot say antahkāraṇa avacchinna chaitanyam but brahma chaitanyam. In revised option upadaanam and adhiṣṭhānaṃ of swapna and jagrat prapañcam is the same. In nididhyasanam, I am that brahma chaitanyam.

M.upadanam for swapna padārtha is antahkāraṇa. Otherwise saakshat avidhyaa eva. If you are going by first option, adhiṣṭhānaṃ must be present as upadaanams are many, the respective enclosed consciousness. Each dreams's adhiṣṭhānaṃ. Upadana kāraṇam is mūlavidya. Maya avacchina chaitanyam is swapna adhiṣṭhānaṃ. Antahkāraṇasya parinaamaha.

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(आ.३२५-३३९)त्रिविधसत्तापक्षे विलक्षणयोर्जाग्रत्स्वप्नयोः सत्ताभेदः;

वस्तुतस्तयोरवैलक्षण्यात्सत्तैक्यमेव —

Question is based on one of the common concepts, trivida satta vadaha. 3 types of existence. 3 orders of reality. Paaramarthika, vyavahārikam, praatibhasikam.. brahman is considered paramārthika satyam. Empirical reality. Swapna prapañca is prātibhāsika satyam.. apparent reality... for talking about these three we give three reasons, it is eternal time. Vyavahārika is created by maya sahita brahman. Swapna prapacha is created by the individual mind or created

by jīva. Nīścala Dās says in revised prakriya he has said kāraṇam for jagrat and swapna prapañca are same. Vyavahārika and prātibhāsika satyam will have to merge into the same in the revised prakriya. Once division goes away, trivida satta goes away. How do you put a division between vyavahārika and prātibhāsika? I will give you another method of diving vyavahārika and prātibhāsika? I will abolish trivida satta paksha by dvi ida sattapaksha. Two orders of reality, only. Prātibhāsika and paaramaarthika are the only two avasthas. Prātibhāsika appears as vyavahārika jagrat prapañca and vyavahārika swapna prapañca in swapnavastha. Dvida satta pakshaha called dr̥ṣṭī śṛṣṭi vaadaha.

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Trivida satta pakshe...aikyameva

Two types of PP were refuted. Author established that swapna prapañca is mithya only, because of absence of causal factors time space samagri etc.

Parinami upadana kāraṇam provides namarupa, vivartha upadana kāraṇam provides existence, it is higher order of reality. Mind alone is the parinami upadana kāraṇam of swapna prapañca. Adhistaanam of the swapna prapañca is avacchina chaitanyam enclosed in the mind. enclosed chaitanyam. Sakshi chaitanyam. Prakriya...mind a product of mūlavidya maya. Instead of saying mind is upadanam kāraṇam, we say mūlavidya is the upadana kāraṇam. If mūlavidya is upadanam, maya avacchina brahma chaitanyam is adhiṣṭhānaṃ. It provides existence. If this prakriya is introduced, there are issues. One issue is trivida sattavada. TSV three orders of reality...brahman is pāramārthika satyam, then vyavahārika and swapna as prātibhāsika satyam. We said for swapna, mūlavidya is upadanam and brahmachaitanyam is adhistaanam, for jagrat prapañca also have mūlavidya and brahma chaitanyam, so we cannot have trivida satta but only dvidida satta. We will see answer later. Revised reason for dvidida satta will be given. We have to give some other reason for prātibhāsika and vyavahārika.

M...with regard to trivida satta is there, according to that group, by saying so he is hinting there is also dvidida satta which is going to be called dr̥ṣṭīśrishti vāda. According to TSV, jagrat prapañca and swapna prapañca, we have to give a revised reason for their difference. Conventional difference is no longer valid(upadana and vivarta kāraṇam are the same for both). Really speaking according to dr̥ṣṭī śṛṣṭi vāda between jagrat and swapna prapañca, there is no difference at all. Vyavahārika and prātibhāsika should not be treated as two different sattas at all. Vyavahārika satta is going to be abolished.

Tatra shanka....nivarteta end of para.

(आ. ३२५-३२६) तत्र शङ्का —

(३२५) ब्रह्मचैतन्यस्य स्वप्राधिष्ठानत्वे ब्रह्मज्ञानमन्तरा स्वप्नो न निवर्ततेति शङ्का —
द्वितीयपक्षे ब्रह्मचैतन्यं स्वप्नस्याधिष्ठानमिति अविद्योपादानमिति चोक्तम्।

अधिष्ठानज्ञानमन्तरा कल्पितं न निवर्तेत। स्वप्नाधिष्ठानं च
ब्रह्म। तस्माद्ब्रह्मज्ञानमन्तराज्ञानिनो जाग्रदवस्थायां स्वप्नो न निवर्तेत।

What is the doubt? In the revised prakriya with regard to swapna, it was said that **brahma chaitanyam is adhiṣṭhānam instead of the word sakshi chaitanyam, upadanam..instead of antahkāraṇam, we used mūlavidya or maya**. Uktam..where is it said? Previous page last para at the bottom, dviteeya pakshe.. pp quotes a rule, anything mithya (adyaasa) will get negated only by knowledge of adhiṣṭhānam. In second prakriya we said brahman is adhistaanam of swapna, then swapna should get negated only by brahmajñānam. Our experience, when we wake up we do not get brahma jñānam. We continue to be ajñāni when we wake up. We continue to be ignorant of brahma therefore swapna should not go on waking up. But swapna goes away in reality. How do you explain this phenomenon? Pp is asking. This is question 1. Question 2 heading is repetition of the doubt.

Second question is

Topic 326

(३२६) जाग्रत्स्वप्नयोर्ब्रह्माधिष्ठानकत्वे उभावपि व्यावहारिकौ स्याताम्। अथवोभावपि प्रातिभासिकौ स्यातामिति शङ्का —

Upto shanka. If both jagrat prapañca and swapna prapañca have same upadanam and same adhiṣṭhānam, there will be no difference, both will be prātibhāsikam or vyavahārikam. Dvidida satta only.

Yatha swapnasya....chavidyaiva bhavati

Just as swapna prapañca has mūlavidya and brahma chaitanyam as upadanam and adhistaanam respectively, for jagrat also these two are same. This being so, how can you differentiate by saying jagrat is vyavahārika and swapna is prātibhāsikam.

Tatra jagrat...na katyante.

यथा स्वप्नस्याधिष्ठानं ब्रह्म उपादानं चाविद्या। तथैव वेदान्तसिद्धान्ते जाग्रति
व्यावहारिकपदार्थानामप्यधिष्ठानं ब्रह्म। उपादानं चाविद्यैव भवति। तत्र जाग्रत्पदार्था
व्यावहारिका इति, स्वाप्नपदार्थाः प्रातिभासिका इति च कथ्यन्ते।

We say both have same upadanam and adhiṣṭhānam and differentiate vyavahārikam and pratibhasakam , they do not go together.

Esha bhedo....bhavitumarhati ..nastiupapatihi.

एष भेदो न भवितुमर्हति। उभयोरप्यधिष्ठानं ब्रह्मैव भवति। उपादानं चाविद्यैव भवति।
तस्माज्जाग्रत्स्वप्नयोरुभयोरपि व्यावहारिकता भवितुमर्हति। अथवोभयोः प्रातिभासिकता
भवितुमर्हति । उभयोः सत्ता- वैषम्ये नास्त्युपपत्तिः।

Both have same upadanam and adhiṣṭhānam. Therefore both should enjoy same status, say both are vyavahārikam or both are prātibhāsikam. We have to be consistent.

Answer is in same order.

Poorvokta shankayo...topic 327....tatra prathama shanka...vinapi sambhavet.

(आ. ३२७-३२८) पूर्वोक्तशङ्कयोः समाधानम् —

(३२७) ब्रह्मज्ञानं विनापि स्वप्ननिवृत्तिप्रदर्शनम् — तत्र प्रथमशङ्कायाः समाधानमेवं भवति । निवृत्तिर्द्विविधेति पूर्वं चतुर्थ-तरङ्गे ख्यातिनिरूपणप्रसङ्गे उक्तम्। (१) कारणसहितकार्यविनाशरूपात्य-न्तिकनिवृत्तिः स्वप्नस्य जाग्रदवस्थायां ब्रह्मज्ञानमन्तरा न सम्भवति। (२) परन्तु दण्डप्रहारेण यथा घटस्य मृत्तिकायां लयो भवति। तथा स्वप्न-हेतुभूतनिद्रारूपदोषनाशाद्वा स्वप्नविरोधिजाग्रदवस्थोत्पत्त्या वा अविद्यायां लयरूपा निवृत्तिः स्वप्नस्य ब्रह्मज्ञानं विनापि सम्भवेत्।

Question 1s answer. Brahma jñānam alone can negate swapna prapañca, our experience is on waking up swapna prapañca goes away. Swamiji gives an example. Jagrat prapañca also has same adhiṣṭhānam, jagrat prapañca also can be negated only in the wake of brahma jñānam. Even without brahma jñānam, when I go to sleep or pralayam, the jagrat prapañca goes away. How do you explain this? Jagrat prapañca is not negated during pralayam, it is very much there, dvaitam pralaye api asti, nirvrtti is of two types, 1 one is going to dormant state laya rupa nirvrtti, for a mithya vastu this is possible even without adhistaanam jñānam. 2 total elimination in all three period of time, that is possible only through advaita jñānam. Jnani declares that dvaitam is absent in all the three kalas. He is negating the existence of dvaitam. Whatever isness I experience in dvaitam is the observers isness, observed world does not have isness in all three periods of time. Laya rupa nirvrtti and bada rupa nirvrtti..losing existence permanently. During pralayam jagrat prapañcam had laya rupa nirvrtti, during maranam also laya rupa nirvrtti, coma ..laya rupa nirvrtti, during jñānam, bada rupa nirvrtti, jagrat prapañca is permanently negated. Even when we experience we negate the existence if jagrat prapañca, this is possible only by jñānam. The author is extending this to swapna rupa prapañca. He says bada rupa nirvrtti of even swapna prapañca happens only through jñānam. Nobody experiences dream as unreal in dream. Even though swapna prapañca has borrowed existence. Understanding that I alone lend existence to jagrat as well as swapna, is called bada rupa nirvrtti. Both will have laya rupa nirvrtti if I do not have knowledge. Therefore, adhistaana jñānamantara swapna can go away not in bada rupa but laya rupa. For the two doubts raised earlier, topic 325 is answered in topic 327.

In 4th taranga, page 87, topic 155, anirvachaneya khyāti was dealt with. One us called total negation of a mithya vastu when you remove the ignorance of adhiṣṭhānam, mithya vastu will go away permanently. Kāraṇa sahita karya nirvrttihi. When you negate adhyāsa and avidhya it is bada rupa nirvrtti. Bada rupa nirvrtti will not happen for swapna prapañca even on waking up

without brahma jñānam. Like a pot going to unmanifest condition clay when it is destroyed with a stick, similarly when nidrā (doṣa) ends which is responsible for appearance of swapna, or when jagrat prapañca comes for us (like saying oh its not a snake but a water pipe...one adhyāsa has gone away by arrival of another adhyāsa) it is only laya rupa nivrutti. Jagrat prapañca is adhyāsa no 2. Adyasa no 1 swapna prapañca goes into laya nivrutti. Both of them disappear with arrival of the other through laya rupa nivrutti. When the prapañca resolves, it resolves into avidya, avidya is very much there until brahma jñānam. Bada rupa nivrutti with brahma jñānam. Doubt 1 is answered.

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Topic 327

Tatra prathama shankhaya.....sambhavet

We discussed lot of ideas. We are analysing swapna prapañca. We discussed swapna mithyatvam due to uchita desa kala abhaava. Then we entered into upadaanam and adhiṣṭhānam topic. One common angle...that which gives namarupa to the mithya prapañca the upadaanam. Adhistaanam provides adhiṣṭhānam. Mind is upadaanam, ind enclosed consciousness, sakshi is adhistaanam. Then he revised this for dṛṣṭī shrishti vāda. Mind is not upadaanam but mūla vidya is upadaanam for swapna prapañca also just like for jagrat prapañca. Here we cannot say adhiṣṭhānam is sakshi chaitanyam. Since it is mind enclosed consciousness, we must say in revised prakriya, brahman is swapna adhiṣṭhānam. If swapna has brahman as adhistaanam, swapna can be negated only by brahma jñānam.swapna nivrutti only through brahma jñānam.

Any mithya can go away into two different waYs, laya rupa nivrutti..temporary and bada rupa atyantika rupa nivrutti. For jagrat prapañca and swapna prapañca laya rupa nivrutti is there, without brahma jñānam marana kale pralaya kale jagrat prapañcasya laya rupa nivrutti, swapna prapañca has got laya rupa apeskhika nivrutti in jagrat. Bada rupa nivrutti will happen only with brahma jñānam. Experience will not end but its existence will be negated. Existence will be handed over to brahman. In any bada. Bada is for mithya vastu and for adyasa. Satta of the adyastha vastu we will transfer to adhistaanam, for a jīvan mukta jnani, jagrat prapañca anubhava is there, jagrat prapañca bada has taken place.jagrat prapañca anubhava asti, satta nasti. Jagrat prapañca does not have existence in the past present and future. Therefore world does not exist. Borrowing existence from brahman, jagrat prapañca appears to exist. This attitude is called. Bhada. A jnani does not remove the appearance of the world, but transfers existence to Me. Sankaracharya uses the word upamardanam... in brahmarpanam brahmarhihi... upamardanam means badaha or transference of mityatvam..without this transeference whenever dvaita prapañca disappears, that disappearance is called laya rupa nivrutti. After jñānam let it appear any no of times. Swapna prapañca has laya rupa nivrutti.

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Topic 326. If both jagrat and swapna have take upadaanam and adhistaanam, both should have same type of satta. Both should be vyavahārikam or pratibhasaikam. Totally only two sattas pāramārthika and second one os anātmā satta. We normally say 3 sattas, how will you differentiate vyavahārika and pratibhaasikam. How do you explain vyavahārika prātibhāsika bheda?

Topic 328

(३२८) दोषान्तरासहकृताविद्यामात्रजन्यं व्यावहारिकम्। दोषान्तरसहकृताविद्याजन्यं प्रातिभासिकमिति द्वितीयशङ्कासमाधानम् —

Last class we revised this. He is going to give a distinct reason different from previous reason, revised reason. We will retain vyavahārika pratibhaasika and deal with three satts. 2nd answer no difference in prātibhāsika vyavahārika . Dvida satta vāda is called dṛṣṭī śṛṣṭi vāda, thats second reply.

Trivida satta..for jagrat prapañca mūla vidya is upadaanam and brahman is adhistaanam. We said for swapna prapañca also same. We now say mūlavidya alone is not upaddanam but supported by additional factor called nidrā. Mūlavidya plus nidrā is upadaanam for swapna and kevala mūlavidya is jagrat upadaanam. Nidra sahita mūlavidya is swapna upadanam. Adhiṣṭhānam is the same. Brahman alone. Yatra yatra mūla vidya matram upadaanam, tatra tatra vyavahārika satyam. Other case is pratibhaasikam. Yatra yatra nidra sahita mūlavidya mattam upadaanam, tatra tatra prātibhāsika satyam. But brahman is adhistaanam for both not sakshi chaitanyam. (Sakshi chaitanyam is within mind) sarvagata chaitanyam, (dṛṣṭī śṛṣṭi vāda useful for nididhyasanam..brahma chaitanyam must be replaced with aham) is aham is the adhistaanam for both jagrat and swapna prapañca. Mayyeva sakalam jastam mayi sarve..... i slone am the shrushta of jagrat and swapna. With avidya I create jagrat, with nidrā sahita avidya I create swapna. No more Iswara role in creation. I create swapna and jagrat using two upadaanams. This is revised trivida satta.

Heading..without nidrā avidya matra janyam is vyavahārikam, nidra sahita avidya janyam is pratibhaasikam. Therefore we have made provisions for three satts.

Pāramārthikam is ajanyam. It is being elaborately presented.

यदुक्तं जाग्रत्स्वप्नौ समानाविति तन्न। जाग्रति

देहादिपदार्थानामुत्पत्तौ दोषान्तरासहकृतकेवलाविद्योपादानकारणम्।

स्वाप्नपदार्थानामुत्पत्तौ सादि- निद्रादिदोषसहिताविद्या कारणमिति विशेषोऽस्ति।

तस्मादन्यदोषरहितकेवला- विद्याजन्यं व्यावहारिकम्। सादिदोषसहकृताविद्याजन्यं

प्रातिभासिकम्। स्वप्नपदार्थाः निद्रादोषसहकृताविद्याजन्यत्वात्प्रातिभासिका भवन्ति।

जाग्रत्पदार्था दोषान्तररहितकेवलाविद्याजन्यत्वाद्द्व्यावहारिका भवन्ति। इत्थं

स्वाप्नपदार्थानां जाग्रत्पदार्थेभ्यो वैलक्षण्यं दृश्यते। इदं तु सर्वं सत्तात्रैविध्यमङ्गीकृत्य

स्थूलदृष्ट्योक्तम्। विचार्यमाणे तु सत्तात्रैविध्यं न सङ्गच्छते। जाग्रत्स्वप्नयोरपि परस्परं

वैलक्षण्यमपि न सिद्ध्यति ।

Same idea is elaborated only. Question raised was if both have got same adhiṣṭhānam and upaadaanam, we cannot differentiate jagrat and swapna.

No your objection is not correct. We accept these two satta beda. In the rise of jagrat avastha, body etc avidhya alone is cause, nidrā support is not there. In swapna, case, nidrā support is there, it is not anaadi, nidra is not anaadi, if it were we would have only swapna always. Swapna is sadi, when it ends, the swapna prapañca till end. Whereas avidya is anadi therefore jagrat prapañcam is anadi. Sadi adjective is thoughtfully added. Therefore you have pratibhaasika and vyavahārika...kevala avidya janyatvat... maya is resting in brahma chaitanyam which is me, commonadhistaanam. With maya I become Iswara and create jagrat, with nidra I create swapna prapañca. With eka upadhi I am Iswara creating the universe, with two upaadhis I create swapna. Adhiṣṭhānam brahma chaitanyam..

Revised trivida satta vāda is first answer.... in both vadas we have differentiated vyavahārika and prātibhāsika..all I discussed till now, I have said assuming there are three orders of reality. This is most popular vedānta. Assuming three orders of reality, for the gross intellect it is uktam, for the ones with sūkṣma buddhis, on enquiry, we wont accept three orders of reality. Three orders are not there, jagrat and swapna both are similar cannot be differentiated as far as mithya goes, no superior or inferior mithya. We have only two sattas. Satta dvayam. What are they. Paaramarthikam and prathibhaasikam only. Now dvida satta vadaor dṛṣṭi śṛṣṭi vāda.

Before that objection raised by popular vedantin, how can you negate trivida satta which is popular and accepted by great a acharyas. Vedānta paribhasha by Dharmaraja Advareendrah. Here trivida satta is accepted. Vidyaranya also in pancadasi clearly differentiates vyavahārika and prātibhāsika, hey Nīścala Dās how dare you negate that and talk of dvidida satta. Nīścala Dās says they are not wrong they have catered to sthūla dṛṣṭi, I am catering to sūkṣma dṛṣṭi... dṛṣṭi śṛṣṭi vāda alone is ultimate siddhanta. Note... the fundamental teaching of vedānta brahma satyam....will nit be disturbed by whether you go with dvidida satta or trivida satta. Liberating knowledge brahma satyam.... even if you are not able to accept dṛṣṭi śṛṣṭi vāda you need not feel disturbed.

Vicarasagaram 3rd february 2018

Page 208 last 4 lines at the bottom.

Saadidosha....na sidhyati

सादिदोषसहकृताविद्याजन्यं	प्रातिभासिकम्।	स्वप्नपदार्थाः
निद्रादोषसकृताविद्याजन्यत्वात्प्रातिभासिका	भवन्ति।	जाग्रत्पदार्था
दोषान्तररहितकेवलाविद्याजन्यत्वाद्द्वयावहारिका	भवन्ति।	इत्थं स्वाप्नपदार्थानां
जाग्रत्पदार्थेभ्यो वैलक्षण्यं दृश्यते। इदं तु सर्वं सत्तात्रैविध्यमङ्गीकृत्य स्थूलदृष्ट्योक्तम्।		
विचार्यमाणे तु सत्तात्रैविध्यं न सङ्गच्छते। जाग्रत्स्वप्नयोरपि परस्परं वैलक्षण्यमपि न सिद्ध्यति ।		

Nīścala Dās made an elaborate enquiry into swapna and established that swapna is mithya.

Trivida satta vāda, we were discussing. Paaramaarthika satyam or satta, vyavahārika and prātibhāsika satta. Trivada satta vaadaha. Two types of trivida satta vaadaha and revised trivida satta vaadaha.

Summary..

Tsv 1 original trivida satta vāda.

Tsv2 revised trivida satta vāda.

Difference in paaramaarthika, vya and prati..

Certain sanskrit words are required. Upadanam and adhistaanam. These two words are required wherever we discuss mithya oadatha. We wont require upadaanam and adhiṣṭhānaṃ for satyam. Yatra yatra mitra padarthaaha, tatra tatra upadanam adhistaana dvayavatvam. Both vyavahārikam and prātibhāsikam are both mithya, therefore both require upadaanam and adhistaanam. Upadanam means lends name and form, parinaama dvaara nama rupa lending. Whatever provides existence is adhistaanam. Mitya borrows nama rupa from upadaanam and existence from adhistaanam. Adhiṣṭhānaṃ will be chaitanyam only. You have to remember all these

[OBJ]

Aside note.. tsv1 tsv2 difference we will see only in 3rd

In tsv1 , upadaanam and adhistaanam both are different for vyavahārika and pratibhaasika. Avidya is upadaanam for V, antahkāraṇam is upadaanam for prati, brahma chaitanyam is adhistaanam for V, sakshi chaitanyam is adhistaanam for prati.

Tsv2

Page 208 last line, trivida satta vāda completed. Tsv2.

From idamtu onwards his observation. Entire tsv , 1 or 2 is not the ultimate teaching of vedānta. That is gross teaching, not parama siddhanta..satta traividya.. vicaryamanetu, on enquiry from sūkṣma dṛṣṭī, three orders of reality is not acceptable. Whenever you accept three orders of reality, you accept a difference between waking and dream.Niścala Dās says accepting a difference between waking and dream is not acceptable.whatever you name, both are prātibhāsikam. Both of them are prātibhāsikam only.

Student is going to ask how can you ignore tsv when it is accepted by all great acharyas. Dharmaraja advarendraya and Vidyaranya. These great acharyas support TSV. Later Niścala Dās is going to say these great acharyas have compromised for catering to junior students, they really are accepters of dvidida satta vāda. Note..whether you accept tsv or ds, there is no difference in ultimate teaching. We can continue intsv and can still assimilate vedantic teaching and attain liberation. The sattavada does not impact the essential truth aham satyam, sarvam api mitya.. why fight on no of mityas when everything is mithya.whether it is graded or ungraded mithya does not matter. Whether we agree with dṛṣṭī śṛṣṭi vāda or not, does not matter,

Pramaana grantheshu.. topic heading

(३२९) प्रमाणग्रन्थेषु सत्तात्रैविध्यमुक्तमित्याक्षेपः —

Student's question.

In all authentic vedantic works written by great acharyas, three orders of reality have been clearly established, hiw can you negate TSV.

वेदान्तपरिभाषादिग्रन्थेषु पूर्वोक्तरीत्या व्यावहारिकप्रातिभासिकपदार्थयोर्भेदो निरूपितः। तस्मात्तैः सत्तात्रैविध्यमङ्गीकृतम्। तथैव विद्यारण्यस्वामि-भिरपि सत्तात्रैविध्यमभ्युपेतम्। एवं हि तैरुक्तम् — देहादिपदार्था द्विप्रकाराः। बाह्या आभ्यन्तराश्चेति। तत्रेश्वरसृष्टा बाह्याः। जीवसङ्कल्पकृता मनोमया आन्तराः। तत्र जीवसङ्कल्परचिता मनोमया आन्तराः साक्षिभास्याः। ईश्वरसृष्टा बाह्याः प्रमातृप्रमाणगोचराः। आन्तरमनोमयदेहादय एव जीवस्य सुखदुःखहेतुभूताः। बाह्यास्त्वीश्वरसृष्टा न सुखदुःखहेतवः। तस्मादान्तरमनोमयपदार्थनिवृत्तावेव मुमुक्षुणा यतितव्यम्। बाह्यप्रपञ्चो न सुखदुःखहेतुः। अतस्तन्निवृत्तौ न यतितव्यम् ।

In vedānta paribhasha, as described in previous portions, differences in vya and prat has been very clearly established, therefore all these acharyas are accepting three orders of reality very clearly. Vidyaranya also has clearly accepted in pancadasi, and vyavahārikam and prātibhāsika differences discussed, dvaita prakāraṇam, Iswara shrushta dvaitam, and jīva shrushta private dream world. When public world enters the private mind and mixed with raga dwesha, it affects and causes the problems. Public world does not disturb. Mokṣa is handling of private world. After handling allow public world to continue. They don't complain about public world. Dvaita viveka prakāraṇam..chapter 4.this chapter is summarised here.

In chapter 4, all objects are two types external and internal one, external bodies are created by Iswara, inner ones are created by me, either imaginary day dreaming or night dream world. The internal world is illumined by sakshi, we do not use sense organs for that. For external world, indriyams illumine them. Aantara manomaya...internal world alone is cause of sukham and dukham. Difference is not in the world but what happens in the mind. Dhanyashtakam of Sankaracharya talks if this. Only eliminating the inner world is required, that alone is possible. You cannot change your family members to be happy. You cannot change your spouse, children etc... internal world alone has to be changed, most practical system.. you have to work on handling your internal world. You need not work to handle the external world. Vidyaranya gives a beautiful example. Heavily influenced by. Vidyaranya. Even Ramaraya kavi has been influenced by Vidyaranya.

Tatha hi...sukhadukhahetuhu...until last 5 lines

तथा हि, कयोश्चित् द्वयोः पुरुषयोः पुत्रौ धनार्जनार्थं कदाचिद्देशान्तरं जग्मतुः। तयोर्मध्ये एकस्य पुरुषस्य पुत्रो दिष्टं गतः। अन्यस्य पुत्रो जीवन्नास्ते । प्रभूतं धनं च स सम्पादितवान्। स च स्वस्य प्रभूतधनलाभं स्वपित्र निवेदयितुं द्वितीयस्य मरणं तत्पित्रे निवेदयितुं च कञ्चन वार्ताहरं प्रेषयामास। स तु विप्रलम्भको वार्ताहारो जीवत्पुत्रकायपित्रे तव पुत्रो ममारेति, मृतपित्रकाय पित्रे च तव पुत्रो नीरोगो विपुलं धनमर्जितवान्। गजमारुह्य सपरिवारोऽचिरादेवागमिष्यतीति चोवाच। प्रतार-

कस्य वार्ताहरस्य कपटवाक्यं श्रुत्वा जीवत्पुत्रकः पिता पुत्रशोकाद्भ्रूशं रुरोद।
मृतपुत्रकः पिता त्वतीव हर्षमवाप। इत्थमीश्वरसृष्टे पुत्रे देशान्तरे
जीवत्यपि मनोमयपुत्रस्य मृतत्वादेको दुःखमवाप । तत्रेश्वरसृष्टः पुत्रो जीवन्नपि
स्वपित्रेन सुखं जनयति। तथैवेतरस्येश्वरसृष्टः पुत्रो मृतोऽपि स्वपित्रे न दुःख-
मुत्पादयति। मनोमयपुत्रस्य जीवनात्सुखमेव तस्याभवत् । तस्मात्सर्वत्र जीवसृष्टिरेव
सुखदुःखहेतुर्नेश्वरसृष्टिः सुखदुःखहेतुः।

There were two fathers father 1 and father2 . They had son1 and son2 to foreign countries for earning money. They went to another land. One of them died abroad. Dishtam means maranam. Son no 2 was alive and earned plenty of wealth. The surviving son no2, wanted to give this information to father 1 and 2. He sent a messenger . Father 1 your son is dead, father 2, i am alive and will come back on an elephant and I have earned lot of wealth. That messenger is a mischevous messenger, he gave the message in the reverse order. He told father 2 his son was dead. To father1 he said your son will come with family. Father no 2 cried aloud due to putra shokam. Father 1 was extremely happy. The crying and non crying is because if jīva śṛṣṭi not Iswara śṛṣṭi. Even when son is alive father cries. Live son os not responsible for the fathers crying or not crying. The internal son has died resulting in father 2 crying. External son is alive. dead son does not cause any sorrow for the father. In father 1s head son is alive. Internal live son and internal dead son give emotions not the external son. Therefore vyavahārika pratibhaasika beda asti.

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Page 209 second para 9th line...

Tathaahi kayoschit..sukhadukha hetu 6th line from bottom.

At end he made two sentences. Both types of TSV are from sthūla dṛṣṭi only. If a person makes a deeper enquiry vyavahārika satta will be removed. Student is asking how can tsv be told as sthūla m, is this not presented as final teaching by acharyas like Dharmatajadvadeendriya and Vidyaranya chapter 5 dvaita vivekam, vyavahārika and prātibhāsika..

We were seeing a story. Son 1 is jīvat putra son 2 is mruta putra. Message reversed. Therefore father 1 was sad and father 2 was happy. Actual son does not give joy or sorrow. Manomaya mruta putraha samsarasya kāraṇam although vyavahārika putra is alive. Therefore whatever happens in the mind of jīva causes samsara. The emotion. Not external object but whats registered in mind.

Therefore two worlds are there.

M..tasmat everywhere Iswara śṛṣṭi is not the reason but jīva śṛṣṭi is the reason for samsara.

Itham pancadasa prakarane..upto end of para on next page.

इत्थं पञ्चदशप्रकरणे द्वैतविवेकप्रकरणे विद्यारण्यस्वामिभिः प्रपञ्चितम्। तत्र जीवसृष्टिः
प्रातिभासिकी। ईश्वरसृष्टिश्च व्यावहारिकी। ग्रन्थान्तरेष्वप्येवमेव
सत्तात्रैविध्यपक्ष एवाश्रितः। तत्र पारमार्थिकसत्ता चैतन्यस्य। चैतन्यभिन्नस्य जडस्य

व्यावहारिकसत्ता प्रातिभासिकसत्ता चेति द्विधा सत्ता। सृष्ट्यादिकाले ईश्वरसङ्कल्पमात्रजन्यकेवलाविद्याकार्यपञ्चमहाभूततत्कार्याणां व्यावहारिकसत्ता। दोषसहकृताविद्याकार्यस्वाप्नपदार्थानां शुक्तिरजतादीनां च प्रातिभासिकसत्ता। इत्थं जाग्रत्पदार्थानां व्यावहारिकसत्ता। स्वाप्नपदार्थानां प्रातिभासिकसत्ता चवर्ण्यते केषुचिद्ग्रन्थेषु।

Student is consolidating tsv. Pancadasaparakāraṇam...in dvaita viveka prakāraṇam..chapter 4 TSV is presented. Individual creation is prātibhāsika and Isvara śṛṣṭi is vyavahārika and 3 orders of reality accepted. Paramārthika also. Anātmā is divided into 2 prati and vyava satta. Isvara sankalpa matra ...vyavahārika..nimitta@ kāraṇa kalpa and upadana kāraṇa maya kevala avidya produce the 14 lokas, whereas swapna prapañca is due to nidradosha with avidya, no maha bhoota involved. Shell silver mirage water also come under prātibhāsika satyam. This is the description of TSV 1 or 2 across granthas.

Now dṛṣṭi shrishti vāda.

Topic 330

Anātmā....dvividaiva..topic heading alone..

(३३०) अनात्मपदार्थानां सर्वेषां प्रातिभासिकसत्तैव आत्मपदार्थस्य पारमार्थिकी सत्तेति सत्ता द्विविधैव । अतः —

Pratijñā vakyam..all the anātmā padartha regardless of waking kr dream stare is prātibhāsika satta only. No two sattas. Vyavahārikam is removed. For ātmā padartha, (whole dṛṣṭi śṛṣṭi vāda comes before nidhidhyasanam, and no two jīvātmā paramātmā at that time,) ātmā refers to I the ekaātmā, sarvagataha chaitanyam. When I begin nididhyasanam, I should practice I am ekaātmā, sarvagataha, cause of both jagrat and swapna prapañca. I have to meditate for several moths. Both the prapañcas rise in me. Before coming to dṛṣṭishrishti vāda binary format is required. Sarvagata chaitanyam is Me the Ātmā (not sakshi chaitanyam). Whether you differentiate or not both are mithya. No difference between sushupti and pralayam. After jīvātmā paramātmā aikyam, even this difference if sushupti pralayam is not there.

See footnote 1 from topic 339 to 342 page 224....dṛṣṭi śṛṣṭi vāda. Thus was mentioned long before page 55 , first para last line. This is called dṛṣṭi śṛṣṭi.vāda.

Sattatrivaidyapaksho.....adhyaropaha..

सत्तात्रैविध्यपक्षो मन्दाधिकारिक इति अधुनोत्तमाधिकारिकसत्तैकत्व- प्रतिपादनाय जाग्रत्स्वप्नयोर्वैलक्षण्याभावः कथ्यते। देशकालादिकारणकलाप-मन्तरेणैव स्वप्ने गजादयोऽर्था उत्पद्यन्ते। तस्मात्ते मिथ्येत्युच्यन्ते। तथैवाकाशादिप्रपञ्चसृष्टिरपि ब्रह्मणः सकाशात् देशकालादिकारणकलापं विनैव भवति। अद्वितीयत्वेन ब्रह्मणस्तत्र स्वल्पोऽपि देशकालादिर्नास्ति। स्वप्ने तु गजाद्युत्पत्तियोग्यपुष्कलदेशकालाद्यभावेऽपि स्वल्पदेशकालादिर्विद्यते। सोऽप्याकाशादिसृष्टौ नास्ति। यतो

देशकालादिशून्यपरमात्मनः सकाशादाकाशा-दिसृष्टिः श्रूयते । अत एव तैत्तिरीयोपनिषदि क्रमेणाकाशादिसृष्टिकथनेऽपि न देशकालादिसृष्टिरुक्ता। सूत्रकारभाष्यकारादिभिरपि देशकालादिसृष्टिविचारो न कृतः। तैत्तिरीयोपनिषदः सूत्रकारभाष्यकारयोश्चायमभिप्रायः। यत आका-शादिप्रपञ्चोत्पत्तिर्देशकालादिसामग्रीं विनोत्पद्यते तत आकाशादयोऽपि स्वप्नवत् मिथ्येवेति । सृष्टिः = उत्पत्तिः = अध्यारोपः।

The idea of 3 orders of reality is meant for manda adhikari, two orders should go in 4th chapter, uttama adhikari. Satta ekatvam used to indicate jagrat and swapna prapañca belong to same order of reality. In mandukya karika, we saw origination of dream objects, we have no time or space constraint, no uchita desa kala. In mandukya karika we gave two other reasons for jagrat mityatvam and swapna mityatvam. We used desa kala uchita not required for dream mityatvam but not for jagrat prapañca mityatvam. Jagrat prapañca rises in brahman, desa and kala are required but brahman alone is available. No desa and kala in brahman. As there is no space in brahman therefore brahman cannot accomodate the universe. We may say brahman creates akasa, then akasa accomodates creation. Then we will ask who accomodates akasa, we say say brahma accomdates akasa, problem is kala tatvam is required for creating space. Without kala, brahman cannot create space. So we can never logically explain creation. Why cant we say from maya all these were created, we are accepting maya. Śruti says brahman is adviteeyam. Maya desa and kala are nasti. Therefore jagrat prapañca cannot be explained. Uchita desa kala kāraṇa abhavat is the same for swalna and jagrat. In fact jagrat case is worse than swapna. For dream we at least have a minute and head space to create the dream, whereas for jagrat there is no time and space. In me the chaitanyam, space and time appear in me, jagrat ptaṇcha and swapna prapañca appear also. They appear simultaneously.

Vicarasagaram 17th February 2018

Page 210

Topic 330 3rd line

Tasmast...end of para.

Niścala Dās is introducing dṛṣṭi śṛṣṭi vāda from verse 330. Both swapna and jagrat are both mithya. Vyavahārikam and pratibhasa difference is inappropriate. From tathaiva onwards, jagrat prapañca foscussed. Time and space are not there in brahman. Therefore, brahman cannot accomodate jagrat prapañca therefore both swapna and jagrat cannot be accomodated. Atleast in swapna, its happening in our mind and space. For jagrat prapañca to be accomodate in brahman, brahman does not have time and space. However in swapna, even though enough space is absent (to accomodate elephants etc) at least limited time and space are there. Brahman cannot accomodate anything. In spite of this, universe appears so ot is as much an appearence as swapna prapañca is. You should ask hiw can akasa come out of ātmā and get accomodated in ātmā as said in tai upa..creation part. Location for panca bhoota happens. It is truly locationless therefore only an appearence. Spatial and time wise location, neither veda

talks of location, nor sutra kara or bhashya kara talks of location. Tai upa, sutra abd bhashya do not enquire into location of creation, since the universe appears without location of desa kala, jagrat prapañca is also an appearance prātibhāsika only. Appearances are available only at the time of appearance. When we are not experiencing it, we must not talk of jagrat prapañca, akasa and others also mithya as much as swapna being mithya.

Topic 331.. PP TSV trivida satta vadi. Two types of TSV we discussed. Jagrat prapancasya desa kala kāraṇa is there. Now Madhusoodana Saraswati talks of tsv.

(३३१) देशकालयोरुत्पत्तिविषये आक्षेपसमाधाने — ननु मधु-
सूदनसरस्वतीस्वामिभिर्देशकालौ साक्षादविद्याकार्यत्वेनोक्तौ । आदौ मायाविशि-
ष्टपरमात्मनः साकाशात् मायापरिणामभूतदेशकालौ जायेते । तत
आकाशादय उत्पद्यन्ते ।

योग्यदेशकालरूपसामग्रीसत्त्वात्तत्सकाशादाकाशादिप्रपञ्चोत्पत्तिः सम्भवतीति चेत् ।

Desa kalayour.....sambhavateeti chet.

Tsv is pp, dsv is siddhanti. Madhusoodana Saraswati says, from maya desa and kala are created out of maya , location. Desa kala is there for jagrat prapañcau. Brahmasutra does not quote creation, sutras also have not talked. So he goes to Madhusoodana saraswati. Maya of this life. After time space carpet has been provided, kāraṇa samagri, from there akasa the prapañca can originate.

Tanna madhu....sangachate..

तन्न । मधुसूदनसरस्वतीस्वामिनां देशकालौ प्रथममुत्पद्येते पश्चादा- काशादिकमिति
नाभिप्रायः। अतीतकालस्थितं वस्तु प्रथममिति पूर्वमिति चोच्यते।
भविष्यत्कालस्थितिकं वस्तु उत्तरमिति पश्चादिति चोच्यते। आकाशाद्युत्पत्तेः प्रथमं
देशकालावुत्पन्नावित्यभ्युपगमे आकाशाद्युत्पत्तिकालात् यः पूर्वः
कालस्तादृशकालोपहितः परमात्मा देशकालाद्यधिष्ठानमिति सिद्ध्यति। ततश्च
देशकालाद्युत्पत्तिं प्रति पूर्वकालस्यापेक्षा भवति। कालस्योत्पत्तिमन्तरा च पूर्वकालो न
प्रसिद्ध्यति । तस्मादाकाशादेः पूर्वकाले देशकालौ स्त इत्यङ्गीकारो न सङ्गच्छते ।

Essence..here Nīścala Dās says you can never talk of origination of desa and kala. From Iswara time is born, if you say. Then you should say before kala utpati Iswara was there and after time creation he existed. How can you talk about this way when time itself has not originated?

Kāraṇam deserves title cause only when its associated with a previous time with respect to product. If product is time, how can we speak of purva time? It is logical contradiction.

M... dont pull Madhusoodana Sawaraswati, he does not want to say time and space were created from maya and then prapañca came, whereas desa kala śṛṣṭi and prapañca śṛṣṭi happens at same time from mūla vidya like dream time and space and dream universe appear at same time, like Father and son in dream appear together. Object 1 object 2 vastu 1 kāraṇa status vastu 2 karyam status karya kāraṇa sambandha all projected at same time in dream, similarly in jagrat also. If you take one after another you will have to prove kala existed before kala, which is a logical contradiction. Desakala utpati purvam, you have to say paramātmā was existing and say he was kāraṇam, then problem will be for origination of time you will need a previous time where kāraṇam existed.

You can never talk about an origination of time. Its inconceivable.

Kintu madhusoodana....sangacchataha.

किन्तु मधुसूदनस्वामिनामयमाशयः — यथा भूतभौतिकप्रपञ्चः प्रतीयते तथा देशकालावपि प्रतीयेते। आत्मभिन्नं किञ्चिदपि न नित्यम् । तस्माद्देशकालावपि न नित्यौ । असन् पदार्थो न प्रतीयते। तस्मादाकाशा-दिवद्देशकालावप्युत्पद्येते । तौ च देशकालौ मायापरिणामौ चैतन्यविवर्तौ च । यो विवर्तः स न कस्यचिदपि कारणम् । तस्मादाकाशादिप्रपञ्चोत्पत्तौ देश- कालयोः कारणता न सङ्गच्छते।

On the other hand Madhusoodana swamis intention is this. Desa kala and prapañca appear simultaneously in consciousness, there is no continuity of time, the universe appears just ...jagrat prapañca is as non continuous as swapna. You cannot say desa kala is non existent, you cannot speak of origination of desa kala, therefore they must be appearing only. Like akasa vayu etc, they appear. That time and space appears..maya provides nama rupa..chaitanyam provides existence fir the appearing desa and kala. Desa and kala cannot be the kāraṇam. Therefore swapna and jagrat are the same. Swapna prapañca seems to continue in dream for the dreamer. Similarly jagrat prapañca also. Both appear to continue in their respective states..

Vicarasagaram 24th February 2018

Class 267

Page 212 top para kintu....

Niścala Dās is replying to a question raised by a PP. PP had pointed out that according to Madusoodana Saraswati, desa and kala emerge first and then akasa and others emerge. Desa and akasa are used separately as two words. In Tarkaśāstra also, nine substances, from pritvi, tejaha, vayuhu, akasaha, kala, dik or desa, ātmā and manaha. They also count akasa and dik separately. In this PPs reference, he says desa kala appears first and then akasa and others arise. Niścala Dās says no all of them arise at the same time. Reason. For an origination of time, you have to bring in kāraṇam of time utpatti which must have existed in purva kala. How can there be purva kala before the origination of kalam as a karyam? Therefore, you cannot talk about origination of desa and kala in the begining. Therefore, desa kala and prapañca all appear

simultaneously due to maya. For every mithya śrṣṭi, you have to speak of upadana kāraṇam and adhiṣṭhānam. Upadahanam contributes to nama rupa of karyam, adhiṣṭhānam or vivarta kāraṇam for the existence of karyam. For desa kala what is the parinami and vivarta upadana kāraṇam?

M...desa kala also appear simultaneously, none of them is permanent, they appear in the form of jñānadyāsa and arthādhyāsa. Kala and kala jñānam, desa and desa jñānam etc . All arise out of maya. None of them is nityam. Sadasat vilakshana rupena desaha kalaha prapañca upadhyate...arise. They have maya as parinaami upadana kāraṇam, from that standpoint, desa kala is maya parinaama kāryam. Desa kala is vivarta karyam of chaitanyam. Chaitanyam is vivarta kāraṇam of desa kala. Whatever is vivarta karyam, can never be a kāraṇam of anything. Rajju sarpa is vivartha karyam, rajju sarpa cannot produce any baby snake...karyam. Shell silver is vivarta karyam and this cannot produce any ornaments. Shashta taranga is full of new concepts. Desa kalau we said are vivarta karyam of brahma chaitanyam, therefore it cannot be the cause of anything Akasa included.

In our mind, we assume desa kalais kāraṇam of things. Because when we say kāraṇam of tree we say is seed. We take something for granted. That kāraṇam must exist before karyam, therefore we are conditioned in such a way that every kāraṇam must have purva desa and purva kala. We cannot conceive of a kāraṇam without being conditioned by purva desa kala. Therefore desa kala is part of kāraṇam always. In our mind, it is etched at subconscious level. Thats why we speak of sequence due to concept of purva desa kala as kāraṇam of origination. Exactly like in swapna where mother and baby elephant appear, prapañca and desa kala appear simultaneously. No purva desa kala.

Api cha kāraṇam purva bhavi.....cha prateeyate.

अपि च कारणं पूर्वभावि। कार्यं पश्चाद्भावीति स्थिते, आकाशाद्युत्पत्तेः पूर्व देशकालोत्पत्तिर्न सम्भवतीति प्रतिपादितत्वात् सर्वथा देशकालावाकाशादि-प्रपञ्चकारणं न भवत इति सिद्धम्। किन्तु स्वप्ने यथा युगपदेव पितापुत्रयोरुत्पत्ति-र्युगपदुत्पद्यमानयोस्तयोः कार्यकारणत्वप्रतीतिश्च भवति। तथा

जाग्रत्यपि मायाविशिष्टपरमात्मनः

सकाशात्

देशकालादिसहिताकाशादिप्रपञ्चोत्पत्तिः। तत्र च देशकालादेः कारणत्वप्रतीतिः, प्रपञ्चस्य कार्यत्वप्रतीतिश्च भवति। यस्या मायायाः सकाशात् देशकालसहितप्रपञ्चोत्पत्तिर्भवति तयैव मायया देश-कालयोः कारणत्वं प्रपञ्चस्य कार्यत्वं च प्रतीयते ।

All these rigorous arguments are required only if you want to hold on to dvivida satta vāda or drṣṭi śrṣṭi vāda. In trivida satta vāda, you can accept the continuity of the prapañca like Newtonian and Quantum physicists difference. For liberation, trivida satta vāda is enough. One

is bigger mitya, other is smaller mithya in trivida satta vāda. If you understand dvida satta vadait ok, otherwise also its ok. Big relaxation. You relax and listen.

Moreover, cause is always before or having preexistence, normally a product is of later time. We have already said in previous page second para, you cannot say desa kala utpatti is earlier than prapañca utpatti, sequence cannot be spoken about. Simultaneous things cannot be kāraṇam and karyam. By any stretch of imagination, desa and kala cannot be the kāraṇam for akasa etc. iti siddham. No karya kāraṇa sambandha, but simultaneously projected. Object time and space. Maya kalpita desa kala kalana meaning coordinates. Like in swapna, pita and putra originate simultaneously. We project karyam status to one and kāraṇam status to another as well. One is projected as father and other as son simultaneously. In dream we do not know this. In waking we understand this aspect of the dream. For the dreamer, swapna prapañca is continuously flowing and he names it jagrat prapañca. Tatha, exactly like swapna, we vehemently argue that jagrat prapañca is continuous. Gaudacharya said this obsession with flowing past present future you have in mind, samsara will continue. Having projected past present and future, we give kāraṇatvam status to past and karyam to present. All this projection is done with the help of maya. Same maya will project kāraṇam and karyam status to desa kala and prapañcam. Really speaking purva desa kala is not the kāraṇam for the prapañca. Now a PP is going to challenge, page 213 fully, 214 first para. Topic 333 onwards reply.

Kincha kichid vastu....kāraṇam

किञ्च किञ्चिद्वस्तु क्वचिद्देशविशेषे क्वचित्कालविशेषे च जायते । देशान्तरे कालान्तरे वा न जायते। तथा प्रलयकाले सकलः प्रपञ्चो नोत्पद्यते। सृष्टिकाले उत्पद्यते च। तस्मादपि देशकालयोः कारणत्वं प्रतीयते । वस्तुतस्तु न देशकालादिकमाकाशादिप्रपञ्चस्य कारणम्।

Nīścala Dās says we are committing a mistake and there are legitimate reasons to commit a mistake. Mistake..we always think desa kala is kāraṇam for utpatti of anything. It is a natural mistake about it is wrong. Why? Anything that is born, is born at a particular time and location. Babys birth example. Once you say, baby is born in chennai at 7 am, means baby is not born any where else at any other time. You can extend this to prapañca. Prapañca as a baby. Śṛṣṭi kale Born at a time and location. At another time, prapañca is not there and at another place like pralaya kale. Because of this reason also, every origination is associated with specific time and space and not associated with any other time and space, therefore utpatti must have desa and kala as kāraṇam. Our mind has this conditioning that time and space are required. Before big bang there was no creation means there was time and space were there. This is because of our experience. In spite of this, vedānta says this is not true. Before big bang itself is a mistake. Scientists say you can never speak of time and space before big bang.

Na nirodho na chotpati...Mandukya Karika..

Vicarasagaram 3rd March 2018

Page 212

3rd para kincha kinchidvastu.....kāraṇam

Dr̥ṣṭī śr̥ṣṭi vāda rejects the continuous existence of jagrat prapañca. It is a superimposition of avidya exactly like swapna prapañca. Dreamer in the dream looks at dream world as jagrat prapañca. Dreamer will talk about the continuity of his experience of the world. One method of disproving continuity is this world does not exist in an independent time space coordinate. Desa kala is not the kāraṇam of jagrat prapañca. Desa kala also appear along with jagrat prapañca. All 3 are projections, continuity is also a projection. Theefore Nīścala Dās concluded, it appears that desa kala are the kāraṇam for jagrat prapañca.

Now a big discussion. Can you say desa and kala are the kāraṇam for jagrat prapañca or not? That is space and time existed earlier and then creation came at a later point in time. Then you can prove continuity.

Pp argues that desa kala existed earlier and therefore kāraṇam. We have to understand purvapakshi. He also says advaitin may give this answer and which will not work. Page 213 and 1st para of 214.

Page 213

Topic 332

Brahma nishta...

Heading we will translate later.

332 Desa kalayoho...kāryameva..

(आ. ३३२-३३४) ब्रह्मनिष्ठकारणताया देशकालोपरङ्गीकारे अन्यथाख्यात्यापत्तिः
स्यादित्याक्षेपः —

(३३२) देशकालयोराकाशादिकारणतास्तीति पूर्वपक्षिणः शङ्का —

अत्रैवं शङ्का भवति — असन् पदार्थो न प्रतीयते। सिद्धान्ते च न तथाङ्गीक्रियते वेदान्तिभिः। यद्यसन् पदार्थो भासेत तर्ह्यसत्ख्यात्यभ्युपगम-प्रसङ्गः स्यात्। अपि च शशशृङ्गवन्ध्यासुतादेरपि भानं स्यात्। न तु तथा भासते । तस्मादसतः प्रतीतिर्नास्त्येव। किञ्च देशकालयोः कारणत्वं स्वतो यदि न स्यात् तर्हि मायाबलादपि तन्न भातुमर्हति। परन्तु देशकालयोः कारणत्वं प्रतीयते। अतो देशकालौ सकलप्रपञ्चकारणमित्यङ्गीकार्यमेव।

PPs doubt...time and space has kāraṇam status with regard to jagrat prapañca śr̥ṣṭi. We should first admit that we are experiencing time and soace as kāraṇam of everything. Take a tree example, seed is cause, tree is effect. Seed existed before the origin of tree. Therefore seed conditioned by past time and space, poorva desa kala alone becomes kāraṇam. Therefore we should say there are three kāraṇams, seed, purva desa, purva kalam all are three kāraṇams, our

experience is that desa kala has kāraṇam status. PP asks where did this kāraṇam status come from? Pp says it must be intrinsic to the kāraṇam status. Desa kala has got intrinsic kāraṇam status. If you do not accept this, kāraṇatvam status must have come from somewhere. From where it could have come? He talks of two possibilities. Then he rules out and concludes that desa kala must have intrinsic kāraṇatvam.

One possibility is even though kāraṇam status is non existent, the non existent kāraṇam status comes from maya when desa kala comes. Pp says if non existent dstatus comes to desa kala, it will become asat karya vāda, because non existent thing is originating. Then advaitin will take to asat karya vāda of madhyamika buddhidm. Asat khyāti vāda..revise. From sand, you can crush out oil. If this were true. Only from oil seed it can be extracted. Therefore PP argues if advaitin does not accept asat karya vāda how can he talk of non existent status of kāraṇatvam for desa and kala.

Second possibility we will see later.

M. If desa kala do not have kāraṇam status, then we would not have experienced the kāraṇam status. A non existent kāraṇam status cannot appear in desa kala. TSV advaitin is PP , DSV is siddhanta. Tsv wants to say desa kala has kāraṇatvam therefore when I go to sleep also, jagrat prapañca continues. In advaita matam, do not accept asat karya vāda. If A non existent thing originates, then advaitin will accept asat khyāti vāda. Like rabbit horn. If desa kala does not enjoy intrinsic kāraṇatvam status, then even maya cannot produce a non existent thing.

Siddhantina...na yujyate

सिद्धान्तिना यदप्युच्यते — ब्रह्म सकलप्रपञ्चकारणम्, तन्निष्ठं
कारणत्वमेव देशकालयोः प्रतीयते। न तु देशकालयोः कारणत्वं स्वतो विद्यते इति।
तदपि न सङ्गतम्। तथा हि, (१) ब्रह्म यथा देशकालयोरधिष्ठानं
तथा सकलप्रपञ्चस्याप्यधिष्ठानं भवति। ततश्च देशकालयोरेव
ब्रह्मनिष्ठकारणता प्रतीयते न त्वन्यत्रेत्यत्र विनिगमकं नास्ति।
तस्मादधिष्ठानब्रह्मनिष्ठकारणता यदि देशकालयोः प्रतीयते तर्हि
सर्वप्रपञ्चाधिष्ठानत्वाद्ब्रह्मणः निखिलप्रपञ्चेऽपि कारणता प्रतीयेतैव। ब्रह्मकार्यभूते प्रपञ्चे
क्वचित् (देशकालयोः) कारणता क्वचिच्च (आकाशादौ) कार्यतेति वैषम्यं न युज्यते।

Second possible reason... dsv ..suppose he argues that brahman has got vivarta kāraṇam status. Yatho vaa imaani bhootani... brahman is sakala prapañca kāraṇam. Kāraṇam status which is there in brahman is now transferred to desa and kala, advaitin may argue. Desa kala do not have intrinsic kāraṇatvam status. Now TSV PP says if you say so, there will be two doshas. One disha is presented in this para.

1st dosha..if you say brahman's kāraṇam status is appearing in time and space, like ropes curvature appears in snake, pp says same kāraṇatvam must appear in the prapañca also. Prapañca also is close to brahman. We have to say it will selectively appear in kāraṇatvam of

desa and kala alone. Vinigama niraha doṣa will impact then. Entire universe should have got kārāṇam status.

2nd doṣa

Kincha desakalayoho...siddhanto nishkala bhavet.

(२) किञ्च देशकालयोः कारणत्वं नास्ति, किन्तु ब्रह्मण्येव कारण-त्वमस्ति। तच्च ब्रह्मनिष्ठं कारणत्वं देशकालयोः प्रतीयत इत्युच्यमाने अन्यथाख्यातिरङ्गीकृता भवति। यतो वस्तुनो रूपान्तरेण भानमन्यथा-ख्यातिरितीयते। अकारणभूतौ देशकालौ रूपान्तरेण कारणात्मना भातः इत्यन्यथाख्यातिरेवाभ्युपगता भवति। सिद्धान्ते त्वन्यथाख्यातिर्नाङ्गीकृता। अत्र विषयेऽन्यथाख्यातेरङ्गीकारे शुक्तावनिर्वचनीयरजतमुत्पद्यते इति सिद्धान्तो निष्फलो भवेत्।

You must remember khyāti vāda. When a rope is mistaken as snake, how does the mistaken perception of snake take place. Phenomenon of mistake needs to be explained. Epistemology.. we have to explain right knowledge and wrong perception also. 5 types of kyati discussed...

ātmā khyāti.....kyatipancakam..page 80, 81..

Go through this portion. One type of explanation given by nyaya vaisheshika philosopher is anyata khyāti. Advaitin has rejected this and propounded anirvachanīya khyāti. Pp says if you argue kārāṇam status appears in desa kala, then it will come under anyata khyāti vāda. In anirvachanīya khyāti we do. It say silverness of something appears in shell, instead we say because if avisya we generate silverness on the shell. Mithya silverness generated upon the shell is arthādhyāsa(external generation) , mithya generated silverness we are experiencing in the mind which is jñānādhyāsa. Knowledge generation. We do not accept anyata khyāti, transferred silverness...projected silverness we accept. Here we cannot accept transferred kārāṇatvam status to desa and kala..

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Page 213 last para.

Kincha desa..sidhanto nishpalo bhavet..

Discussion is on tsv and dsv. pp is trivida satta vadi. He wants to accept the (vyavahārika satyam) continuity of a universe even in the absence of an observer. Whereas dsv does not want to accept that. Then we discussed if desa and kala have kārāṇam status with regard to this creation, if you accept time and space as kārāṇam, then continuity of the world, because time and space were there earlier and is there now, can be established.

Dsv wants to say desa kala do not have kārāṇam status because time and space appear along with śṛṣṭi only. Whenever we have production of any karyam from a kārāṇam, we find that kārāṇam existed before karyam, Kārāṇam must be conditioned by purva desa and purva kala. This means desa kala also play an important role in the production of karyam. Therefore desa kala's kārāṇatvam status is an established fact.

Pp asked the question, if we are experiencing kāraṇatvam of desa and kala then it must be intrinsic to desa and kala or must have been borrowed from somewhere. Pp says according to me kāraṇatvam status is natural or intrinsic. If dsv does not accept this, then he should say from where did it come. Otherwise he has to say at the time of manifestation the non existent kāraṇatvam status originates at the time of manifestation. Then it will become asat karya vāda which noone accepts. A non existent item appearing from nowhere.

Therefore DSV should say no desa kala is already existent in brahman and brahmans kāraṇatvam status comes to desa kala as brahman happens to be adhiṣṭhānaṃ. Transferred kāraṇatvam from brahman.

Tsv says if you argue that kāraṇatvam is transferred there will be two doshas. We saw one, now we have to enter second.

First, upon brahman desa kala is also there and prapañca is there, then how can you say kāraṇatvam will go to desa kala part and karyam to prapañca. Therefore this partial transference is not possible as all of them have brahman as adhiṣṭhānaṃ.

Second problem..

M... if kāraṇatvam of brahman is transferred into desa kala and it appears as kāraṇam, you are accepting anyatha khyāti..attribute of something else appearing on something else propounded by nyaya vaisheshika ohilosopher..we refuted in page 80,81. Then you will have to accept anyatha khyāti. Words of dsv quoted by pp tsv. “desa and kala do not have kāraṇam status, on the other hand kāraṇam status belongs to brahman alone. That kāraṇam status that belongs to brahman is appearing on desa and kala”. Anyatha khyāti of nyaya philosopher which is rejected already will be accepted here. Defn.. one thing appearing as another is called anyatha khyātihi. If non causal desa kala appear as causal desa kala, then it will become anyatha khyāti vāda of nyayika. Bhataha is dwivichanam..appear. Suppose DSV says its ok, then we say advaitin never accepts anyatha khyāti as it is already rejected. After rejecting in the past, if you accept now you will be like the political parties. In this particular context, anirvachanīya khyāti will go away. When rope appears as snake there we reject anirvachanīya khyāti, he says rope appears as snake, we say no, one thing cannot appear as another thing, on the other hand we say rope is not appearing as snake, but because of Avidhya an inexplicable snake arthādhyaṣa is generated upon the rope and jñānadyāsa snake perception and mithya snake are projected. We do not accept rope appearing as snake. There is a projection of a mysterious snake and projection of the expereinece of mysterious snake arthādhyaṣa and jñānadyāsa. Mithya projected snake we experience, that is anirvachanīya khyāti

If you accept anyatha khyāti you will reject anirvachanīya khyāti. Wrong perception is taking place jñānadyāsa due to generation of a mysterious object Arthādhyaṣa.

Niścala Dās refers to two types of anyatha khyāti and anirvachanīya khyāti.

Tatha hi anyatha khyātir dvivida....syaat..end of para

तथा हि, अन्यथाख्यातिर्द्विविधा। (१) देशान्तरस्थ-पदार्थस्य देशान्तरे

भानमित्येकान्यथाख्यातिः। यथा कान्ताकरगतरजतं पुरोवर्तिशुक्तौ भासते । (२)

अथवा वस्तुनो रूपान्तरेण भानमप्यन्यथा-ख्यातिः। यथा शुक्तिकाया रजतरूपेण

भानम्। इत्थं सर्वभ्रमस्थलेऽपि अन्यथाख्यात्यैव
निर्वाहसम्भवेऽनिर्वचनीयरजतोत्पत्तिकथनमसङ्गतं स्यात् ।

With a particular example Nīścala Dās wants to talk of two types of anyatha khyāti wants to show both types are rejected before and accepting now will be inappropriate. When a person is mistaking shell as silver coin, this appearance has to be explained. Anyatha khyāti cadi says

1) silver coin is there elsewhere. A wife has a coin in the hand. When husband sees the shell, somehow the coin in the wife's hand is appearing in the shell due to some doṣa. An object that is in one place appearing somewhere else is anyatha khyāti. One object cannot appear in another place.

version You are experiencing one thing shell as another thing silver. Object and experience is different. Advaitin has rejected this also.

If you accept anyatha khyāti here in non causal desa kala appearing as causal desa kala then you could have accepted anyatha khyāti earlier, why you introduced anirvachaneya khyāti. Khyāti is theory of error.

In anirvachanīya khyāti we say there is an external silver is generated by avidhya and an internal silver knowledge created inside due to avidhya. Both of them are generated, mithya and anirvachanīyam. We analysed what is the adhistaanam, shell avacchina chaitanyam etc we saw. We said one adhistaanam for arthādhyāsa and one for jñānadhyāsa we said then we revised and said for both the adhistaanam is only chaitanyam. Pp asks why did he introduce anirvachanīya khyāti.

Pp gives reason as to why siddhanti rejected anyatha khyāti

Kincha vishya samaanakaram... siddhantyuktirasanghataiva.

किञ्च विषयसमानाकारमेव ज्ञानं भवति। अन्यवस्तुनोऽन्यरूपेण ज्ञानं न सम्भवेत्।
अतश्च रजताकारज्ञानविषयीभूतमनिर्वचनीयं रजतमुत्पद्यते एव इत्यद्वैतसिद्धान्ते
अकारणीभूतदेशकालयोर्ब्रह्मनिष्ठकारणत्वस्य प्रतीतिर्न सम्भवेत्। यतो देशकालयोः
प्रतीयमानं यत्कारणत्वं तत्तत्राविद्यमानं सन्न भायात्। न वा ब्रह्माश्रितं सदत्र भायात्,
ततश्च देशकालयोरेव कारणत्व-मस्ति। विद्यमानमेव कारणत्वं देशकालयोर्भातीति
वक्तव्यम्। ततश्चाकाशादि-प्रपञ्चस्य देशकालौ न कारणमिति सिद्धान्त्युक्तिरसङ्गतैव
।

Pp says how we rejected anyatha khyāti in that discussion. For rejecting anyatha khyāti, we mentioned an important law. This is the basis for revised anirvachanīya khyāti. Whenever there is an experience of something, that experience involves two things the experience and experienced object. Every experience right or wrong. Always jñānam and vishayam have to concur, you cannot talk of one jñānam and another vishayam. Suppose there is a rope, one of

us experiencing rope correctly and another experiences snake incorrectly, revised anirvachanīya khyāti says in both these cases there is concurrence between jñānam and vishaya, rope in first case and snake in second case. They have to match. Avidhya produces wrong experience as well as wrong vishaya also concurring with the experienced, arthādhyaśa jñānadhyāsayoho samaanata. Whereas in anyatha khyāti, experience is snake object is rope. In support of this, advaitin quotes the experience of the person. Suppose in erroneous perception if the snake is only erroneous perception in the head and outside only rope is there, advaitin asks if snake is only inside why should he run away from the rope. Also wherever he runs the snake must be there. Whereas he points out to the external location. Mental snake cannot have external location. Therefore advaitin argues that there is an external snake projected.

Vishaya samana aakaram eva jñānam, experience and object must always be the same. If there is a false experience there must be false object. You have accepted this earlier. A rope can never appear as snake. Therefore, you should accept that not only false experience jñānadhyāśa created by avidhya but false object also has been created. arthādhyaśa. This split into two types is revised anirvachanīya khyāti not discussed by Sankaracharya, only clue is there,, only post Sankara acharyas have developed these. When this is advaita siddhantam, therefore you cannot say non causal desa kala is appearing as causal desa kala. Then jñānam and object will be different. Violation of your theory will happen. Therefore, brahman's kāraṇatvam cannot appear in desa kala as well. You have to accept desa kala have natural kāraṇatvam, the. Your drishti shrishti vāda will be in trouble.

Vicarasagaram 24th March 2018

यतो देशकालयोः प्रतीयमानं यत्कारणत्वं तत्तत्राविद्यमानं सन्न भायात्। न वा ब्रह्माश्रितं सदत्र भायात्, ततश्च देशकालयोरेव कारणत्व-मस्ति। विद्यमानमेव कारणत्वं देशकालयोर्भातीति वक्तव्यम्। ततश्चाकाशादिप्रपञ्चस्य देशकालौ न कारणमिति सिद्धान्त्युक्तिरसङ्गतैव ।

I hope you will be able to bring your mind to the discussion of dṛṣṭishrishti vāda to continue from where we left. Main point to be noted are these two. Page 212 first para last two lines.

“यो विवर्तः स न कस्यचिदपि कारणम् । तस्मादाकाशादिप्रपञ्चोत्पत्तौ देश- कालयोः कारणता न सङ्गच्छते।“

vivarta karyam is presented as vivartham, same as adyastham, rope snake. Here author wants to point out entire jagrat prapanchs is superimposed on chaitanyam as per dṛṣṭi śṛṣṭi vāda. Whatever is vivartham cannot be the kāraṇam of anything. That vivarta anātmā cannot be the cause of anything...any other anātmā. Like seed anātmā cannot be kāraṇam of plant anātmā.

Because based on our experience we see seed becoming cause for tree and then seed coming, karya kāraṇa pravaha. This is being challenged in dṛṣṭi śṛṣṭi vāda. Seed is also chaitanya vivartham, plant is also chaitanya vivartham. Thus there are two chaitanya vivartam without having mutual karya kāraṇa sambandha. If we experience karya kāraṇa sambandha, the experience is an illusion. Dream seed and dream plant seem to have karya kāraṇa sambandha

in dream, it is a dream illusion. Both seed and plant are waker's projection. “यो विवर्तः स न कस्यचिदपि कारणम्”. So according to dr̥ṣṭī śr̥ṣṭī vāda, even mother child relationship does not have karya kārāṇa sambandham. Extending the same principle, time and space cannot be the kārāṇam of anything. Even if the sambandha is there, it is only vivartham(adhyāsa). For this alone, PP had raised a huge objection in page 213 and page 214 first para. Objection: PP asked a question; PP is TSVadi...aka shrushtadr̥ṣṭī vadaha (trivida satta vāda)..Dvividā Satta Vāda is called dr̥ṣṭī śr̥ṣṭī vāda.

PP: Desa and kala must have intrinsic kārāṇatvam, tsv says. If it is not there, then where did the kārāṇatvam come from? We are experiencing desa kalayoho kārāṇatvam.. answer suggested by PP himself... non existent kārāṇatvam originated, then PP says if so, it will become asat karya vāda of nyayika. You have to accept this. To avoid this, we have to say kārāṇatvam of Brahman, is vivartham, and that is appearing in desa kala, dr̥ṣṭī śr̥ṣṭī vadi may say. PP raised two objections. If you say Brahman kārāṇatvam is appearing in desa kala, it must appear in prapañcam also, it cannot appear selectively in one and not another.

Second doṣa raised by PP: if kārāṇatvam status gets transferred to desa kala, then you are accepting anyata khyāti. In rajju sarpa case, snakesness of snake park snake to the rope, this we rejected in anirvachanīya khyāti vāda. Therefore kārāṇatvam of desa kala cannot be newly produced, cannot be transferred, therefore must be intrinsic by itself. Desa kala is kārāṇam, prapañcam is karyam therefore jagrat prapañcam is vyavahārikam, swapna prapañcam is prātibhāsikam. PP therefore says jagrat prapañca will continue always. In last four lines, he concludes this.

M: the kārāṇam status if it is not naturally there we would not have experienced it. PP says you cannot argue that kārāṇatvam located in Brahman is appearing in desa kala, brahmashritam sat... since anyata khyāti is non-acceptable. Therefore, PP concludes: desa kala alone has intrinsic kārāṇam status. Seed continues to be there even after I sleep, yesterday's seed is cause for today's plant. PP says....

Dr̥ṣṭī Śr̥ṣṭī vadai says, “seed is chaitanya vivartam, plant too. They both do not have karya kārāṇa sambandha like dream plant and dream seed”. Its an illusion only. Therefore, DSV's statement (within inverted comma) is wrong so says PP.

Topic 333

Page 214

(३३३) अधिष्ठानब्रह्मनिष्ठकारणता देशकालोरन्यथाख्यात्या प्रतीयत इति सिद्धान्तिनः समाधानम् —

Here siddhanti is DSV. Niścala Dās is giving an unique answer, he is introducing a new and unique concept. Niścala Dās says normal course in khyāti vāda, advaitin accepts anirvachanīya khyāti. All other theories we reject, ātmā asat anyata etc. including anyata khyāti which is another khyāti. This nyaya vaisheshika follower's khyāti, Advaitin rejected in pages 80,81. There are some exceptional cases where advaitin accepts anyatha khyāti. Like an ambulance crossing in red, apavaadaha. Similarly anyatha khyāti is not correct is utsargha;, anyata khyāti is

acceptable in some cases. Red flower and colourless crystal.colour of red flower appears in colorless crystal. Redness of the crystal is not real, still it appears in the crystal, here there is transference of attribute of one to another, this transference is possible because of proximity. Anyatha khyāti is possible between proximate objects.snakeness of snake cannot appear in rope as they are far away. Seeming transference, really colour has not been transferred because after the flower is removed crystal will be colourless only. We do not talk of separate jñānādhyāsa and arthādhyāsa, we do not talk of anirvachanīya rakha varna utpatti. We say rakta varna is seemingly transferred. The reality appearing in the false snake comes under what khyāti? We do not talk of anirvachaneya khyāti but we say reality of rope is falsely appearing on rope. Therefore anyatha khyāti—reality of the snake experienced by. (Snake is really unreal, anirvachanīya khyāti). In this case also we are going to accept anyata khyāti. Desakala case also we are going to accept anyata khyāti, Brahman's kāraṇatvam status, that is appearing in desa kala like the redness of the flower.

M of heading: vivarta kāraṇam status of Brahman accepted in adhyaropa kale, that kāraṇatvam of Brahman, through the anyatha khyāti which advaitin accepts temporarily... brief answer.

शङ्केयं न सङ्गच्छते। तथा हि, ब्रह्मनिष्ठकारणतैव देशकालादौ प्रतीयते। यथा जपाकुसुमसम्बद्धस्फटिके उपाधिकुसुमनिष्ठरक्तिमा प्रतीयते, यथा च स्वप्ने अधिष्ठाननिष्ठसत्यता स्वप्नोपलभ्यमानमिथ्यापर्वतहस्त्यादिषूपलभ्यते, तद्वत्। अत्र स्फटिके अनिर्वचनीयलौहित्योत्पत्तिर्नाङ्गीक्रियते। किन्तु सन्निहितजपाकुसुमस्थलौहित्यमेव स्फटिके प्रतीयते। ततश्च शुक्ल-स्फटिकस्य रक्तवर्णत्वेन भासमानत्वात् स्फटिके रक्तवर्णज्ञानमन्यथाख्यातिरेव। तथैव स्वाप्नमिथ्यापदार्थेषु सत्यताप्रतीतिरप्यन्यथाख्यातिरेव। तत्रानिर्वचनीयसत्यतोत्पत्त्यङ्गीकारस्तु 'सत्यमिदं वस्तु मिथ्या' इति व्याहतवचनवदसङ्गतः। न चासत्प्रतीयते। अतश्च स्वप्नाधिष्ठानचैतन्यगतसत्यतैव मिथ्यापदार्थे प्रतीयते इति मिथ्यापदार्थनिष्ठसत्यताविषयकज्ञानमप्यन्यथाख्यातिरित्येवाङ्गीक्रियते। एवमेवाधिष्ठानब्रह्मनिष्ठकारणता देशकालयोरन्यथाख्यातिरीत्यैव प्रतिभाति ।

Here he is talking about accepting anyata khyāti in special cases. This kind of doubt should not be entertained by you, whether desakala kāraṇatvam is intrinsic or not. Kāraṇatvam status of Brahman alone is appearing in desa and kala. When you say kāraṇam belongs to past and kāryam to present, this indicates time sequence; kalasyapi kāraṇatvam. Here japa means, japaaa, aakaranta streelingam, name of the flower having red colour, hibiscus. The crystal

lingam takes this colour. Second example is for a dreamer, a dream is not dream in dream, but waking only. For him dream is vyavahārika satyam. He has yesterday, today, tomorrow etc. reality associated with dream has come from where? We cannot say false reality.... The word false and reality are contradictions. Reality belonging to the waker is transferred to the dream by anyata khyāti. We do not talk of projection of reality. We talk of the transference of reality from waking to dream. Dakshinamurti...yasyaiva shuranam sadātmākam asat kalparthakam...pramāṇa for anyata khyāti, reality of the waker is transferred upon the dream object, like false mountain, elephant of the dream which is experienced in dream and upon these objects dream is experienced. In both cases, we do not employ anirvachanīya khyāti, projection of false red colour, projection is not required because redness is getting falsely transferred, in the same way swapna mithya padartheshu, reality of dream objects is not falsely projected but is due to transferred attribute which is anyatha khyāti. (projected means anirvachanīya khyāti)

Vicarasagaram 31st March 2018

Page 214 second para last four lines..atashcha..

अतश्च स्वप्राधिष्ठानचैतन्यगतसत्यतैव मिथ्यापदार्थे प्रतीयते इति
मिथ्यापदार्थनिष्ठसत्यताविषयकज्ञानमप्यन्यथाख्यातिरित्येवाङ्गीक्रियते।
एवमेवाधिष्ठानब्रह्मनिष्ठकारणता देशकालयोरन्यथाख्यातिरीत्यैव प्रतिभाति ।

As a part of establishing dr̥ṣṭī śr̥ṣṭi vāda, Nishchala Dasa wants to point out that jagrst prapañca is only a projection created by chaitanyam. It cannot be a product of anything, inclusive of desa and kala. How come we are experiencing in this world, cause kāraṇam belongs to purva kala, kāraṇam is associated with purva kala. This is pps contention. If you say kala does not have kāraṇatvam status, then how do you account for the experience of kāraṇatvam status. We have to say it is an erroneous perception. If it is erroneous then what type of khyāti it comes under. Nīścala Dās says it is not anirvachanīya khyāti but anyata khyāti. An attribute belonging to something wrongly appears on some thing else...transfer. In anirvachanīya khyāti, it is projected attribute. Transferred attribute is anyata khyāti. Attribute is wrongly appearing. Does advaitin accept anyata khyāti. This belongs to nyaya vaisheshika. Nīścala Dās says generally we do not accept. Like himsa karma is papa karma, exception is when a kshatriya is committing himsa to protect dharma, it is not himsa. He gave two examples. 1) crystal and red flower when in proximity, redness of flower appears in the crystal. Redness of the crystal is wrong attribute. Redness was a transferred attribute therefore anyata khyāti. 2) dreamer attributes reality to swapna prapañca, a wrong attribute of reality of dream, is a projected wrong attribute or transferred wrong attribute. Nīścala Dās's answer is it is also transferred attribute from wakers reality. Dream rises from waker, rests in waker, resolves into waker. Since waker and dreamer are intimately near, reality is wrongly transferred, anyata khyāti, swapna prapañcasya satyatvam is anyata khyāti, transferred redness is also anyata khyāti. Nīścala Dās says desa kalayo kāraṇatvam is a wrong attribute, it is not projected wring attribute but transferred wrong attribute. He will revise the reply later. Transferred from where...brahman is the

ultimate vivarta kāraṇam or adhishtaana kāraṇatvam status. Brahman has got kāraṇatvam status. That kāraṇatvam status appears wrongly as desa and kala.

M....satyata belonging to swapna adhiṣṭhānaṃ chaitanyam, knowledge of reality of any mithya vastu, whenever you see mithya vastu as satyam, it is always anyata khyāti. In the same manner, adhishtaana kāraṇam status alone, upon time and space, by the method of anyata khyāti alone it is appearing. Anyata khyāti is occasionally accepted by advaitam. A student will raise a question, occasionally means what occasion? What is the nimittam under which anyata khyāti is accepted? Is it arbitrary or based on relevant condition.

Topic 334

(३३४) अन्तःकरणस्य यत्र द्वाभ्यां पदार्थाभ्यां सम्बन्धस्तत्रा-न्यथाख्यातिः । यत्रैकेन पदार्थेन सम्बन्धस्तत्रानिर्वचनीयख्यातिः —

Topic...answer is very clear, you can imagine. Attribute can be wrongly transferred when both are proximate. Like green chilli and beans. You transpose beans hood on the chilli. When you get tears you know anyata khyāti has happened. Here we do not have to talk of anirvachanīya khyāti. Where proximity is there anyata khyāti is not possible? Yatra dvabhyam padarthaam... when there are two things in proximity, mind comes in contact with both of them, tatra anyata khyāti...when the mind and sense organs contact only one object, transference of attribute is not possible because there is no second object.

न चैवं सर्वभ्रमेष्वन्यथाख्यात्यभ्युपगमप्रसङ्ग इति वाच्यम्। शुक्तिकादिषु रजतादिभानस्थले अन्यथाख्यात्यभ्युपगमे 'विषयविलक्षणं ज्ञानं नोदेति' इति न्यायविरोधस्य प्रसङ्गात्। यत्र स्फटिके लौहित्यज्ञानं जायते तत्र लोहितकुसुमस्य स्फटिकेन सह सम्बन्धोऽस्ति। तस्मात् स्फटिकसम्बद्धकुसुमगत-लौहित्यं स्फटिके प्रतीयते। अन्तःकरणवृत्तेर्लोहितकुसुमाकारतादशायां तस्याः वृत्तेर्विषयो लोहितकुसुमसम्बद्धस्फटिकोऽपि । तस्मात् कुसुमगतलौहित्यं स्फटिके प्रतीयते। एवं शुक्ती रजतरूपेण न ज्ञायेत यतोऽन्यमतरीत्या शुक्तिदेशे अनिर्वचनीयं वा व्यावहारिकं वा रजतं नास्ति। किन्तु शुक्तिरेवास्ति। अन्तःकरणस्य शुक्तिसम्बन्धे सति शुक्तिसमानाकारैव वृत्तिर्जायेत न रजताकारा-न्तःकरणवृत्तिर्भवेत्। तस्मादस्मन्मते शुक्तिरजतादिभ्रमस्थले अविद्यापरिणामरूपं चैतन्यविवर्तरूपं चानिर्वचनीयं रजतं तज्ज्ञानं चेत्युभयमप्युत्पद्यते इत्यङ्गीक्रियते।

Pp said advaitin may resort to anyata khyāti. In page 213 second and third para. So pp said If you are able to explain erroneous perception through anyata khyāti why introduce anirvachanīya khyāti.

Níscala Dās is giving answer, all erroneous perceptions cannot be explained by anyata khyāti, Therefore anirvachanīya khyāti is required in some cases. He says na cha evam, just because we accepted anyata khyāti in certain erroneous perception, we cannot accept same erroneous perception in all cases and say it is anyata khyāti. In the case of appearance of silver on shell, if you accept anyata khyāti, there will be a problem. (In red crystal no problem). You cannot say attribute is transferred, because near shell there is no silver. Therefore you have to say shell is appearing as silver. Jñānam and vishaya are not in alignment. This particular law we do not accept, because in advaitam we told before..jnana vishayoho madhye sarvata eka bhavaha. Knowledge and object must be in alignment. Yathaa vastu thatha jñānam. Jnana vishyoho madhye ekee bhavaha. Few pages before we saw this nyaya. Vishaya vilakshana nyayam.. there should be no dissimilarity between jñānam and vishaya. This nyaya will be violated if you say shell is appearing as silver. In sphaṭikam, there is redness appearing in sphaṭikam, jñānam and vishaya are similar. Problem is redness is transferred onto crystal. In the case of sphaṭikam, it is transferred attribute. When there is a thought of redness in the mind generated by red flower, not only eyes are perceiving the red colour of the red flower, eyes are in contact with crystal also, therefore it mixes up both. Therefore, it is a clean transference. In the case of shell, this is not happening, shell cannot appear as silver. Therefore we have to talk of projection of silver. Silver jñānam is also projected. Ignorance of shell projects two things simultaneously, silver and silver jñānam are both projected. Law is knowledge and object must be similar, is still protected. Therefore, he says, anyata khyāti won't work, because in case of shell silver near shell there is no silver at all. As accepted by nyaya vaisheshika philosopher. Kintu shuktihi eva asti.. when the mind comes in contact with shell, only silver vrutti takes place. Upon the shell there is a projection of a false silver also, mind is perceiving a false silver also, therefore there is silver knowledge also which is projected. Nyaya vaisheshika says only perception is wrong, we say projection of false perception alone is not enough, projection of false object is required. **False object projection is unique feature of anirvachanīya khyāti.** Parallel to false perception, there must be projection of false object. Projection of perception is called jñānadhyāsaha, projection of object is called arthādhyāsaha. All jñānadhyāsas put together is the mind. All arthādhyāsams put together is called world. Both mind and world are projected simultaneously out of one consciousness. In swapna avastha, swapna mind and swapna world are simultaneously projected. In jagratavastha jagrat mind and jagrat world are projected simultaneously. If mind is resolved, you should not say world continues. Both of them are projected and both of them are resolved. Jñānadhyāsa and arthādhyāsa are simultaneous. This is anirvachanīya khyāti. When I go to sleep, do not say mind continues. As long as you oblige, the class is there. When there is shell silver perception, because of the ignorance, thoḷa vidya, it is the material cause for two simultaneous projections, chaitanyam is vivarta upadaana kāraṇam, avidhya is parinama kāraṇam provides namarupam, mithya silver is projected, mithya silver knowledge also. Samaṣṭi arthādhyāsa is prapañca, samaṣṭi jñānadhyāsa is mind.

7th April 2018

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एवं शुक्ती रजतरूपेण न ज्ञायेत यतोऽन्यमतीत्या शुक्तिदेशे अनिर्वचनीयं वा व्यावहारिकं वा रजतं नास्ति। किन्तु शुक्तिरेवास्ति। अन्तःकरणस्य शुक्तिसम्बन्धे सति शुक्तिसमानाकारैव वृत्तिर्जायेत न रजताकारा-न्तःकरणवृत्तिर्भवेत्। तस्मादस्मन्मते शुक्तिरजतादिभ्रमस्थले अविद्यापरिणामरूपं चैतन्यविवर्तरूपं चानिर्वचनीयं रजतं तज्ज्ञानं चेत्युभयमप्युत्पद्यते इत्यङ्गीक्रियते।

Niścala Dās is refuting the idea that desa and kala have got karantvam status with regard to the universe. PP wants to talk about this because he wants to speak about an objective sequential existence of jagrat prapañca regardless of the observer. For this he wants to prove desa kala kārāṇatvam status. Page 212 5th line. “यो विवर्तः स न कस्यचिदपि कारणम्” . Whatever is

adhyastham cannot have kārāṇatvam status at all. Then question will come from PP, then how come we are experiencing kārāṇam status of desa kala. Kārāṇam is always associated with past time. Therefore time principle conditions the kārāṇam status. Father son, seed tree etc. I do admit we experience the kārāṇam status, but experienced kārāṇam status is due to kārāṇam status of Brahman being transferred to desa kala. (through anyatha khyāti). Then why do you introduce anirvachanīya khyāti? You can use anyatha khyathi for shukti rajata and rajju sarpa? Why two khyāti vāda? Anyata khyāti can explain the redness of the crystal because of proximity. Ropeness cannot be transferred to snake or vice versa because they are not proximate. Therefore it should be projected or generated only. Snakeness is projected on the rope due to anirvachanīya khyāti. Arthadyasa and jñānadyāsa are both generated, snakeness as well as snakeness generate experience also is generated. Therefore, both sarpam and sarpa jñānam, we have parinami upadanam rope avidya providing nama rupa and vivarta or adhistaana upadaanam rope or rope avacchina chaitanyam lending existence. In the case of rope snake and shell silver we need anirvachanīya khyāti. Swapna prapañca enjoys reality in dream, reality of swapna prapañca experienced in dream is a false attribute which is transferred from the waker who is in proximity. This is like the redness of flower getting transferred. Therefore this is anyatha khyāti. Swapna prapañca itself is anirvachanīya khyāti.

Anirvachanīya khyāti will always be followed by anyata khyāti. One who experiences rope snake, will always experience the snake experience as real. Page 215 tasmāt.. In advaita matam, with regard to the erroneous perception of shell silver etc, we do not have transferred silverness, we have only generated silver, for this we require parinama upadana kārāṇam and vivarta upadana (chaitanyam). Arthādhyaśa and jñānādhyaśa are both generated. Therefore, we do require anirvachanīya khyāti. Anyata is not sufficient. PP says throw it away. We will keep it.

स्फटिकलौहित्यभ्रमस्थले तु स्फटिकेन लोहितकुसुमेन चान्तःकरणवृत्तेः सम्बन्धोऽस्ति । लोहितपुष्पसम्बन्धाल्लौहित्याकारा वृत्तिर्जायते। तस्या वृत्तेः स्फटिकेनापि सम्बन्धोऽस्ति। स्फटिके च लौहित्यप्रतिफलनमस्ति। तस्मात्

पुष्पधर्मभूतलौहित्यं स्फटिके तस्या वृत्तेर्विषयीभवति। तथा च यत्र द्वयोः पदार्थयोः संसर्गोऽस्ति तत्रान्यधर्मस्यान्यत्र प्रतिभानम् अन्यथाख्यातिरेव भवति। यत्र द्वयोः पदार्थयोः सम्बन्धो नास्ति न तत्रान्यथाख्यातिः। किन्त्वनिर्वचनीयख्यातिरेव। यथा लोहितपुष्पसम्बद्धे स्फटिके पुष्पगतलौहित्यं प्रतिभाति। तथा स्वप्ने अधिष्ठानचैतन्येन सम्बद्धेषु हस्त्यादिषु अधिष्ठानचैतन्यधर्मसत्यता प्रतिभाति। स्फटिके लौहित्यभानमिव स्वाप्नपदार्थे सत्यताभानमप्यन्यथाख्यातिरेव। एवमेवाधिष्ठानचैतन्यगतं कारणत्वमधिष्ठानचैतन्यसम्बद्धदेशकालयोः प्रतीयतेऽन्यथा ख्यातिविधयैव ।

This whole portion is a consolidating portion repeating anyata and anirvachanīya khyāti. Tu is to indicate how the red crystal example is different from shell silver and rope snake. The mental thought is in contact with crystal as well as red flower. Then there is a thought which has redness, red vrutti, vrutti relevant to redness is born. When there is a thought with redness as its attribute, I have crystal thought also in parallel. Therefore, due to proximity, I see the redness in the crystal. Experience of transferred attribute is there for knowledgeable as well as ignorant person. A knowledgeable person will experience the redness but will say crystal is colourless. Presence or absence of adhyāsa is determined by the conclusion and statement. Wise person says crystal is colorless experiencing red crystal. (Aside note: This is the difference between jnani and ajñāni. Jnani and ajñāni will have same biological experiences. Jñānam will not eliminate biological experiences, let me clarify...example they give Ramana Maharishi went through surgery without anaesthesia..). the antahkāraṇa vrutti objectifies crystal and redness simultaneously, together also as substance and attribute. In all such cases the experience has to be explained through anyatha khyāti only.

Whereas in the case of rope snake and shell silver, two things are not there, there you should not employ anyata but anirvachanīya khyāti.

In dream, the reality of swapna has been transferred from jagrat. In the case of both these examples (dream reality, and red crystal) anyata khyāti alone must be employed. Dream is anirvachanīya khyāti. Our original topic: evameva... the kāraṇatvam of Brahman alone is appearing upon desa and kala which are projected by anirvachanīya khyāti, desa kala's karantvam status is transferred from Brahman only, this is anyata khyāti. Later he will say, kāraṇatvam of Brahman also we cannot say as Brahman is kaarya kāraṇa vilakshanam. In adhyaropa kale Brahman is given kāraṇatvam status in apavada we negate karantvam status as well. If Brahman does not have kāraṇatvam, then what? We will see now.

(३३५) जाग्रत्प्रपञ्चः सामग्रीं विनोत्पद्यते । तस्मात् स्वप्न-प्रपञ्चवज्जाग्रत्प्रपञ्चोऽपि मिथ्यैव —

Jagrat prapañca is generated without any causal material like dream world. Just like swapna prapañca appears suddenly even without desa kala. No sequence. Because of this reason, just as swapna prapañca is prātibhāsika satyam, thatha jagrat is also pratibhaasikam only. Therefore dvivida satta only.

अन्यनिष्ठधर्मस्यान्यत्र प्रतीतावन्यथाख्यात्यभ्युपगमेनाधिष्ठानचैतन्यगतासत्यता यथा
चैतन्येन सम्बद्धे सकलप्रपञ्चेऽप्यभ्युपगम्यते। तथैवाधिष्ठानचैतन्य-
स्थकारणताप्यधिष्ठानसम्बद्धसकलप्रपञ्चेऽङ्गीकार्या भवेदिति यदाशङ्कितं
तन्न सङ्गच्छते।

Kāraṇatvam status is transferred to desa kala by anyatha khyāti and we believe prapañca is karyam or product. If this explanation is given using anyata khyāti there will be a problem which PP mentioned before. He said in page 213 2nd para...sidhantina yadapyucyate... by anyata khyāti we are transferring the attribute of adhistanam Brahman to desa and kala, now PP says whatever be the attribute or nature, it must be transferred to the adyasa. In the case of swapna prapañca reality of waker is transferred to swapna prapañca, satyata is transferred to adyastha. Kāraṇatvam status also can be transferred. PP says you are transferring kāraṇatvam only partially to desa kala. Prapañca is also superimposed on Brahman, therefore kāraṇatvam must be transferred to prapañcam also. Then desa kala and prapañca will become kāraṇam, how can you say prapañca is karyam? Satyatvam is totally transferred, but kāraṇatvam you are transferring partially. Answer is going to be given. Two answers are going to be given.

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Topic 335

Nīścala Dās wanted to point out that desa and kala do not have the kāraṇam status with regard to universe. If we give this status, continuity of jagrat prapañca will be established. Dṛṣṭī śṛṣṭi vāda negates the kāraṇatvam status of desa kala. He had to answer a q..how to you explain the experience of enjoying desa kala as kāraṇam. Because we experience purva kalam with every

kāraṇam, therefore kala seems to have kāraṇam status. Nīścala Dās is trying to explain. We experience karantvam status because of brahman. Desa kala are superimposed on brahman, therefore by anyata khyāti kāraṇam status of brahman appears on desa kala. So what we experience is this transferred kāraṇatvam status. Like the red color of the crystal.

Pp had visualised this preposition, he raised an objection in page 213 2nd or 3rd para..siddhantina.... ans in last para of page 215

First question...if the adhishtaana attribute should appear in adhyāsa by anyatha khyāti, then adhishtaana attribute should appear in the entire adhyāsa, due to the same proximity. He gives an example. Adhistaanam has got reality, adhyasam does not have reality. When a person is doing the adhyāsa, reality of adhiṣṭhānam is appearing on the adhyāsa. Like rope snake. For the experiencer, the superimposed snake is experienced as real. How does the unreal snake appear as real. Reality of rope by anyatha khyāti is appearing on unreal snake due to proximity. When we admit this, we admit reality appears in entire snake, from head to tails tip. Due to transferred reality. It should appear on entire adhyāsa. In the world also we experience this. In the world also, we experience the reality of the world due to transferring of this reality from brahman by anyatha khyāti. Yasyaiva sphuranam.. pp says if kāraṇatvam of brahman is also transferred on this adhyasatha prapañca, it must be transferred to the entire adhyāsa or world. In the case of kāraṇatvam, Nīścala Dās does not transfer to entire adhyāsa but only desa and kala, but treats prapañca as karyam. How do you account for this partial transference? This is PP.

Anyatha khyāti aayubagamena, by temporarily accepting anyata khyāti, the attribute of kāraṇatvam, is appearing on the adhyāsa, reality attribute of brahman, is transferred to entire adhyasam you are admitting. In the same way, the causal status of the adhiṣṭhānam also should appear in the prapañca also. But Advaitin says prapañca is karyam. That objection is not proper. Says Siddhantin. Advaitin. We have prepared two answers.

In vedānta, Brahman is admitted as kāraṇam in the beginning stages and is not a kāraṇam at the end. Like triangular format to binary format. Jīvātmā paramātmā beda to aikyam. Adhyaropa to apavada, senior student vedānta, junior student vedānta. In the adhyaropa prakāraṇam, since world is temporarily accepted, Brahman is said to be kāraṇam. Advaitin will happily say brahman is kāraṇam. Towards the end, he rejects the entire world. Na bhoomi. Na aapo.. brahman is not kāraṇam we will say. Vedānta nishtaa means we should be comfortable with both statuses. 1..brahman is kāraṇam. 2. Brahman is not kāraṇam. 1 ..brahman's kāraṇam alone is transferred to desa kala. Why do you say so without including prapañca. Nīścala Dās says partial transference is ok in certain cases. It happens. In swapna example, we do find this

partial tranference happening. We will go to swapna. When a person is superimposing mother elephant and baby elephant, both are simultaneously projected. Dreamer perceives them as real. The reality is false attribute. This is (reality transference) through anyatha khyāti. Elephant is projected by anirvachanīya khyāti. Similarly the kāraṇam status that belongs to the waker, has been transferred only to the mother elephant but not to the baby elephant. Dreamer does not see karantvam on the entire swapna prapañca. Therefore partial transference is experienced in dream. In jagrat also, the satyata is uniformly transferred by anyatha khyāti but kāraṇata is not transferred uniformly. Brahman's kāraṇatvam is transferred to father not son in jagrat prapañca. As per dṛṣṭi śṛṣṭi vāda, the kāraṇatvam status of father also is only a transferred attribute. Mother is not mother, father is not father. Like in swapna..

तथा हि, (१) स्वप्ने पितृशरीरं पुत्रशरीरं चेति द्वे शरीरे उत्प-द्येते।
स्वप्नोपलभ्यमानपितृपुत्रशरीरयोरुभयोरप्यधिष्ठानचैतन्यसम्बन्धस्य समत्वे-ऽपि
पितृशरीरे अधिष्ठानचैतन्यधर्मभूता कारणता प्रतीयते। पुत्रशरीरे
तु तादृशपितृजन्यत्वरूपकार्यतैव प्रतीयते, न तु कारणता। एवमधिष्ठानचैतन्य-
सम्बन्धस्य सर्वप्रपञ्चसाधारणत्वेऽपि देशकालयोरेव चैतन्यनिष्ठकारणता प्रतीयते
। अन्यत्र तु कार्यतैव निसर्गतः प्रतीयते।

Instead of mother and baby elephant, iw human father and child. In swapna, there are two bodies projected simultaneously, father and son, both these bodies in both of them, both father and son have association with adhiṣṭhānaṃ, only in the father's body, the kāraṇatvam is appearing only in the father who is the ultimate kāraṇam. Law... an important one. Yat adhyastam, tat kasyapi kāraṇam na bhavati. A mithya vastu can never be the kāraṇam any time. Page 212 first para fourth line, yo vivartaha na kasyadapi kāraṇam na bhavati. Therefore in dṛṣṭi śṛṣṭi vāda, father can never be a kāraṇam for son. Only adhiṣṭhānaṃ can be kāraṇam. Very very powerful law of dṛṣṭi śṛṣṭi vāda. We will hesitate to apply to waking. In dream we apply easily. Another law also.. page 214 top line.. basis for anirvachanīya khyāti..vishaya sammanakara.meva jñānam. bhavati. If there is a false snake knowledge there should be a false snake object. Both are required. Jñānadhyāsa and arthādhyāsa. My experience is jñānadhyāsa, the world is arthādhyāsa. Samaṣṭi jñānadhyāsa is mind. Samaṣṭi arthādhyāsa is world. Without mind, world is resolved. Anirvachanīya khyāti is basis. Dream fathers fatherhood is transferred from wakers kāraṇam status. Kāraṇata appears partially in the father not son. He says in putra shareera, only karyata is appearing, by anyatha khyāti. (The karyata is only anirvachanīya khyāti.)

We cannot apply anyata khyāti, if brahman does not have kāraṇatvam status. In advanced advaita vedanta, it is so. Use anirvachanīya khyāti, you say desa, kala , putra kāraṇam status everything is projected by mūla avidhya.

In this case, Anyata khyāti is applied only for satyata , transferred from adhistaanam to projection. (Because we negated kāraṇam status)

(२) अथवा असङ्गोदासीनस्वभाव- त्वादधिष्ठानचैतन्यं न कस्यापि परमार्थतः कारणं भवति। मायाप्रबिम्बित-चिदाभासस्य कारणत्वेऽपि आभासस्य स्वरूपं मिथ्या । यच्च स्वयं मिथ्या न तदन्यस्य कारणं भवेत्। तस्माद्यदि परमात्मनि प्रपञ्चं प्रति कारणता सम्भवेत् तत् भ्रमवशाद्देशकालयोः प्रतीयेत। परमात्मनि तु कारणता नास्ति। तस्मात्कारणत्वादिधर्मशून्यस्यासङ्गस्य चैतन्यस्य कारणत्वं देशकालयोः प्रतीयते इत्युक्तिर्न सङ्गच्छते। “अपूर्वमनपरम्” (बृ. २.५.१९) “अन्यदेव तद्विदिता-दथोऽविदितादधि” (के. १.३) “न तस्य कार्यं करणं च विद्यते” (श्वे. ६.८) “कार्यकारणता ह्यत्र न किञ्चिदुपपद्यते। यादृगेव परं ब्रह्म तादृगेव जगत्त्रयम्” इत्यादिश्रुतिस्मृतिशतेभ्यः।

Niścala Dās is saying I am dropping the first answer, We have to assume brahman as adhishtaana jaranam. Whatever lends existence is kāraṇam. Gold undergoes change... kāraṇam lends existence to karyam. Since brahman lends existence to the world, I should assume kāraṇatvam..

Let us drop first answer, the idea that brahman is kāraṇam. We will argue that brahman is not kāraṇam. Brahman is sat and yatho vacho nivartante. Since brahman is asangha and udaseena, without relationship. Therefore it cannot be kāraṇam having sambanda with karyam. Paramedrthathaha..world is not there we are assuming. If OC cannot become kāraṇam, can we say RC becomes kāraṇam? For a beginner, we do admit RC can be kāraṇam. In dṛṣṭī śṛṣṭi vāda, when you apply original law, mithya cannot be kāraṇam of anything. RC is mithya, therefore it cannot be kāraṇam, therefore we cannot use anyatha khyāti. Therefore, if brahman had kāraṇatvam, you could have transferred kāraṇatvam, now thats gone. It is transferred by anyatha khyāti is no more applicable. Śruti pramāṇaṃs... apoorvam..briha 2.5.19 madhu braahmanam. Brahman is different from karyam as well as kāraṇam, it says. Svetaswatara

upa..brahman does not have karyam as well as kāraṇam. Smṛti..karya kāraṇata...no karya kāraṇa sambandha in advaitam brahman as well as universe also.

21st April 2018

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Top line

तस्माद्यदि परमात्मनि प्रपञ्चं प्रति कारणता सम्भवेत् तत् भ्रमवशाद्देशकालयोः प्रतीयेत । परमात्मनि तु कारणता नास्ति । तस्मात्कारणत्वादिधर्मशून्यस्यासङ्गस्य चैतन्यस्य कारणत्वं देशकालयोः प्रतीयते इत्युक्तिर्न सङ्गच्छते । “अपूर्वमनपरम्” (बृ. २.५.१९) “अन्यदेव तद्विदिता- दथोऽविदितादधि” (के. १.३) “न तस्य कार्यं करणं च विद्यते” (श्वे. ६.८) “कार्यकारणता ह्यत्र न किञ्चिदुपपद्यते । यादृगेव परं ब्रह्म तादृगेव जगत्त्रयम्” इत्यादिश्रुतिस्मृतिशतेभ्यः ।

Main idea Niścala Dās wants to convey is in this vāda jagrat and swapna prapañca must both be treated as equal and equally prātibhāsikam only. Definition of prātibhāsikam must be clear. In dṛṣṭī śṛṣṭi vāda, prātibhāsikam does not mean mental projection but mūla vidhyā's or maya's projection or vikshepaha. Avidhya and maya are treated as equal. Kāraṇa śārīram and kāraṇa prapañcam are not differentiated. Avidhya's projection is jagrat as well as swapna prapañca. Avidhya projects both the prapañca as well as the experience, arthādhyāsa and jñānadhyāsa. Jñānadhyāsas collectively is known as mind in samaṣṭi. Main argument is borrowed from mandukya karika, uchita desa kala abhavat, both jagrat and swapna prapañca are both projected. Referred as samagri meaning group of kāraṇam. Plural of number of causes referred as samagri. This led to further discussion, if desa kala are not kāraṇam, how do you explain the experience kāraṇam status of desa and kala. We experience this as every kāraṇam is associated with past time, time conditions every kāraṇam as the past. Therefore, kalam enjoys kāraṇam status, as previous to the karyam. Word karya kāraṇam cannot communicate any idea in your mind without preceding and following status. PP asked if desa kala do not have kāraṇam status how do you explain the experienced kāraṇam status? This was answered as 1) desa kala does not have kāraṇatvam, experience is due to Brahman's kāraṇatvam appearing in desa kala through anyatha khyāti like redness of flower transferred to crystal. So it is false kāraṇatvam status not real. 2) first answer has a deficiency, we are assuming brahma as kāraṇam, where as this assumption is temporary during adhyaropa prakāraṇam. Now he comes to the second answer. At apavada kale, Brahman does not have kāraṇatvam, how can you say kāraṇatvam

status of Brahman is transferred using anyata khyāti because Brahman does not have kāraṇatvam status. Tasmad onwards is discarding first answer for the senior student who has moved to apavada area. We will say Brahman does not have kāraṇatvam for transference. Tasmad yadi...if kāraṇatvam is there, then it could have been transferred through anyata khyāti, but Brahman does not have kāraṇam status, Brahman is asangham, the causal status of such a Brahman, statement that it is transferred cannot be accepted. This is proved by several śruti vakyam, same upaniṣad which says Brahman is kāraṇam, yatho vaa imaani bhootani jaayante, tasmaadva etasmaad akasa sambhoota...same veda says really speaking Brahman is not kāraṇam, apoorvam, aparam...does not have kāraṇam or karyam. Karya kāraṇa vilakshanam Brahman. Bṛhadāraṇyaka upaniṣad2.5.19 madhu brahmanam. This vakyam must be interpreted. Na tsya karyam...Brahman does not have karyam or kāraṇam, therefore Brahman does not have a product means Brahman is not a cause. Now smṛti pramāṇam. Reference not given. Karya kāraṇata hyatra na kinchit upapadyate, neither karyam nor kāraṇam, if Brahman is karya kāraṇa vilakshanam, world is also neither karyam or kāraṇam. Both are one and the same, remember dream example, mother elephant and baby elephant appear simultaneously. Sambandha of mother and baby is also a projection. Very same sleep projects kāraṇam status as well as karyam status. Niścala Dās extends this to jagrat avastha. Niścala Dās refutes mother baby relationship in waking state also as mūla vidhya projecting two living beings, inclusive of motherhood and babyhood. Mūla vidya projects both members..just as in dream, a dreamer will never believe both of them are simultaneous projection, dreamer never believes it is simultaneous projection . for dreamer dream is not dream in dream. He sees different ones and different times. Just as we commit a mistake in swapna prapañca, we commit the same in jagrat prapañca also. You will wait for videha mukti as long as karya kāraṇa sambandha is seen. Liberation is only during videha mukti. Karya kāraṇa sambandha is there.

Kintu m

किन्तु मायाकृतानिर्वचनीय- देशकालावनिर्वचनीयकारणत्ववन्तौ भवतः। परमार्थतस्तु देशकालयोर्नास्ति कारणता। स्वप्ने कश्चनापुत्रो वन्ध्यः पुरुषः स्वकीयं पुत्रं पौत्रं च पश्यति। तत्र पुत्रपौत्रयोः शरीरमनिर्वचनीयतयोत्पद्यते। पुत्रशरीरे पौत्रशरीरं प्रत्यनिर्वचनीयकारणता चोत्पद्यते। न तु स्वप्ने परमार्थतः पुत्रपौत्रयोः शरीरं वा, पुत्रपौत्रशरीरयोः परस्परं कारणकार्यता वास्ति। तथैव देशकालावनिर्वचनीयावेव प्रतिभातः। परमार्थतस्तु देशकालयोराकाशादिप्रपञ्चस्य च कारणकार्यता नास्त्येव। इत्थमुच्यते देशकालरूपसामग्रीमन्तरेणैव जाग्रत्प्रपञ्च उत्पद्यते। अतो जाग्रदपि

स्वप्नवन्निश्चैव। यथा स्वप्नोपलभ्यमानस्त्रीपुत्रादीनां स्वप्ने एव सुखदुःखहेतुता भवति। न तु जाग्रदादौ; तदा तेषामभावात्। तथैव जाग्रत्पदार्थानामपि तात्कालिकसुखदुःखादिहेतुत्वमेव, न तु स्वप्नादौ सुखदुःखादिहेतुत्वम्, तदा तेषां पदार्थानामेवाभावात्। तस्माज्जाग्रत्स्वप्नौ समावेव। “त्रय आवसथास्त्रयः स्वप्ना अयमावसथोऽयमावसथोऽयमावसथः।”

The first answer cannot be applied because Brahman does not have kāraṇam status. If it is so, how did it appear on desa kala. Anirvachanīya khyāti is the reason. Very same maya projects the desa kala on the jagrat prapañca. Only projected kāraṇata. Redness of crystal is transferred attribute, snakehood of the rope is projected attribute. Both transferred as well as projected attribute are not real. Kintu, on the other hand, time and space are falsely projected by the same maya only. Time and space therefore do not have kāraṇatvam status as itw intrinsic nature. Now father and son example. A person cannot have children, this childless father dreams of his son . and grandson. In dream there is putra śārīram amd pautra śārīram. Of these two putra śārīram is kāraṇa,.pautra śārīram is karyam. Putra śārīram cannot have natural kāraṇatvam to pautram, because both have arrived together. This person however projects kāraṇatvam of pitru śārīram and karyatvam of pautra śārīram. One who is going to dream cannot have a child, physically incapable. So ypu cannot say wakers kāraṇatvam is transferred to the dream. A Brahman which is not a kāraṇam cannot transfer the kāraṇatvam to karyam. This childless man and incable of having a child he sees his son in dream and grand son, both arising simultaneously. Both bodies are projected by aamirvacaneyeya khyāti. Not only putra śārīram is projected but kāraṇam status is also projected. In second answer anyata khyāti does not come into picture. Really speaking in dream, two bodies are not there and the karya kāraṇa sambandha is not there. Asti na to be connected. Tathaiva, in the same fashion in the place of putra you should have desa and kala, pautra is jagrat prapañca. Ithis is anirvachanīyam only. Pratibhasaha is pratama purusha bahu vacanam. Every obkect is simultaneously projected. Itham, uchita desa kala..... without desa kala kāraṇam, we call as jagrat prapañca as well as swapna prapañca, as prātibhāsikam only. Another example given here. Every object has got another status of being cause of happiness or unhappiness. This status is also projected by maya. Swapna wife gives happiness in swapna. Sukham and dukham is projected by us. Dream wife dream children etc have capacity to give pleasure and pain only in dream, not in jagrat or sushupti because they are absent in other two states. Both objects and attributes including causal attributes are projected. Jagrat and swapna are same only.samau eva. From Aitareya 1.3.1 ..traya: swapna, upaniṣad treats all three states as only one state, equally mithya. Don't try to grade the three saying one is more real. Vidyaranya pancadasi.

(ऐ. १.३.१२) “स्वस्वप्रमापरोक्ष्येण दृष्ट्वा पश्यन् स्वजागरम्। चिन्तयेदप्रमत्तः सन्नृभावनुदिनं मुहुः॥ प. ७.१७३ ॥ चिरं तयोः सर्वसाम्यमनुसन्धाय जागरे । सत्यत्वबुद्धिं सन्त्यज्य नानुरज्यति पूर्ववत् ॥१७३ ॥ इत्यादिश्रुतिस्मृतिशतेभ्यः

First shloka Vidyananya gives an important advise to vedantic students, if you want to claim mokṣa now practice a nididhyasanam. Compare jagrat prapañca to swapna prapañca, regularly practice this nididhyasanam. Both appear real in their respective avasthas, they are unreal in the other state. Therefore I should not give over importance to jagrat avastha, if I don't, I will be postponing mokṣa. Regularly practice and equate them. After long nididhyasanam, for jagrat and swapna prapañca are totally equal, both are prātibhāsikam, do not grade them, ungradably equal, may you practice dṛṣṭīśrṣṭivāda and renounce the idea of reality then you will never have attachment or dwesha. Raga dwesha will be almost zero. I'm muktaha here and now, I can claim. Postponement is directly proportional to raga dwesha. Practising dṛṣṭī śrṣṭi vāda, It is useful to claim I am muktaha here and now. I do not wait for videha mukti to come.

23rd June 2018

(ऐ. १.३.१२) “स्वस्वप्रमापरोक्ष्येण दृष्ट्वा पश्यन् स्वजागरम्। चिन्तयेदप्रमत्तः सन्नृभावनुदिनं मुहुः॥ प. ७.१७३ ॥ चिरं तयोः सर्वसाम्यमनुसन्धाय जागरे । सत्यत्वबुद्धिं सन्त्यज्य नानुरज्यति पूर्ववत् ॥१७३ ॥ इत्यादिश्रुतिस्मृतिशतेभ्यः।

We are seeing the dṛṣṭī śrṣṭi vāda and with this portion the first part of dṛṣṭīśrṣṭi vāda is over. In this portion, he logically arrived at the conclusion of dṛṣṭīśrṣṭi vāda that the jagrat world of the waker and swapna prapañca of the dreamer are the same. No difference. Though for junior students, we say jagrat is vyavahārikam and swapna prapañca is prātibhāsika mithya. These internal differences in mithya is only for junior students. Actually both must be called vyavahārikam or both are prātibhāsikam. Several arguments were given. Main argument: desa kala are not kāraṇam for jagrat prapañca. Reason; whatever is chaitanya vivartam, a mithya padartha, can never be the cause for anything. Yat chaitanya vivartam, tau kasyapi kāraṇam na bhavati. Like rope snake cannot give birth to a baby snake. If desa kala is not a kāraṇam of jagrat prapañca, corollary is past object is not the cause of a present object. Past refers to kalam. If I am experiencing a present tree, this present tree is not caused by past seed. Then who is the cause of the present tree? For junior students, past seed has produced the present tree. Who is the cause? Mayyeva sakalam jaatam... I (not mind) with my maya shakti is projecting the present tree arthādhyāsa as well as present tree experience..jñānadhyāsa. the

present and eternal I through my maya shakti is projecting grown up tree as well as grown up tree experience. Exactly like swapna experience. Waker knows the tree as well as tree experience are both projected by the waker now itself. Every present experience is not a product of past in jagrat avastha (kala is not the cause). With my maya shakti (not mental projection , it will then become kshanika vijñāna Buddhism) I the chaitanyam with the help of mūla avidhya project both. Chaitanya vivartam, avidya parinaama...this is called dṛṣṭī śṛṣṭi vāda. Aitareya upaniṣad..traya avakataha.... Unique pramāṇam. Traya swapnaha, jagrat, swapna and sushupti are all swapna only. Do not differentiate one swapna from another. Then pancadasi as smṛti were quoted. 2nd shloka more relevant. Chiram tayoho...sarva samyam. Total sameness. Both are vyavahārikam in their respective states and prātibhāsikam in the other state. This is establishing dṛṣṭī śṛṣṭi vāda.

Now 2nd part of DS vāda. Second part is answering common sense objections to DS vāda. Normal experience stand point. View of the world. jagrat prapañca is real. Swapna prapañca is unreal as it is projected by me. Common sense view of the world. Therefore jagrat prapañcam is vyavahārikam and swapna is prātibhāsikam and then paramārthikam. And the trivida satta vadis will raise some common sense objection. When you read the objection, we agree with the PP generally (general tendency). A little difficult to agree with dṛṣṭī śṛṣṭi vadi. Final teaching of advaita is any case not impacted by dvividasatta vāda or trividasatta vāda. Like 1000 or 500 rupee fake notes..which is more valued. It doesn't matter.

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Topic 336 and 337

(आ.	३३६-३३७)	जाग्रति	पदार्था
ज्ञानसमकालमेवोत्पद्यन्ते अज्ञातसत्ताभावाद्वितीयजागरणपर्यन्तं			नानुवर्तन्ते।
जाग्रत्स्वप्नपदार्था अस्थिराः ।			

Jagrat prapañca is coming to existence when we wake up. I'm not experiencing an existent jagrat prapañca, I'm experiencing a jagrat prapañca I create. I is consciousness, all pervading. When I go to sleep I resolve the jagrat prapañca. Exactly like I create and resolve swapna prapañca. Suppose you say isn't it popularly said that Iswara creates jagrat prapañca, he would say have you listened to maha vakyam or not. Tat tvam asi, you are the Isvara. esha sarveshwaraha...mandukya..sleeper prājña has been equated to Iswaraha. I'm the all pervading consciousness in which both jagrat and swapna prapañca are in dormant form or potential form. Therefore in mandukya, after defining prājña, both jagrat and swapna are resolved into shushupti and after defining mandukya says, esha sarvaghyaha... during sleep I'm not jīvaha

but Iswaraha. Mayyeva sakalam jaatam. When I experience along with jñānādhyāsa, arthādhyāsa simultaneously arise, this is anirvachanīya khyāti. During sleep, my experiences are resolved is what we think, but the world continues, jñānādhyāsa resolves, arthādhyāsa continues is what we believe. In DSV, we should say not only experience ends plus the world also ends. Like astika samajam experience as well as astika samajam ends. In DSV, world resolves into Me. Born of Me in jagrat avastha and resolves into Me. Me is not mind but consciousness. World along with mind resolves into Me all pervading consciousness. Mind world time space, all 4 are simultaneously projected by maya, which maya is located in me the Brahman. Viswam darpana drushya mananagari....I the Iswara projects all of them. When a common man asks, we do not speak of nanta prājñam etc.. pashyanātmāni.... Yatsakshat kurute praboda samaye...अज्ञातसत्ताभावा very important word difference between dsv and tsv.

When I go to sleep astika samajam experience is resolved. During my sleep, does asthika samajam continue or not. If I say astika samajam will continue even when I do not experience, it means astika samajam has ajñāta satta. This is trivida satta vadi. Swapna is absent when I do not experience, but jagrat is present even when I do not experience.

Whereas in dsv, astika samajam exists when I experience goes away when I leave.

Astika samajam experience goes when I am asleep and astika samajam also disappears when I go to sleep. Ajñāta satta naasti. Swapna prapañcasya ajñāta satta nasty. DSV says jagrat prapañcasya api swapna prapañcasya api ajñāta satta nasty. Tasmāt ubhayam prātibhāsikam. For jagrat prapañca also ajñāta satta is not there like swapna prapañca.

Since astika samajam is resolved when I go home. Tomorrow tai upa class. Sundays astika samajam and Saturdays astika samajam are they different or not. TSV will astika samajam is the same. DSV will say, they are different. Every class you have a fresh astika samajam, fresh swamiji, fresh students. Will you agree. Unassimilable corollaries of DSV. Jagrat prapañca of one waking state does not continue until next waking state. Because both jagrat and swapna prapañca are non-continuing or impermanent. Their duration is limited to jagrat and swapna avastha duration.

30th June 2018

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Jagratipadaarthaaha...

(आ. ३३६-३३७) जाग्रति पदार्था
ज्ञानसमकालमेवोत्पद्यन्ते अज्ञातसत्ताभावाद्वितीयजागरणपर्यन्तं नानुवर्तन्ते।
जाग्रत्स्वप्नपदार्था अस्थिराः ।

Author is presenting main corollaries of dr̥ṣṭīśr̥ṣṭivada. Very different from conventional approach. Jagratprapañca is mithya, Swapna prapañca is also mithya, but they are not equal is conventional approach. Vyavahārikam and praatibhasikam. Jagratprapañca has continued existence. Even if I go to sleep and have a dream, I withdraw perception of the world, only world experience ends but world continues is the approach. Dr̥ṣṭīśr̥ṣṭivada says objective continuity of the world cannot be accepted. When I wake up I am projecting the jagratprapañca in jagratavastha. Not only jñānadhyāsa ends arthādhyāsa (jagratprapañca) both end in dream. You should include jagratprapañcam, jagratantahkāraṇam in this. Mind has also resolved. I'm the all pervading consciousness. There is no question of individual kāraṇaśārīram and total kāraṇaśārīram, there is only one avidya, in sleep we are sarveshwara, sarvajña, sarvaantaryami, Iswara. During sleep I'm Iswara as per dr̥ṣṭīśr̥ṣṭivada, can project both Swapna as well as jagratprapañca. My omniscience is in dormant condition in Maya which is Iswara which is myself. I'm Iswara when I go to sleep, I wake up either as viswa or taijasa. When I identify with individual mind, I become alpajñaha. I'm sarvagatachaitanyam. Continuity of jagratprapañca is not acceptable. PP is going to ask a series of question. You watch your mind on which side you are DSV or TSV. Either way you will get mokṣa.

Topic 336

(३३६) मुख्यसिद्धान्ताज्ञानामेव जाग्रत्पदार्थानां स्थिरत्वबुद्धिः —

Mukhyasiddhanta means primary teaching.. DSV according to Nīścala Dās. Those people who have not assimilated will speak of continuity of jagratprapañca and its objective existence.

Now PP. TSV.

Nanujagarat..shankayaa:

ननु जागरात् स्वप्नमनुभूय पुनर्जागरणे सति प्रथमजागरे येऽर्था अनु- भूतास्त एव स्वप्नव्यवहितद्वितीयजागरेऽप्यनुभूयन्ते । न तु तथा प्रथमस्वप्न- दृष्टपदार्था

द्वितीयस्वप्ने दृश्यन्ते । तस्मात्स्वप्नप्रपदार्थापेक्षया जाग्रत्प्रपदार्था विलक्षणा एवेति चेत् तन्न । मुख्यसिद्धान्ताज्ञानमूलकत्वादस्याः शङ्कायाः ।

TSV: I am in the waking state experiencing the bedroom before going to bed. Then I go to sleep and dream. During that time I did not experience the bed room. Even though I did not experience, the bedroom continues to be there. Smartphone, spectacles. I went to bed with hope they are still there. After waking up when I look around, I see the same spectacles and mobile. I experience the same jagratprapañca as that of last night. This is called pratyavijñā. Avijñāpratyakṣam, pratyavijñāpratyakṣam and smṛti we saw. Cognizing the same thing for a second time is pratyavijñā. It reveals the same jagratprapañca. This is a pramāṇam for continuity of the same jagratprapañca even though there is an intermediate Swapna and sushuptiavastha. PP says so. Whatever I experience in dream is not continued in the next dream broken by an intermediate jagratavastha. Most powerful common sense argument for TSV. Jagrat and Swapna can never be equated. In comparison to Swapna prapañca which has no continuity, pratyavijñāpratyakṣam proves continuity of jagrat, therefore one is vyavahārikam and other is prātibhāsikam. Śrītidṛṣṭivada will be used by TSVadito establish this difference. 2nd one, Swapna prapañca is there because I see. Whereas I see, because jagratprapañca is there. Jagratprapañca is there, therefore I see. All these arguments are given because of the ignorance of the DSV.

Tathahi..end of para

तथा हि, अद्वैतशास्त्रस्य मुख्यसिद्धान्ताज्ञानमेवं दृष्टिर्भवति — संसारप्रवाहोऽयमनादिः । तत्र जीवस्य जाग्रत्स्वप्नसुषुप्त्यवस्था भवन्ति । जाग्रत्काले स्वप्नसुषुप्ती नश्यतः । स्वप्नकाले जाग्रत्सुषुप्ती नश्यतः । तथैव सुषुप्तौ जाग्रत्स्वप्ने नश्यतः । परन्तु यदा स्वप्नसुषुप्ती भवतः तदा जाग्रत्यनुभूतदारापत्यधनपशुगृहक्षेत्रारामादयोऽविनश्यन्तोऽनुवर्तन्त एव । तेषां ज्ञानमेव विनश्यति । पुनर्जागरणं यदा भवति तदा प्रथमजाग्रति स्थितप्रपदार्थानामेव ज्ञानं भवतीति । इयं च मुख्यसिद्धान्ताज्ञानां दृष्टिः ।

To explain further, the tsv even after the study of Vedānta, have not accepted DSV. They hold the popular view or assumption. Even concept of jīvanmukti Videha mukti will be wiped out. There is a world outside which is anadi created by God, this world has been continuing and will

continue irrespective of my birth and death or Videha mukti. 1) there is an external continuing world..triangular format. Samsara pravaha meaning jagratprapañca is there from beginningless times.

In this jīvātmās are born, they have three avasthas within the jagratavastha. Swapna plus sushuptiavastha. Each jīva will come to jagratavastha, then Swapna avastha and then sushupti. World will be continuing in and through. Avasthas will come and go. When jagratavastha is there, Swapna sushupti are not there. They are mutually exclusive. During jagratavastha, Swapna sushupti will end. In the same manner, in sushuptiavastha, both avasthas are not there. Similarly in Swapna avastha. When I am in Swapna or sushuptiavastha, the family members, wife, husband, children, wealth, animals or pets, house property, shares, garden they all continue to exist even when I am in Swapna or sushuptiavastha. The end of jagratavastha, jñānadhyāsa has ended but arthādhyāsajagratprapañca will continue. When I wake up again, yesterday whichever wife children etc are there, same set up will be available. Jñānadhyāsa comes back, arthādhyāsa was continuing, it does not come and go. Jagratavastha is continuous is tsvs argument and gives vyavahārikam name. Swapna prapañca does not have continuity waker says. You should actually check with dreamer. So we are having double standards. Corresponding waker here is dreamer. For a dreamer dream is real prapañca. Jagratprapañca is judged by the experiencer of jagratprapañca, Nīścala Dās says let the Swapna prapañca be judged by experiencer of Swapna prapañca. He will say Swapna prapañca is continuous. We are taking waker as standard to judge both, that's the problem. Judge from brahman's stand point, both are equally mithya. Or they are both equally real from respective experiencer stand point. As long we commit the mistake we will be tsvadi. Choice is yours.

Topic 337

(३३७) जाग्रत्पदार्थाः सर्वेऽपि तद्विषयकज्ञानेन सहोत्पद्यन्ते । ज्ञानेन सहैव विनश्यन्ति

च —Jagratpadartha... heading

All the objects of jagratprapañca without exception inclusive of your family and smart phone, (anirvachaneyakyati), the artadhyasa will rise with jñānadhyāsa, object and experience will simultaneously rise, experienceless object is called ajñātasatta which we do not accept. Exactly as in Swapna. There is no continuity.

सिद्धान्तस्त्वेवम् — सर्वे पदार्थाश्चैतन्यविवर्ता अज्ञानस्य परिणामाश्च । तस्मात् शुक्तिरजतवत् यदा यः पदार्थः प्रतीयते तदा अधिष्ठानचैतन्याश्रिता- विद्याया द्विविधः

परिणामो जायते । अविद्यायास्तमोगुणांशस्य घटादि-विषयरूपः परिणामो भवति ।
अविद्यायाः सत्त्वगुणांशस्य ज्ञानरूपपरिणामो भवति ।

Siddhantastevam...uptoparinamobhavati

Revised anirvacaneeyakhyāti. In 4th chapter, I gave an introduction and pointed out that there is a common one and revised anirvacaneyakhyāti. Revised one has arthādhyāsa and jñānadhyāsa.

In original we say I project snake on rope. Snake is anirvachanīyam, neither sat or asat, but mithya. Snake is mithya and adhiṣṭhānaṃ is rope, that's all. TSV uses this. In revised one, we don't say rope is adhistanam, but rope avacchinachaitayam is adhiṣṭhānaṃ. For everything jagrat and Swapna prapañcam, chaitanyam is adhiṣṭhānaṃ, it projects everything. There is only one chaitanyam , I am that chaitanyam. It projects using maya or mūla avidhya. Projector of Swapna prapañca is also the same. Tsv will say mind projects Swapna prapañca and mind perceives jagratprapañca which is already there, in revised anirvacaneeyakhyāti, mind cannot project anything, one chaitanam alone projects everything. Which includes jagratprapañca and Swapna prapañca. We quoted a law, a projected one cannot project another. Mind itself is a projected entity. In our dictionary, dsv will eliminate mental projection word. It is just a bunch of experiences jñānadhyāsasammoohaha. It is not capable of projecting anything. One chaitanyam that is Me, with one maya project both wakers mind and wakers universe and dreamers mind and dreamers world.

7th July 2018

Topic 337 contd

Jagratpadarthasarvepi...jnana rupa parinamobhavati

(३३७) जाग्रत्पदार्थाः सर्वेऽपि तद्विषयकज्ञानेन सहोत्पद्यन्ते । ज्ञानेन सहैव विनश्यन्ति
च —

सिद्धान्तस्त्वेवम् — सर्वे पदार्थाश्चैतन्यविवर्ता अज्ञानस्य परिणामाश्च । तस्मात् शुक्तिरजतवत् यदा यः पदार्थः प्रतीयते तदा अधिष्ठानचैतन्याश्रिता-विद्याया द्विविधः परिणामो जायते । अविद्यायास्तमोगुणांशस्य घटादि-विषयरूपः परिणामो भवति । अविद्यायाः सत्त्वगुणांशस्य ज्ञानरूपपरिणामो भवति ।

Having logically established the *dr̥ṣṭīshrishtivadaha*, author is giving important conclusions. There will be several objections from common people and TSVs. Therefore he is answering those objections. DSV is primarily beneficial for *nididhyasanam*. We say DSV is conducive for *nididhyasanam*. Tsv always promotes triangular format. *Vyavahārikam* as *Iswarashrishti* and *prātibhāsika* as *jīvaśr̥ṣṭi*, therefore *IswaraJīvabheda* will have to be maintained. TSV means *jīvalswarabheda* and triangular format. Whereas in *dvividasattavada*, this *bheda* is not there, there is only one projection by one *chaitanyam*, one *chaitanyam* projects everything. Only one *shakti avidya* or *maya* in DSV. In TSV, *avidya* and *maya* are differentiated, *avidya* projects *Swapna*, *maya* projects *vyavahārika*. Triangular format, *jīvaiswarabheda*, *avidyamayabheda* go together. In DSV only one projection by one *chaitanyam* using one *shakti* (*avidya* or *maya*, no difference). *Nīścala Dās* uses the word *avidyashakti*, he means *maya* as a synonym. I is all-pervading consciousness have got one *shakti maya* or *avidhya* and project *arthādhyāsajñānadhyāsa* pair. (both *jagrat* as well as *Swapna* pair). Cognition and object..mind is *jñānadhyāsasamooaha*, *artthadhyasa* is world *samooaha*.

World continuity without the mind should not be accepted in DSV. Wakers world and wakers mind simultaneously arise exactly like dream. DSV says world does not have *ajñātasatta*, continuity of world. Even the continuity is a superimposition I project. Its also an attribute of projected *jagratprapañca*. In the following para, further details regarding the process of projection is given. Which part of *avidhya* is responsible for *jñānadhyāsa* projection and which part is responsible for *arthādhyāsa* projection? Mind or thought projection and for every thought object also. *Vrutti* projection is called *jñānadhyāsaha*. *Satvaguna* part of *avidhyamaya* is responsible for *vrutti* projection, *tamoguna* is responsible for *vishaya* projection. When thought is resolved, object is also resolved. *Satvaguna* is finer part of *avidya*, the *vrutti* is able to form RC, because mind is *satvagunaparinaama*. *Manasi chidabhasahaudeti*. Whereas *vishaya* being *tamoguna* projection, it does not form *chidabhasa*. Desk thought will have *chidabhasa* therefore observer *pramaata*, desk object will not have *chidabhasa* and therefore will become observed or *prameyam*. I'm all pervading *chaitanyam*, *maya* too is all pervading. My all-pervading *maya* projects the mind as well as the huge universe. My glory is as great as the peak of the Everest, I have projected with my *maya shakti*.

M: siddhantastuevam..siddhanta of DSV, sarve ...all the objects are projected by avidyamaya (parinamiupadana Kāraṇam) and chaitanyam (vivartaupadana Kāraṇam). Tamat therefore exactly like shell silver or rope snake is prathibhasikam only. Whatever is avidya projection is prātibhāsikam. Previously we said whatever is maya projection is vyavahārikam. Now no such difference. Everything is prātibhāsikam only. Whatever I experience in jagrat or Swapna, it's the same. For a dreamer in dream he is experiencing jagratprapañca. Therefore we are always experiencing jagratprapañca only. Sarvahaprapanaha Swapna prapachahaeva. Tsv is double standards, looking at jagrat as waker, Swapna as dreamer. In dsv, both are either jagrat or both are Swapna, both are either prātibhāsikam or vyavahaarikam. Yada ...whether dream or wakers object, at the time of experience two fold projection is happening. Adhistaana Chaitanya aashrita...for that avidyamaya located in that one chaitanyam I who is all pervading, that one avidya modifies into two fold, jñānadyāsavrutti and arthādhyaśavishayaha. Thought and object. Tamoguna of avidya gets converted into the object at the time of experience. The thought arises which is named jñānam or knowledge or jñānadyāsa.

Yadhyapichaitanyasyaiva...vyavaharobhavati end of para.

यद्यपि चैतन्यस्यैव ज्ञानमिति व्यपदेशात्सत्त्वगुणपरिणामस्य ज्ञानत्वोक्तिर्न सङ्गच्छते । तथापि सर्वं व्यापकचैतन्यं न ज्ञानम्, किन्तु साभासवृत्त्यारूढचैतन्यमेव ज्ञानमित्युच्यते । तस्माच्चैतन्ये ज्ञानव्यवहारस्य सम्पादिका वृत्तिरेवेति चेतन्यस्य ज्ञानत्वापादकोपाधिभूतवृत्तावपि ज्ञानशब्दः प्रयुज्यते । 'घटज्ञानं जातं पटज्ञानं नष्टम्' इति लोके व्यवहारो दृश्यते । तत्र वृत्त्यारूढचैतन्यस्य स्वत उत्पत्तिनाशसम्भवेऽपि उपाधिभूतवृत्तेस्तत्सम्भवात् ज्ञाने उत्पत्तिनाशव्यवहारो भवति ।

He gives some more finer details and explanations. One avidyamaya alone transforms into thought and object. Satva and tamo part. Avidhya or maya is anātmā or jadām or achetanam. Avidhyamaya transforms into thought or vishyaya. Both are jadām. But one is called jñānadyāsa, Nīścala Dās says how can you call the jadām thought or vruttti as jñānam? Jñānam can be associated only with chetanavastu. Even though a thought does not deserve the name jñānam, we still use because in the thought consciousness is reflected and therefore inert thought becomes senscient thought. Ghatavishayaha does not have chaitanyam. Strictly jñānam should be used for chaitanyam only and not thought only as is in common usage now. I know means rise of knowledge, popular meaning of jñānam is knowledge. We say dead body does not have jñānam. It means it does not have thought or chidabhasa because chaitanyam is all pervading. Because of the popular meaning of thought is referred as jñānadyāsa.

M: yadhyapi...the word jñānam must be really applied only for chaitanyam, it does not have beginning or end. The thought which is a modification of an inert thought should not be called jñānam really speaking. Na sanghacchate... even though that's is the truth we are making a compromise. The thought is able to reflect consciousness whereas an inert object does not reflect consciousness. Scientist also says consciousness is a generated temporary attribute in the brain. He mistakes thought as consciousness because of the reflection. for wordlypeople , thought (vrutti) with RC is jñānam, RM RC combination , not all pervading consciousness. Jñānam is limited for the world, time wise and location or space wise limitation. Therefore, the chaitanyam-all pervading consciousness is popularly known as located knowledge, because of thought which is capable of reflection and therefore named thought as knowledge. Jñānam means jnana adhyāsa.

14th July 2018

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यद्यपि चैतन्यस्यैव ज्ञानमिति व्यपदेशात्सत्त्वगुणपरिणामस्य ज्ञानत्वोक्तिर्न सङ्गच्छते । तथापि सर्वं व्यापकचैतन्यं न ज्ञानम्, किन्तु साभासवृत्त्यारूढचैतन्यमेव ज्ञानमित्युच्यते । तस्माच्चैतन्ये ज्ञानव्यवहारस्य सम्पादिका वृत्तिरेवेति चेतन्यस्य ज्ञानत्वापादकोपाधिभूतवृत्तावपि ज्ञानशब्दः प्रयुज्यते । 'घटज्ञानं जातं पटज्ञानं नष्टम्' इति लोके व्यवहारो दृश्यते । तत्र वृत्त्यारूढचैतन्यस्य स्वत उत्पत्तिनाशासम्भवेऽपि उपाधिभूतवृत्तेस्तत्सम्भवात् ज्ञाने उत्पत्तिनाशव्यवहारो भवति ।

The author is answering some of the questions raised by TSV by pointing out that jagrat prapañca also must be treated on par with swapna prapañca only as both appear and disappear in the same way. Mechanism being described now, based on revised anirvachanīya khyāti. Anything mithya is projected by avidhya only. Whether jagrat or swapna prapañca it is projected by mūla vidya or maya. That maya mūla vidya is located and supported by one consciousness. That one consciousness is none other than myself. DSV needs to be comfortably assimilated. Same maya projects both jagrat as well as swapna prapañca. It will take hours and months and years to get into this groove of thinking. I project, I withdraw through my maya. Once I have got this comfort level, then next step is how do I project? My projection happens in two levels, jagrat prapañca and swapna prapañca and the corresponding prapañca anubhava...vrutti rupa. Whenever I use the word vrutti, it is not mano vrutti but mūla vidya or

maya vrutti. Mano vrutti is in TSV, here in DSV, vrutti is only maya or avidhya vrutti. TSV mono vrutti exists, in dsv only avidya vrutti. Vishayas are many, vruttis are many. Prapañca and mind respectively. Both jagrat and swapna mind. Vishaya is called arthādhyaśa, in revised anirvacaneeya khyāti. Vrutti is called jñānadyāśa. Samaṣṭi jñānadyāśa is mind, samaṣṭi arthādhyaśa is universe. Nīścala Dās's discussion : why do you call the vrutti as jñānadyāśa. Word jñānam refers to a chetana tatvam only, how can you name jada vrutti as jñānam. Brahman alone deserves title satyam, jñānam etc. answer given is yes vrutti is jadam, vrutti is able to reflect consciousness because of pratibimba. In popular parlance vrutti alone is called jñānam. Since vrutti is responsible for the popular jñānam (what people call as jñānam), vrutti has been named jñānam. Vrutti is called jnana dhyasa. Vrutti is also projected by maya, vishya also which is jadam. How come vrutti alone reflects chidabhasa? Maya is parinami upadana kāraṇam for both arthādhyaśa and jñānadyāśa. Brahman is vivarta kāraṇam. Maya is parinami upadana kāraṇam for both arthādhyaśa and jñānadyāśa. Vrutti is maya satva guna parinaamaha, vishaya is tamoguna parinaamaha. Therefore Krishna said, satvat sanjaayate jñānam (vrutti rupa jnanadhasa) in both avasthas. since it is satva guna parinama, it is fine. Whereas the world is tamoguna parinaamaha. May maya projects jagrat prapañca. Drṣṭi shrishti vāda.

Tathapi...

Still, even though vrutti is jadam by itself, vrutti does not deserve title jñānam, all pervading consciousness is not popularly known as jñānam. When people use the word knowledge popularly, it refers to reflected consciousness. OC is not popularly known as jñānam, RC alone is known this way. Its figurative usage. When people say I have pot knowledge. Is born means consciousness is not born, but reflected consciousness is there. Ghata jñānam means ghata vruttihi. Every pramāṇam does not generate jñānam but produces gata vrutti. Rise of knowledge requires generation of vrutti (Brahman realization requires). It requires mind or mūla vidya. Vrutti is required, it means mind is required. Therefore transcending the mind will not work in the generation of self knowledge. Even though consciousness does not arise or end, what is born is not jñānam but vrutti alone.

इत्थं वृत्तौ ज्ञानशब्दप्रयोगसम्भवात् तादृशवृत्तिरूपं ज्ञानं सत्त्वगुणपरिणामो भवति । तस्यां वृत्तौ चैतन्याभासो जायते । घटादिविषयरूपपरिणामे तु चैतन्यस्याभासो न जायते । उभयोरपि घटादिविषयतज्ज्ञानयोरविद्यापरिणामत्वेऽपि घटादिविषया अविद्यायास्तमोगुणपरिणामत्वान्मलिना भवन्ति । अतस्तत्र चिदाभासोदयो न भवति । वृत्तिस्तु सत्त्वगुणपरिणामत्वात् स्वच्छा भवति । अतस्तत्र चिदाभासोदयः सम्भवति ।

In this manner, word jñānam can be used for consciousness as well as thought. The jñānam in the form of a thought is born out of the satva guna of avidya or maya. In this maya parinama rupa vruttau, chidabhasa is formed. Along with the vrutti, pot is also born. Aside note: normally when we talk of the perception of the pot, normally we say in the mind vrutti raises and it pervades the pot that's already existent. (in TSV). Pot aakara vrutti. In DSV, we have to revise, we cannot say mano vrutti is pervading the already existent pot, we should say out of mūla vidya pot vrutti and pot vishaya also rises. When vrutti goes pot also goes. The vrutti is called avidya vrutti and avidhya vishaya rises. The theory of perception is different in DSV. Consolation is any case all these vyavaharas are mithya.. whether uyou use TSV or DSV, it does not matter. Just understand all vyavaharas are mithya. When I say aham brahmasmi jñānam that also rises therefore that's also is a thought which is also mithya only. We saw this in chapter 4, king sleeping and jackal bit his leg. Brahman is satyam, brahma jñānam is mithya.

In the ghata vishaya, object does not posses RC. Vrutti has chidabhasa vishaya does not have chidabhasa. Reason.. even though vishaya and vrutti are both maya parinaami and jadām, still ghata and other objects like it are projected by the tamasic maya, they are not finer things and not capable of reflection. Whereas the thought due to satva guna parinama is fine. Therefore, chidabhasa arises.

Itham..

इत्थं वृत्तौ चैतन्यप्रतिबिम्बग्रहणयोग्यतासत्त्वात् तदवच्छिन्नं चैतन्यं ज्ञानम् इति,
तदुपहितं चैतन्यं साक्षीति चोच्यते। घटादिविषयाणां तु
चैतन्याभासग्रहणयोग्यताया अभावात् विषयावच्छिन्नचैतन्यं न ज्ञानं न वा साक्षी ।

He adds an aside note. In any knowledge mayika vrutti or mūla avidya vrutti (we should not say mental thought or not antahkāraṇa vrutti in DSV) arises. There are two consciousnesses, RC subject to rise and fall and OC nitya chaitanyam is there. RC and OC are there when avidya vrutti is there. RC part is called jñānam..vrutti jñānam, OC part is called sakshi. M: since vrutti is fine enough to form reflection, tat pratibimbitam chaitanyam, RC, is called jñānam. The OC which is enclosed within the thought, is called upahita chaitanyam. Very same OC is enclosed within pillar also, that enclosed consciousness cannot be called sakshi . sakshi can be used only for oc behind RC. Therefore upahitam chaitanyam is called sakshi. Any objects like pot etc, there is neither jñānam nor sakshi. The objects do not have RC, objects do not have jñānam. Do the objects have sakshi or not? Sakshi is not there. OC is very much there, but it is not behind an RC. Therefore it cannot be called sakshi.

Vicarasagaram 21st July 2018

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घटादिविषयाणां तु चैतन्याभासग्रहणयोग्यताया अभावात् विषयावच्छिन्नचैतन्यं न ज्ञानं न वा साक्षी ।

The author is consolidating the *dr̥ṣṭīśr̥ṣṭivada* in these portions by raising some questions through *tsv* or *śr̥ṣṭid̥ṣṭivada*. All the questions of *TSV* will be directed towards differentiating *jagratprapanca* and *Swapna prapañca*. *DSV* will constantly negate the *jagrat* *Swapna* difference in terms of continuity. Continuity of both *Swapna* and *jagratprapanca* projection are due to *mūla vidya*. *Vishaya* and *vruttiadhyasa* referred as *arthādhyāsa* and *jñānadhyāsa* respectively. All *vishayadhyasa* is *jagratprapañca*, collective *vruttiadhyasa* is mind. Both *vishaya* and *vrutti* are projected by one *mūla vidya* only. *Mūla vidyassatvaguna* will project mind or *vrutti*. *Tamoguna* projects the *vishaya*/ *vishaya* does not have *RC*. *Vrutti* with *RC* becomes experiencer, *vishaya* without *RC* becomes experienced. Both experiencer and object is simultaneously projected supported by one *chaitanyam*. That one *chaitanyam* is me. I the all pervading consciousness through my *mūla vidya* or *maya* project *jagrat* mind and world and *Swapna* mind and world. Behind *vishaya* also *OC* is there, behind *vrutti* and *chidabhasa* *RC* also *OC* is there. *OC* behind *vishaya* is not called *sakshi*, but behind *vrutti* is called *sakshi*. So we say *sakshi* is present only when *vrutti* is there. *Chidabhasa* is required for *OC* getting the name *sakshi*. In *TSV*, mind is *vyavahārikasatyam*, in *DSV* mind is also *prātibhāsikam*. Created afresh...everytime.

इत्थं जाग्रत्पदार्थास्तज्ज्ञानानि च सहैवोत्पद्यन्ते सहैव नश्यन्ति । अतस्तेऽपि प्रातिभासिका एव स्वाप्नपदार्थवत् इति वेदान्तरहस्यम् । तस्मात् प्रथमजाग्रति दृष्टा एव पदार्थाः स्वप्नसुषुप्त्यनन्तरं पुनरपि द्वितीयजाग्रत्पनुभूयन्ते इत्युक्तिरसङ्गतैव ।

Consolidating this discussion therefore *DSV* alone is right, this is the secret teaching of the *Vedānta*. *TSV* is really not correct. *DSV* is *Vedānta rahasyam*. M.. in this manner, waker's universe *arthādhyāsa* and their experiences *jñānadhyāsa* they simultaneously arise in every *jagratavastha*. When *jagratavastha* end not only our mind is resolved and according to *DSV* world is also resolved. Therefore wakers world and mind both should be designated as *prātibhāsika* only like dreamers mind and world. This is the secret teaching of *Vedānta*. Therefore, world that I experience in the current *jagratavastha* is the same as previous *jagratavastha*, that is *TSV's* view is not correct. *DSV* says it is inappropriate. Very difficult to accept. Any book on quantum science is difficult to swallow. (against common sense). Read grand design... this is difficult for even scientists to accept, but proven by modern quantum scientists. Quantum world view can be equated to *DSV*.

(आ. ३३८-३४०) जाग्रत्पदार्थानां मिथः कार्यकारणता- नास्तीति प्रतिपादनम् —

A new view is going to raised...

I see several people in Swapna prapañca, they came to existence through my projection (chaitanyam and avidhya). How do the people in jagratprapañca come to existence? You have all been given birth to by your parents. They came from Oshadi, from pritvi, from jalam, agni, vayuakasa long before 13.7 billion years ago. Swapna prapañca I project, in jagratprapañca every object has got its own Kāraṇam, it will vary from individual to individual. In Swapna, I alone am Kāraṇam. Since they are created by different kāraṇams in jagratprapañca, they continue to survive when I go to sleep. DSV says this view is also not correct. Different kāraṇams for different objects and people is not correct, there is only one Kāraṇam. Baby elephant and mother elephant in dream, in the dream we declare mother was born before baby, but after waking we say both are projected same time by waker. No time difference. No karyakāraṇasambanda. Now DSV says same thing is true with regard to jagratprapañca also. Karyakāraṇasambandhamithya. Karyam, Kāraṇam, Karyakāraṇasambanda, Time and objects are all projected simultaneously. Everything is resting in Me. In DSV maiyevsakalamjaatam becomes profound. All are projected by maya.

TSV argues for the continuity of jagratprapañca. All the objects of jagratavastha have mutual cause effect relationship. Like mother elephant and baby elephant. DSV says no, this is a projection.

(३३८) स्वप्नपदार्थः साक्षादविद्याकार्यं, जाग्रत्पदार्थास्तदीया- साधारणकारणजन्य इति जाग्रत्स्वप्नयोर्न साम्यमिति शङ्का —

PP is going to differentiate Swapna from jagrat. TSV says Swapna objects and people are projected by me, subjective projection. Jagrat -as many karyams are there distinct kāraṇams are there. Each object has its own unique and distinct cause.

Asadharanakāraṇaa: janyam. Is jagratprapañca.

ननुस्वप्नात् प्रबुद्धः 'पूर्वं ये पदार्था मया दृष्टास्तानेवाद्य पश्यामि' इति प्रत्यभि-
जानाति। तस्माज्जाग्रत्पदार्था ज्ञानसमकालोत्पत्तिनाशशालिनो न भवन्ति। किन्तु
ज्ञानात्प्रागूर्ध्वं च विद्यन्ते। अतोऽज्ञातसत्ताका जाग्रत्पदार्था इत्येव युक्तमिति चेत्, न।
स्वप्ने तत्क्षणोत्पन्नेषु पदार्थेषु इमे गिरिनदीसमुद्रादयो मम जन्मनः प्रागेवोत्पन्ना

वर्षसहस्रकालादारभ्य वर्तन्त इति प्रतीतिर्भवति केषा-ञ्चित्। तत्र तत्क्षणोत्पन्ने स्वाप्नपदार्थे या चिरन्तनत्वप्रतीतिः सा भ्रान्तिरेव। तस्माद्ययाविद्यया स्वप्ने मिथ्याभूता गिरिनदीसमुद्रादयः पदार्था उत्पादितास्तयैवाविद्यया तत्तत्पदार्थानां चिरन्तनत्वं तादृशचिरन्तनत्वविषयकज्ञानं चानिर्वचनीयतयोत्पद्यते। एवमेव जाग्रत्पदार्थेषु वस्तुतश्चिरन्तनत्वाभावेऽपि अविद्यावशादेव तत्तत्पदार्थैः सहैव मिथ्याभूतं स्थिरत्वमप्यनिर्वचनीयतयोत्पद्यते। अतश्च जाग्रत्पदार्थानामपि स्थिरत्वप्रतीतिर्भ्रान्तिरेव।

This is the most powerful and common argument given by TSV. DSV is going to refute. It is difficult accepting. Most crucial part. Common sense argument from TSV. When DSV replies, watch your intellect. Check if you can swallow the answer. Then you will be comfortable. Otherwise continue in TSV. M: TSV says no, when I wake up from sleep and look at my family members, wife children etc, my observation is, last night whichever family member I experienced, I don't say I see them, I recognize them as my yesterday's wife, yesterday's children. Pratyabhijñāpratyakṣam is a pramāṇam. Continuity of object that I experienced before. Re-cognize. Yesterdays chair in astikasamajam continued to exist even though I did not experience during the interval. In vedantic language we used a technical word, ajñātasatta, acceptance of the continued existence of astikasamajam in the interval between on experience and the next one. Jagratprapañca had ajñātasatta. They existed even when I slept. Swapna.. in the Swapna when I dream and wake up, I never consider the continued existence of dream objects or problems. Dream does not have ajñātasatta. DSV says this is common sense world view, you hold on to this for transactions. This is not factual. DSV says pratyabhigna pramāṇam is a bramaha. M: jagratprapañca is not created during jagratavastha, it continues even when I am not there. Even when I sleep. In TSV, God is the creator of jagratprapañca. TSV corresponds to triangular format.

Reply:na....4th line end onwards, na, swapnotakshana...brantireva

Summary: DSV, you are committing the same blunder, double standards, **you judge the jagratprapañca from the standpoint of experiencer and Swapna prapañca from stand point of the non experiencer.** Don't change the judge. If waker is standard, TSV will appeal. You see Swapna from standpoint of dreamer, it will appear real. Hereafter Niścala Dās will start a new Vedānta course in Swapna avastha and dismiss the jagratavastha. Dreamer in dream will argue for the continuity of the dream mountain not for a day, but from before his birth to after his death based on same pratyakṣa and pratyabhijñāpramāṇam. Just as this is bramaha, our jagrat reality is also bramaha only.

28th July 2018

Topic 338 naswapnatprabuddha..sabrantireva. We are going through a series of questions and answers between TSV and DSV. TSV is giving an argument in support of continuity of jagratprapañca. Pratyabhijñā pramāṇam. I experience somebody last night, I wake up and I experience the same people in the morning. Recognition is called pratyabhijñā pramāṇam. Reference: page 200, topic 320, we made a comparison between pratyakṣam, pratyabhijñā and smṛti. 4th is adhyāsa. We asked if Swapna comes under which of these. We said Swapna comes under adhyāsa only. For ruling out other three we saw the definitions of all 3. Pratyakṣam plus smṛti..seeing some one is pratyakṣam, recollecting that and the cognition put together is recognition. When I recognize a member, I conclude that even in the gap the member continues my experience does not continue. Therefore jagratpadharthas continuously exist. In the case of Swapna, it exists as long as Swapna is there, end of experience is end of Swapna prapañca. This is what TSV states. End of experience of jagratprapañca is it end of jagratprapañca is the debate. Answer will decide whether we are tsv or dsv. Tsv says end of experience of jagratprapañca is not end of jagratprapañca because everyday I wake up and see the same jagratprapañca..athoajñātasattaka. Technical word conveying tsv's view. **Jagratprapañca has ajñātasatta**. If this my (TSV) challenge what's your answer? DSV says no. you are committing the same blunder. Double standards. You are studying jagratprapañca as jagrat experiencer and studying Swapna prapañca also as jagrat experiencer. "enter into the shoes of the dreamer, and see that dreamer will call dream world as jagratprapañca and he will argue for the continuity of the dream world. He will argue in the same way. Both the experiencers, waker and dreamer claim that their respective prapañcas have got ajñātasatta. Therefore you have to give them equal status. If you want to call both of them vyavahārikam, I don't mind, or call both of them prātibhāsikam. Both of them are equal mithya not graded mithya. They appear to be graded because of double standards. Both of them have equal ETU. During Swapna avastha you respect dream water when dream thirsty. Powerful DSV. Na.. I won't accept ajñātasatta for Swapna. Every word is significant. Every object is born at the time of the birth of that thought. This dream mountain, dream river, dream samudhra (you should actually not use dream word). They are born after my birth, and 1000s of years back all mountains have been created. This is the thought pattern of the dreamer. This experience does happen to some people at some time. Tatra in the dream the world or object lasts for one second. The experience of continuity that's also a projection of mūlavidya. Sa brantihieva.

तस्माद्ययाविद्यया स्वप्ने मिथ्याभूता गिरिनदीसमुद्रादयः पदार्था
उत्पादितास्तयैवाविद्यया तत्तत्पदार्थानां चिरन्तनत्वं तादृशचिरन्तनत्वविषयकज्ञानं

चानिर्वचनीयतयोत्पद्यते। एवमेव जाग्रत्पदार्थेषु
वस्तुतश्चिरन्तनत्वाभावेऽपि अविद्यावशादेव तत्तत्पदार्थैः सहैव मिथ्याभूतं
स्थिरत्वमप्यनिर्वचनीयतयोत्पद्यते। अतश्च जाग्रत्पदार्थानामपि स्थिरत्वप्रतीतिर्भ्रान्तिरेव।

Tasmad ..therefore, mūlavidya is projecting Swapna padartha, tsv will say mind is projecting Swapna padartha. In dsv, one mūla vidya projects only one world (no difference between the 2 worlds). When you say mind projects world, we are getting closer to kshanikavijñānavadi. Therefore, he negates using a law. One vivartakaryam cannot be the Kāraṇam of another karyam. Rope snake cannot be the mother of rope snakes. In dsv, mental projection word is wrong. Either you say avidya projects everything or chaitanyam projects everything. Only after assimilating mahakavyam can you understand dsv. Where is that chaitanyam? I am. One mūla vidya alone not only it projects an object but it is permanent, permanence is also projected. when I say Swapna gaja is present, arthādhyaśa is in the elephant, jñānādhyāśa is there in the mind. Both are projected. It comes under anirvachanīyam, permanency appears to exist. Experientially existent category. Evameva. In jagratprapañca also, permanency of family members etc , even though its not there, you attribute permanency of them using mūla vidya. Mithya permanency is also due to anirvachanīyam. Chapter 4. Significant foot note...

१. सुप्तप्रबुद्धस्य पुरुषस्य घटादिजाग्रत्पदार्थान् दृष्ट्वा पूर्वं जागरकाले येऽवस्थि- तास्त
एवैते घटादय इति जायमानः प्रत्यभिज्ञाप्रत्ययः सोऽयं नदीप्रवाहः, सेयं दीप- ज्वाला
इत्यादिप्रत्यभिज्ञाप्रत्ययवद्भ्रम एव । तस्मान्मुख्यदृष्टान्तः स्वप्न एव । स
चार्थो ग्रन्थकारेणैवोपरि वक्ष्यते ।

TSV says what is pramāṇasiddham cannot be delusion. It is pratyabhijñā pramāṇam. Foot note one PitambaraAcharya.. he has written note for vicarasagara..pitambari..very respected in north indian vedantic circle. Pratyabhijñā appears to be pramāṇam, there can be brama here also. Pratyakṣa can give prama also. For pratyakṣa delusion we have example. Every optical illusion is a pratyakṣabrama. Pratyabhijñā delusion is river and flame. When you look at flame , you think the flame you looked at one minute ago and now are different. But you say the flame I saw then and now is same flame. On enquiry, the flame is not the same. If the flame continuously exists, then you would not have needed oil. You will never need fuel at all. Kshanikavijñānam... we can extend this law for our own physical body. Same body does not continue. So many billions of cells are produced. Pratyabhijñā is not always pramāṇam. Whatever is negated is brama. Our acceptance of jagratprapañca without an observer is brama. When he wakes up from asleep and looks at his mobile phone, purvamjagara kale, in

yesterdaysjagratavastha the mobile I operated yesterday, same pot I used , recognition thought, of that mobile is a pratyabhijñāpratyaya is a thought arising. This was called a pramāṇam, but actually it is brahma, exactly like river flow, or flame of a lamp. Same flame or same river. Projection of maya, jagratprapañca as well as the brahma of continuity of jagratprapañca also. Therefore, 1 you should only take Swapna as standard for understanding drishtiśṣṭivada. 2 when you take example of Swapna never use double standards. See from dreamers angle. This example is going to be restated by Nīścala Dās himself. Nīścala Dās is going to restart entire vedantic teaching again. There is a guru in the dream, shishya in dream, and so on whole teaching. To convince us that our vicarasagara class is also happening in a dream like situation.

4th August 2018

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Topic 338 last 3 lines

एवमेव जाग्रत्पदार्थेषु वस्तुतश्चिरन्तनत्वाभावेऽपि अविद्यावशादेव तत्तत्पदार्थैः सहैव मिथ्याभूतं स्थिरत्वमप्यनिर्वचनीयतयोत्पद्यते। अतश्च जाग्रत्पदार्थानामपि स्थिरत्वप्रतीतिर्भ्रान्तिरेव।

The author is concluding the DSV in these portions. We have a few final questions are raised by TSV. DSV is answering. Always TSV will argue to point out jagrat is different from Swapna prapañca, he will use continuity point. There is pratyabhijñā pramāṇam in support of continuity (remembrance). I also expect the same students to come to class here week after week. Not only I see the same objects, I'm able to recognize them as well. They have ajñātasatta. Whereas dream does not have continuity. When I wake up the dream world goes away. DSV said I project continuity also. In Swapna also, it's the same case. From a dreamer's view point also, this is true. Dream world is continuous for dreamer, he will argue ajñātasatta. He will never use the word dream world. We know that even though the dreamer's world is a momentary thought in the mūlavidya. If we can understand this with regard to dreamers universe, the DSV says this is the same for jagrat as well.

आक्षेपः — नन्वेवं सति स्वाप्नपदार्थाः साक्षादविद्यापरिणामाः। जाग्रत्पदार्थास्तु न साक्षादविद्यापरिणामाः। किन्तु यथा घटादयो दण्डचक्रकुलालादिभिर्जायन्ते तथैव सर्वेऽपि जाग्रत्पदार्थास्तत्तदसाधारणकारणवशाज्जायन्ते । यदि जाग्रत्पदार्थाः

साक्षादविद्यापरिणामाः स्युः, तदा आकाशादिक्रमेण पञ्चभूतोत्पत्तिः पञ्चीकरणं पञ्चीकृतभूतेभ्यो ब्रह्माण्डोत्पत्तिरित्यादिकं श्रुत्योच्यमानमसङ्गतं भवेत्। तस्मादीश्वरसृष्टा जाग्रत्पदार्थाः स्वस्वोपादानकरणपरिणामा एव। न तु साक्षादविद्यापरिणामाः। स्वाप्नपदार्थास्तु सर्वेऽपि साक्षादविद्यापरिणामाः। Utoparinaamaa:

TSV wants to give another pramāṇam in support. May be my pratyabhijñā pramāṇam is a brama, I have got śāstraprapaṇca to show jagratprapaṇca is not my projection. Not projected by my mind or mūlavidya, but it is created by their respective Kāraṇam even if I do not experience them. Pritvi is created by jalam, jalam by agni etc.... they all existed several million years ago. They existed before my perception. Therefore in jagratprapaṇca two objects have got karyakāraṇasambandha. Whereas in Swapna prapaṇca every object has got only one Kāraṇam, I. in jagrat, many different kāraṇams and karyams, therefore jagrat has continuity. Fundamental flaw, double standards problem continues. Previously he took support for pratyabhijñā pramāṇam, now support of śāstram pramāṇam that's all. M: Objection: TSV: in dream they are directly projected by antahkāraṇam, here for abhyupeda, he says they are projected by mūlavidya or sleep. But jagratpadarthas are not directly projected by mūla vidya. Kintu...like pot etc are not projected by me, but created by potter using wheel, stick etc. karakams are used to create the pot. Here it is gradually produced. In the same way, all the objects of jagratprapaṇca have their own cause and production duration also changes. In Swapna, no such thing, everything is simultaneously projected, mosquitoes and mountains which are 1000 years old. If jagratprapaṇca is directly projected by mūlavidya in one moment, then upaniṣad would have said world is created by mūlavidya in one moment not akasasambhootaha as in tai upa. Pancabhootautpati will become a wrong statement if its projected by mūlavidya. Apaurusheyaśāstra pramāṇam has talked about this and much later I was born in jagratprapaṇca. whereas Swapna prapaṇca is born in me. TSV says I come to existence in jagratprapaṇca which already existed (created by God). Whereas in DSV, jagratprapaṇca did not exist before, when I have jagratavastha, jagratprapaṇca comes to existence. This is the crucial difference. In chandogyaupaniṣad, panceekāraṇam is talked about indirectly (3). All the vedicśṛṣṭi will become a pramāṇam in DSV. Therefore, jagratprapaṇca is Iswaraśṛṣṭi. They are different, Jīva and Iswara.

Mahavakyam, he has forgotten.

यस्मात् सर्वेषां स्वाप्नपदार्था- नामेकैवाविद्योपादानं भवति तस्मात् स्वाप्नपदार्थानां तज्ज्ञानानां च युगपदे- वैकस्या अविद्यायाः सकाशादुत्पत्तिः सम्भवेत् । जाग्रत्पदार्थास्तु स्वोत्पत्तेः प्राग्विद्यमानेभ्यो भिन्नभिन्नेभस्तेभ्यस्तेभ्यः स्वस्वोपादानकारणविशेषेभ्य उत्पद्य स्वस्वोपादानकारणेषु विलीयन्ते । घटादिजाग्रत्पदार्थोत्पत्तेः पूर्वं नाशादूर्ध्वं च मृत्पिण्डादिरूपोपादानकारणानि वर्तन्ते । एवं जाग्रत्पदार्थाः केचन स्वल्प- कालावस्थायिनः केचन स्थिरकालावस्थायिनो यथोचितं परस्परं कार्यकारणभाव- मापन्नाश्च वर्तन्ते । न तथा स्वाप्नपदार्था इति जाग्रत्स्वप्नयोः साम्यं न युज्यते इति चेत् ।

Yasmatsarveshaam.....end of para

He continues to repeat differences. One is directly born out of mūlavīdyā, others are indirectly born. Jagrat gradually arrives, Swapna padārtha does not have gradation. When a jagratpadārtha perishes, they resolve into their respective upadana Kāraṇam. Utpatti, pralaya bheda, karma akarma bheda. Therefore don't equate. M: all the dream objects, one mūla vidyā alone is parināmiupadana Kāraṇam, both swana object and their experience, arthādhyāsa and jñānadhyāsa both simultaneously arise in Swapna avastha. Simultaneously..yugapad. in tsv, this is important. In jagratpadārtha, when I wake up I see my bedroom, which has been there even before my experience. You cannot say they are simultaneous. Even before its arrival, even before my experience, every object in jagratavastha is produced out of its own respective cause. Before the origination of wakers pot and after destruction of wakers pot, the pot existed before origination in the clay and afterwards it continues to exist not in me but clay. There are certain waker's objects which have momentary existence like particles etc, but there are certain objects which have existence for 1000s of years. It has got ajñātasatta. All these long lasting as well as short living ones. They have got different causes. Dream objects can never be compared to waker's prapañca at any time. DSV cannot be accepted. This is the dying moment argument of TSV.

DSV will say you are committing the same blunder. Only when we get out of this basic blunder, I can get out of TSV. We study Swapna only as a waker. If you avoid the double standards, it becomes very clear.

11th August 2018

Page 219 first para, last 4 lines starting from evam

एवं जाग्रत्पदार्थाः केचन स्वल्प-कालावस्थायिनः केचन स्थिरकालावस्थायिनो यथोचितं परस्परं कार्यकारणभाव-मापन्नाश्च वर्तन्ते । न तथा स्वाप्नपदार्था इति जाग्रत्स्वप्नयोः साम्यं न युज्यते इति चेत् ।

Niścāla Dās is answering the last few objections and main objections against DSV. Treating jagrat and Swapna prapañca as same cannot be accepted at all. DSV will be accepted as a powerful prakriya. DSV is not easy to swallow. If any student finds it difficult to accept, one need not accept it but go with TSV. Even though I gave this option, when you see the development in this book, Niścāla Dās seems to be firm in saying DSV must be followed and he refutes TSV. There is a difference between DSV and TSV. Niścāla Dās says in TSV, you will not get mokṣa. Few more classes, we will continue this way..

TSV said, there is a difference between jagrat and Swapna padārtha, observer is the cause, observed objects are effects of one cause. Among swapnapadārtas not mutual kāraṇakāryasambandā, every object is born of waker. In dream, objects do not have mutual cause effect relationship. When I come to jagratprapañca, I see many people, each person, grandfather, father, son have cause effect relationship. They all do not have same Kāraṇam. They all existed even before I see you. Before I observed they existed, during they exist....this has been proved by śāstra pramāṇam also, earth is not my projection but product of water etc...m:in this manner, waker's objects, some of them live for few years, some others like earth live for 1000s of years...yatoctamparaspara ...they all have got their own respective causes, I'm not the cause for them. It is not so in the case of dream earth, dream water etc. because of this reason, you should never equate them, jagratprapañca is Iswaraśṛṣṭi, Swapna prapañca is jīvaśṛṣṭi. That's the difference. Acharyas have also accepted in 4th chapter of pancadasi. He has differentiated jīvaśṛṣṭi and Iswaraśṛṣṭi..dvaitaprakāraṇam. Veda pramāṇamalso..

Topic 339:

(३३९) जाग्रत्स्वप्नयोः साम्यसमर्थनम् — नैष दोषः । जाग्रत्पदार्थेष्विव स्वाप्नपदार्थेष्वपि कार्यकारणताप्रतीति-रस्ति । ‘मदीया गौर्वत्समजनयत् । मम जाया पुत्रमसूत’ इति स्वप्नो नैसर्गिकः । तत्र युगपदेवोत्पद्यमानेषु स्वाप्नपदार्थेषु गोजायादीनां बहुकाल-स्थायिता कारणता च प्रतीयते । वत्सपुत्रादीनां तु

पश्चाद्भाविता कार्यता च प्रतिभासेते । दृष्टिसमये समकाले एवोत्पन्नानां तेषां मध्ये नैवास्ति वस्तुतः पूर्वपश्चात्कालता परस्परं कार्यकारणता वा । गोर्वत्सस्य च तथैव जायायाः पुत्रस्य चाविद्यैव साक्षादुपादानम् ।

Same answer...people question from different angles to differentiate jagrat and Swapna prapañca. You are applying double standards is the only answer Niścala Dās gives for everything. You study jagratprapañca as waker and look at Swapna prapañca from wakers standpoint. You should not go to dream in the class, but imagine the Swapna prapañca from the stand point of dreamer..dreamer will also see an object as a product of its parent only. Dreamer will see several kāraṇa and karyapadartha in dream. Only after waking up we say all of them have same Kāraṇam. Similarly you become superwaker and become Iswara and say I'm the Kāraṇam for everything. The chaitanyam is the same. Avidya and maya at the causal level project Swapna and jagratprapncha respectively with chaitanyam.

Avidya and maya at the causal level there is no difference in DSV. Nirvikalpakaavidya and maya are one and the same. One Chaitanya with one maya is projecting both jagrat and Swapna prapañca simultaneously. Object and experience, arthādhyāsa and jñānadhyāsa.

Prājñaha is equated to Iswara in mandukyakarika...in DSV they are both equal. Both sleep and resolution are both pralayam.

You have to do 3 imaginations

You imagine Swapna prapañca

Imagine dreamer

Imagine how dreamer will experience dream world.

A dialogue between dreamer and dreamer's neighbor in dream. I have got a cow, gave birth to a calf. From dreamer's angle he will say for the calf, cow is cause. Neighbor gives a reply, your cow gave birth to a calf, in my house my wife gave birth to a baby. (In nididhyasanam, we have to spend time on 3 imagination. 3 imagination meditation). In every dream of every person everyday, among various objects like cow and calf which are simultaneously projected, we see cause and effect because of mūla vidya. Dream is a mental projection in TSV, in DSV it is projection of mūla vidya only. Cow seems to have a longer duration, mother seems to have a longer duration. Dreamer uses the relevant sense organs... all these are distinctly experienced in dream..pramataprameyam, pramāṇam. Cause and effect are projected at same time. Really

speaking, at the time of dreaming all of them emerge simultaneously. The cow and mother, calf and baby, only one Kāraṇam, avidya alone is parinaamikāraṇam. In TSV, for jagrat and Swapna prapañca, vivartaupadanakāraṇam is chaitanyam. Even though its one, in TSV parinamiupadanakāraṇam is different, for jagrat it is maya, for Swapna it is mind.

In DSV, both parinama and vivartaupadanakāraṇam is the same. Mūla vidya alone. Parinamiupadanakāraṇabheda is important difference between tsv and dsv.3 fold imagination meditation and extend the same to jagratprapañca also. Then say mayyevasakalanjatam....I generate jñānadhyāsa and arthādhyāsa and fold both ito myself in sushupti, I'm Iswara in sushupti. pramāṇam..Mandukya 5,6. In sleep one resolves everything and becomes sleeper, in 6th mantra, this sleeper is Iswara. In DSV, every time I sleep I'm Iswara. In jagrat I'm Virat, in Swapna I am Hiranyagarbha...viswataijasapragya are my own projections.

एवमेव जाग्रदशायामपि केचन पदार्थाधिककालस्थायिनो ज्यायांसः कारणरूपा इति, केचन पदार्था अल्पकाल-स्थायितनो यवीयांसः कार्यरूपा इति च स्वप्ने इव प्रतिभान्ति । परमार्थतस्तु न कोऽपि पदार्थः कस्यचिदपि पदार्थस्य कारणभावं वा कार्यभावं वा भजते । किन्त्वविद्यैव ते ते पदार्थास्तथा तथा प्रतिभान्ति । तस्मात्स्वप्न इव जाग्रदपि साक्षादविद्याकार्यमेव ।

This is repeated for jagrataavastha, in waking state also, certain objects seem to be existing for longer time and therefore older, older is Kāraṇam, there are some objects that exist for shorter duration only. Younger one..jagratavastha is also a dream. Both are dream, both appear as waking in their respective avastha..according to Vedānta, only waker is anadimayaya....jnani..is considered as waker because even though he experiences jagratavastha, he understands the essential truth. Really speaking, no one object is kāraṇam to anything or vice versa. Wherever we say avidya we must add maya, both of them are projections of mūla avidhya only. Nīścala Dās has not answered of PP, the veda pramāṇam says world is born out of their own Kāraṇam, you have not given answer for śrutipraamana answer.

18/08/2018

Page 219

Topic 339 last 6 lines beginning from evameva.

Niścāla Dās is making his final remarks regarding DSV and answering questions raised by TSV. He pointed out exactly like in Swapna avastha in jagratavastha also, I the chaitanyam through mūlavidyā am responsible for all the projections. It appears as though father is Kāraṇam and son is kāryam. Their karyakāraṇasambandha is also projected by chaitanyam. No object has got karyakāraṇasambandha with any other object, everything is maya's projection (you should not say mental projection, as mind itself is projected). TSV had raised a question, if it is so then how come śrīṣṭivakyams of veda speak of karyakāraṇasambandha between akasa and vayu and so on. How come the DSV contradict the śruti pramāṇam itself?

Topic 340

(३४०) सृष्टिश्रुतीनां लयचिन्तनद्वाराद्वैते तात्पर्यम् – सृष्टिक्रमप्रतिपादकश्रुतीनां न सृष्टौ तात्पर्यम्, किन्तु ब्रह्मणोऽद्वितीयत्व- बोधने एव । सर्वे पदार्थाः परमात्मन एव जायन्ते इति तद्विवर्तभूता एव । यद्यद्विवर्तभूतं तत्तत्स्वरूपमेव भवति, न ततोऽतिरिच्यते । अतो नामरूपात्मकः सकलः प्रपञ्चो ब्रह्माव्यतिरिक्ततया ब्रह्मैवेतीममर्थं बोधयितुमेव सृष्टिश्रुतिः प्रवृत्ता नान्यत्प्रयोजनमस्ति सृष्टिश्रुतेः ।

He says even though shrishtiśruti talks of orderly creation, śruti does not intend to convey this. It has no tatparyam in either orderly creation or simultaneous creation. It is introduced only as a adhyaropaprakāraṇam. Tatparyam is only in advaitabodhanam. This topic has been discussed. Page 148, Page 149. Topic 254 especially. There he said there is no tatparyam in an orderly creation, then student asked why in BS, there is a prakāraṇam discussing the presentation of creation statements in all upaniṣads. How come vyasacharya present this? Niścāla Dās says it is for manda and madhyamaadikari it is presented. What is the advantage? He said if order is presented, later in nididhyasanam, a madhyama Adhikari can resolve in reverse order, presented in Sankaracharyaspancheekāraṇam and its vartikam. All jagrat into protvi then into jalam then into agni then vayu then akasa. Useful to mandamadhyama Adhikari for nididhyasanam and gradual dissolution. Uttama Adhikari negates both jagrat and Swapna prapañcas together/simultaneously. Only useful for layachintanam or pravilapanadhyanam. Gradual resolution of the universe.

M: by meditating upon gradual resolution..page no 180..how to practice pravilapanadhyanam. He suggested the help of Omkara. Even antaryamilswara is resolved into turiyam brahman. Nantaprājñāmnabahishprājñam... in page 180. One should come down to advaitaadhishhtaanam. It is not the main message of the upaniṣad, however only by introducing pancabhootas, we

have to arrive at advaitam. Holding the world namarupa, drink sat chit Ananda milk, keep cup for transferring the milk, similarly sat cit Ananda can be communicated using the namarupa world. Thusprapañca is only a disposable cup. All the padarthas, vayu is not born of akasa, but chaitanyam and avidya, avidya creates a confusion in our mind that akasa and vayu have karyakāraṇasambandha, this is not a projection of the mind, but maya. It is paramātmāvivartam and avidyaparinaama. akasa is Chaitanya vivartam, avidyaparinaamaha. If vayu is Chaitanya vivartham, swaroopam of vayu is chaitanyam and not akasa. **There is no ornament separate from chaitanyamis for uttama Adhikari, no ornament separate from gold is madhyama Adhikari.** Ataha therefore it is non different from brahman, therefore whole creation is brahman only. Brahmaivamrutam..Mundakaupaniṣad... brahmaivaidamviswamidamvarishtam.

Brahmarpana, brahmaagnihi.... In Gita. Ahampurastaat, ahamdakshinataha, ahamuttarataha:, only when I can say this without any reservation, this is possible. Creation is a disposable cup. There is no other benefit for shrishtiśruti.

तत्र सृष्टौ यः क्रम उक्तस्तस्यापि स्थूलदृशां पुंसामुत्पत्तिक्रमविपरीत- क्रमेण परमकारणे ब्रह्मणि सर्वकार्यलयचिन्तनद्वाराद्वितीयब्रह्मावबोधनायैवेत्यद्वैतबोधनमेव प्रयोजनम्। न त्वाकाशादीनामुत्पत्तौ क्रमबोधने वा, तेषां परस्परकार्यकारणताबोधने वा सृष्टिश्रुतेः प्रामाण्यम् सृष्टौ नास्ति क्रमः किन्तु सर्वे पदार्था एकस्या एवाविद्यायाः सकाशादुत्पन्नाः। तत्र परस्परं कार्यकारणभावो वा पूर्वपश्चात्कालीनत्वं वा अविद्याकृते स्वप्ने इव मिथ्यैव प्रतिभासते। श्रुत्योक्तमाकाशादीनां पूर्वपश्चाद्भावित्वकार्यकारणत्वादिकं तु कारणव्यतिरेकेण कार्यं नास्तीति मन्दानां लयचिन्तनार्थं कृतम्। यथा वस्तुस्वरूपमस्ति तथैव ध्यानं कर्तव्यमिति नियमो नास्ति। तस्माज्जाग्रत्पदार्थानामपि परस्परं कार्यकारणभावो नास्त्येव।

Only one point: order of creation is meant for resolution he said, here he says order of resolution must be reversed ,priti vijalamagnivayuakasa maya brahman. Whatever order has been mentioned, those who are not with fine intellect, in an order that is reverse of the creation, gradually everything must be resolved into brahman ultimately. Final into mayaparinaamiupadana Kāraṇam and then maya into brahman. Taking away the isness of maya handing over to brahman. (mithya part). We have to arrive at non dual brahman which is myself the chaitanyam. Śrṣṭi is called arthavaadaha in mimasa language. In chāndogya there are only 3 trivrut Kāraṇam, we have invented panchēekāraṇam. That's why there are two versions

mentioned in vicarasagaram itself. There is tatparyam only in the content not the cups. There is no actual order at all. From one mūla avidhya, simultaneously they arise, no mutual cause effect relationship. Just as in dream there is no mother elephant, baby elephant and their cause effect relationship also, jagrat also. All these orders mentioned are meant for teaching one lesson, there is no karyam other than Kāraṇam. For manda Adhikari we speak of so many karyakāraṇams, for uttama Adhikari there is only one ; Kāraṇam, karyam. In nds view TSV is valid for manda Adhikari. DSV is valid for uttama Adhikari, you decide whether you are manda or uttama Adhikari. Vastuswaroopam must be understood as śṛṣṭibodhanam. There is no rule for using any method, ultimate aim is to resolve everything into I the observer. That's why resolution is prescribed in two ways, one reverse order method. In Maitreyi brahmana, tripuṭī, pramata, pramāṇam, prameyam, when you come out of sleep, I'm pramata, awareness happens, then the sense organs or pramāṇam become existent and operational depending on what we identify. First we check the time. You identify with the eye, then pramāṇam reveals the prameyam. You can meditate resolution of prameyam into pramāṇam and then into pramaata to chaitanyam. Whole world you reduce into thoughts. From thoughts to avidya and then avidhya into chaitanyam. Tripuṭīkramaha. Method does not matter, finally destination one advaitachaitanyam is important. Vastuswaroopam means any method you can use. There is no mutual cause effect relationship between any two objects in this creation.

First PP pratyabhijñāpramaana virodha. 2nd PP śrutipramaana virodha, both were answered. Śṛṣṭivakyams are not pramāṇavakyams at all, śṛṣṭivakyams are arthavadavakyam only (because of different upasads and different secondary scriptures using different orders) therefore pramaana virodhanasti. All objections raised by TSV are addressed. Next topic is grand conclusion of DSV, he passionately appeals you should all vote for DSV and prove yourself to be uttama Adhikari. But you can use TSV and join manda Adhikari.

Topic 341

(३४१) दृष्टिसृष्टिवाद एवाङ्गीकार्यः —

You should all go with DSV only...appeal.

25th August 2018

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श्रुत्योक्तमाकाशादीनां पूर्वपश्चाद्भावित्वकार्यकारणत्वादिकं तु कारणव्यतिरेकेण कार्यं नास्तीति मन्दानां लयचिन्तनार्थं कृतम्। यथा वस्तुस्वरूपमस्ति तथैव ध्यानं

कर्तव्यमिति नियमो नास्ति। तस्माज्जाग्रत्पदार्थानामपि परस्परं कार्यकारणभावो नास्त्येव।

2nd para last 4 lines

Niścala Dās is consolidating and winding up the dṛṣṭi śṛṣṭi vāda. Last 2 powerful arguments against DSV were based on pratyabhijñā pramāṇam...continuity of jagrat prapañca. Next was śruti pramāṇam. Karya kāraṇa bhava between for example parent and children. Answer was śṛṣṭi śruti itself does not come under pramaana vakyam but arthavada only, therefore no virodha. Example in dream, we feel mother elephant and baby elephant have purva bhavitvam and paschat bhavitvam, past present kala difference. We know dream mother elephant as well as dream baby elephant as well as purva pashchat bhavam are all my projections only. For a dreamer dream is not dream in dream.

Dream no 2 is mistaken as waking by a spiritually ignorant person. Recognizing dream no 2 as dream is spiritual awakening. Utthishta, jagrata...

Topic 341 is conclusion of DSV by presenting the mind-boggling summary. Topic 341 is very important for revision. Page 220 to page 222. Niścala Dās says you should come to DSV.

Topic 341

(३४१) दृष्टिसृष्टिवाद एवाङ्गीकार्यः — परमार्थतस्तु जागरितपदार्थानामपि कार्यकारणत्वादिकं किञ्चिदपि न सम्भवति । सर्वेऽपि पदार्थाः साक्षादविद्याकार्यभूताः शुक्तिरजतादिवत् स्वप्नवच्च । साक्षादविद्याकार्यत्वेन प्रातिभासिकत्वादविद्यावृत्त्युपहितसाक्षिणैव सर्वेऽपि पदार्थाः प्रकाश्यन्ते । अविद्याया ज्ञेयाकारो ज्ञानाकारश्च परिणामो युग-पदेवोत्पद्य युगपदेव नश्यति स्वप्नवदेव । ‘दर्शनं सृष्टिरदर्शनं लयः’ इति न्यायाद्यदा पदार्थः प्रतीयते तदैव प्रतीतिविषयः पदार्थो जायते । न तु कालान्तरे पदार्थोत्पत्तिरस्ति । अयमेव दृष्टिसृष्टिवाद इत्युच्यते ।

DSV should be accepted is heading. (Swamiji would like to state that DSV is preferable which means TSV also can be held and we can be advaitins.) In paramaarthā, according to view of paramaarthā, with regard to jagrat prapañca also, there is no karyam, Kāraṇam, there is no father mother child etc. they say in Sankaracharya’s biography, 28 versions are there, only

definite thing available is his works, when Sankaracharya's mother died, he went there stayed and did so many things, he cried they say, he chanted a shloka. Therefore jagrata jagrat, be alert be alert. Mata nasti, pita nasti, bandhur nasti, ... he temporarily identified with the mother as son. Everything is projection of one mūlavidya.

All the things and beings like children, grandchildren etc are sakshat products of Me, projected by Me the all pervading brahman, mūla avidhya shakti. Being the projection of one mūla vidya, jagrat prapañca is also as pratibhassika as Swapna prapañca. You accept both as vyavahārika or prātibhāsika. One sakshi is conditioned by mūla vidhya or conditioned by maya, projecting everything simultaneously. Projection is done two fold, jagrat prapañca and jagrat prapañca anubhava. Arthādhyāsa and jñānādhyāsa. Visahya prapañca and vrutti prapañca. Avidhyayaha parinaama. Mūla vidya is parinami upadana kāraṇa for jagrat and Swapna prapañca. Vivarta upadana Kāraṇam provides existence that is chaitanyam. Time flow is not there, continuity is bhramaha. In Lalitha sahasranamam, unmesha nimisho....mother is taken as maya sahitam brahman, when mother opens the eyes 14 lokas are created, when she closes the eyes they disappear. Unmesha...bhuvanavali one compound word. Nīścala Dās here attributes this line to yourself, I the brahman, well rooted in brahman.

DSV slogan: darsanam śṛṣṭiḥ, seeing is creation, adarsanam layaha, not seeing is resolution. This is the nyaya of DSV. When objects appear in front of you, then the object of experience is originating. Before seeing and after seeing that object does not exist at all... so this teaching is called DSV.

१. दृष्टिः = अविद्यावृत्तिरूपं ज्ञानम्, तदुत्पत्तिसमये एव सृष्टिः = दृश्यप्रपञ्चोत्पत्तिः। अस्यार्थस्य प्रतिपादनं दृष्टिसृष्टिवाद इति अजातवाद इति च कथ्यते। अयं च वादो बृहदारण्यकोपनिषद्भाष्ये, वार्तिके, माण्डूक्योपनिषत्कारिकायाम्, तद्भाष्ये, तत्रैवानन्द-गिरिव्याख्याने, वासिष्ठे, सूतसंहितायाम्, वेदान्तमुक्तावल्याम्, आत्मपुराणे, अद्वैतसिद्धौ, अन्येषु च वेदान्तग्रन्थेषु प्रतिपाद्यतेऽत्यादरेण । विशेषजिज्ञासवस्तान्ग्रन्थानवलोकयेयुः। 'अक्के चेन्मधु विन्देत किमर्थं पर्वतं ब्रजेत्' इति न्यायेनैतद्ग्रन्थेनैव जिज्ञासूनां दृष्टिसृष्टिसिद्धान्तज्ञानं सम्यक् जायते। ग्रन्थान्तरावलोकनं तु तेषां बुद्धिविनोदनाय भवति । इतोऽप्यन्यो दृष्टिसृष्टिवादोऽस्ति। तत्र —

सत्ता सर्वपदार्थानां नान्या संवेदनादृते ।

ज्ञानस्वरूपमेवाहुर्जगदेतद्विचक्षणाः ॥

अर्थस्वरूपं भ्राम्यन्तः पश्यन्त्यन्ये कुदृष्टयः । इति । सत्तान्तरनिन्दापूर्वकं
सत्तैकत्वप्रतिपादनेन जगतस्तुच्छत्वमुच्यते । अयमेव सर्वोत्तमः पक्षो
दुर्लभाधिकारिकः ।

A beautiful footnote: Dṛṣṭīhi = avidya vrutti rupa jñānam. We never talk of mano vrutti in dsv but avidya or maya vrutti. Such a cognition arising out of maya is called dṛṣṭīhi. When the maya vrutti arises, ghata vutti arises out of maya, ghata vishaya also simultaneously arises, therefore dṛṣṭīśṛṣṭi vāda..dṛṣṭīhi eva śṛṣṭi...dṛṣṭī śṛṣṭi ..karmadharaya samasa.

In TSV, you should say shrushta dṛṣṭī or śṛṣṭi dṛṣṭīhi, here its not karmadharaya but Shashti tatpurusha, shrushte: dṛṣṭī. Already created śṛṣṭi I see. TSV is Shashti tatpurushaha. Dṛṣṭīhi is avidhya vrutti roopam.

This DSV is not my philosophy, several acharyas have spoken, may be not elaborately. If you have been observant, you can see. Even in Sankara bhashyam if you are observant, you can see. Ajata vāda is another name for DSV. (mandukya), briha upa bhashyam of Sankaracharya, Sureshwaracharyas vartikam, mandukya karika, that bhashyam, anandagriti's commentary on the bhashyams, yoga vashishtam..famous for DSV, repeatedly talks of DSV, soota Samhita is another big work, poular saying is Sankaracharya read suta Samhita several times, brahma gita similar to anubhuti prakasa, suta gita, adhyāsa topic and anirvachanīya khyāti has been discussed long before Sankaracharya. Incidentally suta Samhita is part of skanda purana, somebody has written commentary. Mahesh research institute has published. Vedānta muktavali written by Ramaraya kavi. Ātmā puranam, closer to anubhuti prakasa. Ātmā puranam written by Sankāraṇanda, advaita siddhi by Madhusoodana Saraswati and in other Vedānta works. With commitment DSV has been established. If a person wants to read more and more of DSV, you may read all these granthas. NS says you do not have to read all these, but you can read my own grantha. He quotes a proverb. Shloka: first line given.. Ishtasyaartasya samsiddhau... Near by akkam, if you can get honey nearby your house, why should you go to a mountain to collect honey, VS s available right here. Just read this again. You can get the

knowledge very well. If you want to have vedantic study as a hobby. Intellectual enjoyment, you can get out of studying these texts.

अस्मिन् पक्षे पदार्थानामज्ञातसत्ता नास्ति । किन्तु ज्ञातसत्तैवास्ति। अद्वैतवादेऽयमेव सिद्धान्तपक्षः । अस्मिन् पक्षे सत्ताद्वैविध्यमेव न सत्तात्रैविध्यम्। सर्वेषामेव दृश्यानामनात्मपदार्थानां स्वाप्नपदार्थानामिव प्राति- भासिकसत्तैव। प्रतिभासकालादन्यकालेऽनात्मपदार्थानां सत्ता नास्ति । तस्मान्ना- सत्येव तृतीया व्यावहारिकी सत्ता ।

He gives the main points as bullet points..

A chart we can put together...

1 No object exists if/when I do not experience it, ajñāta satta naasti. In TSV, I accept the existence of objects even when I do not experience. My is not individual body, mind, experience here belongs to sakshi chaitanyam with avidya vrutti. Avidhya vrutti sahita sakshi chaitanyam. In advaitam, this alone is the ultimate view. This alone is most preferred view. In this paksha there are only two sattas paramarhika and prātibhāsika satta. No 3. Satta and satyam are equal. For all the objects experienced in the world, exactly like drwam objects, prātibhāsika satta only is there. At other times when I do not experience the object, they don't exist. Therefore, there is no vyavahārika satyam in DSV. What we value the most, panca anātmā, profession, possessions, family, body, mind all are there when experienced otherwise not there.

In TSV, all these exist as vyavahārika satta.

किञ्चास्मिन् पक्षे निखिलानात्मपदार्थाः साक्षिभास्याः। प्रमातृ- प्रमाणयोर्विषयभूतं न किञ्चिदप्यस्ति वस्तु । यतोऽन्तःकरणमिन्द्रियाणि घटादि- विषया इति त्रिपुटीज्ञानं चेति सर्वमपि स्वप्न इव युगपदेव जायते । अतस्तेषां मध्ये न विषयविषयित्वं सम्भवति।

Upto sambhavati, here he is talking of a technical difference between DSV and TSV.

In TSV, we talk of two things. whatever is happening in my mind, I am able to directly experience without my sense organs going out and experiencing. Sakshi directly illumines the mind. After this, the mind gets the chidabhasa, mind plus chidabhasa is called pramata,

pramata through mano vruttihi reaches the external world through the five apertures called indriyani. What goes out is mano vruttihi. Goes out from pramata (we do not say sakshi), as pramāṇa vruttihi (as mano or antahkāraṇa vrutti). Prameyam is Iswara shrushtam, created by God, therefore it already exists. Prameyam is enveloped by pramāṇa vrutti. Therefore mountain is pramatru bhāsyam not sakshi bhāsyam. Mind is sakshi bhāsyam, mountain is pramatru bhāsyam.

In DSV, this difference wont be there..

1st September 2018

Niścala Dās has answered all the objections raised against DSV or dvivida satta vāda. Objections raised by TSV or shrishti drishti vadi. Niścala Dās is winding the entire topic by mentioning the salient features of DSV. Theory of perception itself differs between DSV and TSV. Conventional knowledge is based on TSV. TSV: In dream when sense organs are not functioning I'm aware of the dream condition, therefore known as sakshi basya padartha. External world is not sakshi basyam but already existent. We accept Iswara shrishti and therefore the prameyam is known. Ajñāta satta is accepted in TSV. When sakshi illumines the mind, senscient mind becomes a pramata which is different from the mind. This pramata is in the jagrat avastha, mind wakes up chidabhasa wakes up, pramata wakes up and operates sense organs, when I open the eyes and look at the pillar, chakshur vrutti passes through chakshur indriyam. Similarly shrota vrutti, grana vrutti etc all going out to external world which is already existing. It has got ajñāta satta. Vrutti vyati and phalam vyapti takes place and pillar is perceived. Vrutti vyapti removes ignorance and phala vyapti the object. Pramatra basyam is prameyam. Bottom line: in TSV, sakshi basya padarthaha, pramatru bhasya padartha dvida padarthaha staha. Both are there. In DSV, there is no ajñāta satta. Like in dream, in jagrat also, pramata pramāṇam and prameyam originate simultaneously. Prameyam is not already existent. All three are simultaneously arising and jadam at same time. There is no question of any one of these illumining anything else. Jñānadyāsa and arthādhyaśa simultaneously arise. Antahkāraṇam, indriyam, vrutti, pillar all of them are simultaneously illumined by one sakshi. Natakadeepam of pancadasi is presenting only this. Imagine the Swapna where dream mind dream sense organs dream elephant are simultaneously born, illumined by one sakshi. Sakshi illumines mind, mind illumines world is TSV. No two stages in DSV. Dream tripuṭī as well as jagrat tripuṭī, one mūlavidya alone simultaneously projected. In TSV when I go to sleep, jagrat pramata is resolved, pramāṇam is resolved, jagrat prameyam continues. In DSV, jagrat pramata, prameyam, pramāṇam all are

resolved in sleep. (MAJOR DIFFERENCE). TSV has sakshi bhāsyam and pramatru bhāsyam. DSV has only sakshi bhāsyam, no pramatru bhāsyam. Ajñāta satta, Iswara śṛṣṭi is out.

M:DSV : All the anātmā, all are sakshi bhāsyam. Tasya bhasa sarvamidam vibhati.... Pramatra bhāsyam bahya prameyam nasti. Antahkāraṇam, indriya, vishayaha (like pot), tripuṭī...Pramata pramnam prameyam, triad come together, pramaa or jñānam arises. As it happens in dream, they arise simultaneously. For understanding DSV, 3 fold imagination is required. Dream individual, dream world, how dream individual will look at the dream world. How will the dreamer look at dream pillar. Dream pillar existed for several years. We see dream vrutti vyapti, dream phala vyapti and then pillar is perceived, what exactly happens is when the dreamer is looking at pillar, it exists before and after the seeing, pillar does not exist for the waker. In astika samajam class, I project the continuity of the pillar. In reality it is not there, exactly like dream. Niścala Dās analysed the Swapna and said in Swapna, tripuṭī is simultaneously born. Page 204, topic 322. Niścala Dās shows how Swapna tripuṭī is simultaneously born. Jagrat also they are born simultaneously at the time of perception. Vishaya meaning prameyam. Sarvam sakshi basyam eva.

घटादिविषयाः, नेत्रादीन्द्रियाणि, अन्तःकरणं चेत्येतानि यदि ज्ञानात्पूर्वं स्युस्तदा नेत्रादिद्वारान्तःकरणस्य वृत्तिरूपं ज्ञानं प्रमाणजन्यं भवेत्। तच्चान्तःकरणम्, इन्द्रियाणि, विषयाश्चेति त्रितयं ज्ञानपूर्वकाले नास्ति। ज्ञानकाले एव स्वप्ने इव त्रिपुटी उत्पद्यते । तस्मात् त्रिपुटीजन्यं ज्ञानं किञ्चिदपि नास्ति। तथापि ज्ञाने स्वप्नवत् त्रिपुटीजन्यता प्रतीयते। तस्माज्जाग्रत्पदार्थाः साक्षिभास्याः; न प्रमाणजन्य-ज्ञानविषयाः। अतोऽपि जाग्रत्पदार्थाः स्वप्नसमाः मिथ्या भवन्ति ।

According to TSV there is a theory of perception. It will not work in DSV. For conventional, vrutti vyapti is possible only when prameyam is existing. So no vrutti vyapti, phala vyapti are there for DSV. Jñānadhyāsa and arthādhyāsa and vrutti vyapti and phala vyapti are totally different. Vrutti vyapti and phala vyapti are in the context of prama or knowledge, jñānadhyāsa and arthādhyāsa are in the context of bhrama or error. If the prameyam is already existent before, then only vrutti vyapti phala vyapti apramatru bhāsyam etc are possible, in dsv sarvam prātibhāsikam, when I see it is there, when I do not see, its not there. Conventional theory, through sense organs through vrutti you get jñānam is not there in DSV. tritayam and tripuṭī are synonyms. Everything is prātibhāsikam only. In my understanding astika samajam is pramatru bhāsyam, in TSV. On Saturday, I'm illumining the already existing astika samajam. If astika samajam is not pramatru bhāsyam, how do I feel it is existent. Pramatra bhāsyam s also a

projection of mūlavidyā. Nīścala Dās will say imagine the dream, wherever you go, like Kailas mansarovar in dream, you look at it as pramatru bhāsyam only. Kailas was already there, my mind is now illumining it. Fact is both the world and pramatru bhasyatvam are projected by mūla vidya. Even though the world is not pramatru bhāsyam, it is projected. Still, exactly like in Swapna avastha, pramatru bhasyatvam is a brama. Jagrat padartha is sakshi bhāsyam. In tsv, we will say jagrat prapañca is vyavahārikam therefore pramatru bhasya. Swapna prapañca is prātibhāsikam therefore sakshi bhasyatvam. In DSV, everything prātibhāsikameva. Only sakshi bhāsyam. We commit a basic blunder (by TSV), according to Nīścala Dās, we use double standards one for dream one for jagrat prapañca. We look at jagrat and sapna prapañca both from waker's angle.

Final extension. Mind boggling, last straw...

किञ्च जाग्रति केचन पदार्था मिथ्यारूपेण केचन सत्यरूपेण च प्रतीयन्ते। तत्रापि अनादिकालमारभ्य केचन पदार्था विद्यन्ते । केचन विनश्यन्ति। तत्सदृशाश्चान्ये उत्पद्यन्ते। इत्थं प्रपञ्चधारा उच्छेदो न कदापि भवतीति समुत्पन्नज्ञानस्य प्रपञ्चो न प्रतीयते। इतरेषां तु भासते इति। तादृशस्य ज्ञानस्य गुरुर्वेदान्ताश्च साधनानि। तैः साधनैः परमार्थ-सत्यस्य लाभः सिद्ध्यतीति चेत्येवंरूपा प्रतीतिर्जाग्रति भवति। एवं केषा-ञ्चित्पदार्थानां मिथ्यात्वम्, किषाञ्चिन्नाशः, केषाञ्चिदुत्पत्तिः, गुरुवेदान्तादिसाधनैः परमपुरुषार्थलाभ इति च । एतत्सर्वमविद्याकृतस्वप्नवन्मिथ्यैव।

Entire para, Nīścala Dās is quoting the conventional approach based on TSV after study of vedānta. Jñānam, samsara, mokṣa etc. summary: 1)jagrat prapañca has continuity, he has been attacking this and has refuted the continuity of jagrat prapañca. We say anadi kaalam aarabhya. In chapter 15, we say no beginning of universe etc. jīvas are born janma after janma. Because of some punya some jīvas get interested in spirituality, they study the scriptures the veda. Yo brahmaanam vidadti ... along with universe, veda is also created. Few get a guru after sadhana chatushtayam, then srabvanam, mananam, nididhyasanam, then he gets jñānam and mokṣa. Thereafter these jnanis will get jñānam, remove agami and sancita. Prarabhdha continues, world continues. For some of them prarabhdha will end and even after they disappear, world and several ajñāni jīvas will continue. This is TSV. Nīścala Dās says all these also are mithya, sadhana, sravanam, m, n, guru shishya parampara, jīvan mukti, Videha mukti etc. all these are mithya. Mokṣa is also mithya. I have been teaching 40 years, 1978 August 15th I started, I

completed 40 years of teaching. Many students have been with me for 40 years. All these are projections of mūlavidya.

8th September 2018

Page 221

3rd para

Kincha.... Niścala Dās is concluding DSV discussion by presenting the salient features of this vāda. In this concluding para, he is extending the perception to Vedānta field also. Continuity cannot be extended to shastric field as well just as the world. Idea that śāstram was there from anadi time, some acharyas were liberated in the past future etc , they are also projected in jagrat avastha like Swapna. Subjective projection of mūlavidya. Idea that Videha muktas will disappear from the world, and other ajñānis will continue in this world are all projections only. He is quoting TSV ideas, our jīvan mukti, Videha mukti, world will continue, in future some people will get jīvan mukti etc...

M: “ moreover, some in the form of prātibhāsika satyam and few in vyavahārika satyam are there in jagrat avastha. The vyavahārika prapañca which is superior to prātibhāsika existed from beginningless time, responsible for huge bundle of sancita karma. Some padarthas will end like physical bodies end at death, one body may end, similar body will be produced again and again and again. The flow of the external universe, will never end. World will continue for others.” This kind of idea we have during our jagrat avastha. “For certain Videha muktas, world continues, but world is not available for only those rare Videha muktas. For others, world appearance will continue for them”. “For that knowledge to arise, we have guru and Vedānta pramāṇa, the external sadhanas, through such instruments, I will be able to accomplish absolute reality at one time”. All these ideas are entertained in jagrat avastha. “there are some objects that are mithya, some prātibhāsikam, some vyavahārikam, some other physical bodies will be freshly produced. “ all these ideas we entertain in jagrat avastha.

Imagine a Swapna prapañca, a dreamer and imagine how he looks at Swapna prapañca, he will also speak about dream world same way after Videha mukti (waking to wakers world), dream prapañca will continue. Dream guru parampara..dreamer will imagine in his dream, there is no continuity of all of these in reality. Continuity is also a projection of nidra shakti.

Similarly jagrat prapañcas projection is also what we do due to mūla vidya. Śāstram, guru parampara etc.... Niścala Dās concludes DSV for time being. It will be continued later in different form. Following portions are pramāṇa vakyam for DSV.

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ प. चि. २३५, कू. ७१ ॥

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति, यत्र त्वस्य सर्वमात्मै-वाभूत्
तत्केन कं पश्येत् ॥

बृ. २.४.१४ ॥

न बन्धोऽस्ति न मोक्षोऽस्ति कदाचित् कस्यचित् क्वचित् ।

सर्वमात्ममयं शान्तमित्येवं प्रत्ययं स्फुटम् ॥

Simple meaning:

Pancadasi chitradeepa prakāraṇam chapter verse 235

Kootastha deepa prakāraṇam, chapter 8 v 71

Mandukya Karika Chapter 2 32nd verse.

Very elaborate commentary Sankaracharya writes.

There is no śṛṣṭi at all in all 3 periods of time, that there is śṛṣṭi is my projection in jagrat avasthaha, since there is no creation, there is no pralayam also. If there is no creation, there is no samsari, samsara is also my projection in jagrat, there is no question of sadhaka, no one desiring liberation, no liberated person as well, this alone is the absolute reality.

Next is bri 2.4.14 maitreyi brahmanam..

Whenever there is a projected tripuṭī, duality, projected by mūlavidya. Projected in jagrat as well as Swapna avastha, during that time, there is a perception of one person.

Next is yatrātu...when whole tripuṭī is falsified by knowledge, who is there to see what? Smell what? When I go to sleep, there is neither jagrat prapañca nor Swapna prapañca...

Jagrat prapañca does not resolve into sleep is a mithya

Next is from yoga vashishta

Na bandosti

There is neither bondage nor liberation for anyone at anytime anyplace. It is not shoonyavada. There is only one thing all the time. Sarvam ātmā mayam. Shantam sivam brahman, that alone is clear knowledge.

More quotations..page 222

सबाह्याभ्यन्तरं राम सर्वत्र दृढतां नय।

अविद्यमानोऽप्यवभासते द्वयो ध्यातुर्धिया स्वप्नमनोरथौ यथा।

तत्कर्म सङ्कल्पविकल्पकं मनोबुधो निरुन्ध्यादभयं ततः स्यात् ॥ भा. पु. ११.२.३८
॥ इत्याद्यनेकश्रुतिस्मृतीतिहासपुराणानुभवादिभ्यः। वासिष्ठरामायणे चेत्थ-
मनेकेतिहासा उपलभ्यन्ते।

One half of shloka from yoga vashishta is there, Rama indicates the student. sabaahyantaram there is only one brahman both inside and outside. Nama and rupa is equal to avidhya. Both inside and outside only one ātmā, everywhere. Vashishta gives instructions..may you make this knowledge firm.

Next shloka from Bhagavatam 11 skanda 2nd chapter 38thverse..aside note, in bhagawatam, in 11th skanda, 2,3,4 and 5 are called jayanteya gita or navayogisamvada. We did on Sundays. I elaborately explained. Essence is a non-existent duality is appearing because of mūlavidya. Both jagrat and swapna prapañca, though non existent appears temporarily for an observer. It is as temporary as Swapna prapañca. Like hallucinations. After karma no gap. Karmasankalpaka vikalpakam, adjective of mind. A mind that keeps on projecting one duty after another. That karma projecting ignorant mind, may you handle/manage/mater. Manonigrahaha of chapter 3.

Only by that, you will get abhayam. Only first line is relevant. Jagrat prapañca is equal projection like Swapna prapañca.... Like this there are lot of pramāṇams are there for DSV also experience or anubhava. Sushupti anubhava, both Swapna and jagrat disappear... both simultaneously appear and disappear. According to Nīścala Dās, experience is a pramāṇam for DSV. In vashishta ramayanam also, yoga vashishtam, in this manner, as quoted above, in several stories,, this is shown. Nīścala Dās is going to present a Vedānta course in dream of a King, Agrutadeva.

किञ्च क्षणकालमात्रव्यापिनि स्वप्ने अनन्तकल्पकालो भाति। जाग्रतीवस्थिरतया पदार्थाः प्रतिभान्ति। तैः पदार्थैश्चिरकालं भोगो भुज्यते । तथा चोक्तं पञ्चदश्यां ब्रह्मानन्देऽद्वैतानन्दप्रकरणे-

Upto prakarane.....

This is an elaboration of an idea already seen. Swapna does not have continuity TSV had said. DSV said you are using double standards. In jagrat avastha, not only we accept continuity of jagrat avastha, we give division of time also, minute, hour, day etc. we have a huge division of time. Nīścala Dās says this huge division also appears in a minute of our projection like in Swapna. List of time division given in footnote. In Swapna, which has got only one kshanam, several kalpas, a day in brahma are there.

Footnote salient feature.. shortest time duration...akshipakshmaparispandaha, blinking of the eye.. is one kashtaa. Kala, then muhurtha, dinam, pakshaha fortnight, month, rituhu..2 months, ayanam...6 months, then vatsaraha one year, kaliyugam..4,32, 000 years Dwapara, 8,64000, treta yugam12 laks 96000, kruta yugam...17,28,000 years, all four yugas together is 43,20,000...maha yugam. Then manvantaram...,

15th September 2018

In these portions, Nīścala Dās is concluding the DSV by giving various pramāṇams from the Śāstra. Yoga Vashishta quotation.. ref: Page 221 last 2 lines and page 222 first line. From a prakāraṇam called upashama prakāraṇam -5thone (total 6 prakāraṇams). Chapter 71. sarga shloka 27,28. Nīścala Dās here wants to give the final quotation given from pancadasi. Kshanakala maatram... in a dream which has a few seconds or minutes duration, a person experiences a long duration of time, like many kalpas, a day of Brahmaji. A footnote was given in page 222. Smallest time is given as blinking of eye. Page 223 also foot note continues. All

yugas and combined one mahayugam or chaturyugam, 42 lacs 20000 years, manvantaram is 71 chatur yugams, like that 14 manus are there. End ..one day of Brahmaji, one year and lifespan of brahmaji. One day of Brahmaji- 864 crore human years. One year is equal to 3lac 11,440 crore years. Rounded 3 lac crore years. Life span...3 crore 11 lacs 440 crore years. 3 crore crore years.

Mūlam: Ananta kalpa...this long duration is experienced in dream as well. Like in jagrat avastha, in Swapna avastha also, objects appear to be long lasting..the experiences of sukha dukkha also appears very long. All these have been explained in pancadasi 13th chapter, brahmanande advaitanandaha. Generally we see only 10 chapters. 86 to 89.

— निद्राशक्तिर्यथा जीवे दुर्घटस्वप्नकारिणी।

ब्रह्मण्येषा स्थिता माया सृष्टिस्थित्यन्तकारिणी ॥ ८६ ॥

स्वप्ने वियद्गतिं पश्येत् स्वमूर्धच्छेदनं तथा।

मुहूर्ते वत्सरौघं च मृतपुत्रादिकं पुनः ॥ ८७ ॥

इदं युक्तमिदं नेति व्यवस्था तत्र दुर्लभा।

यथा यथेक्ष्यते यद्यत् तत्तद्युक्तं तथा तथा ॥ ८८ ॥

ईदृशो महिमा दृष्टो निद्राशक्तेर्यदा तदा।

मायाशक्तेरचिन्त्योऽयं महिमेति किमद्भुतम्॥ ८९

Power of nidrā, has the power to create a dream world which is not logically explainable. It creates the swapna prapañca in jīva. Exactly like this maya shakti located in brahman also is capable of śṛṣṭi sthithi and pralayam. Verse 87 onwards dream experiences. During dream we will feel as though we are flying. Viyatgati means moving in akasa. One will experience as though One's own head is cut in dream. During one muhurta, 41 minutes or so, several years pass by. One gets married has child etc. continuity of jagrat prapañca is only an illusion exactly like continuity of Swapna prapañca. Even departed individuals appear in dream as though they are part of our life. Next shloka.. in dream experience, which is logical which is illogical, we cannot categorise. It is not possible to identify. In dream, whatever happens is logical in dream.

(even flying). Dream has got its own logic. Now he wants to connect to jagrat avastha. If Nidra shakti has so much glory, what to talk of maya shakti. Mahima is masculine gender, nakaranta pulling, mahiman shabda. Ayam mahima..pulling. wonder. In DSV, just as for dream world continuity experienced is illusory, similarly continuity experienced in jagrat prapañca is also actually not there, that is also projected.

तस्माज्जाग्रत्पदार्थानां स्वाप्नपदार्थापेक्षया वैलक्षण्यं किञ्चिदपि नास्ति। किन्त्वात्मनो भिन्नं सर्वं मिथ्यैव। “अतोऽन्यदार्तम्”, “न तु तद्वितीय-मस्ति ततोऽन्यद्विभक्तम्” (बृ. ४.३.२३-३१) इत्यादिश्रुतिभ्यश्च।

Therefore, there is no difference between jagrat prapañca and Swapna prapañca. Both are prātibhāsika satyam only. Everything other than the ātmā are mithya ony, here prātibhāsikam only, no vyavahārika at all. TSVs vyavahārika is completely rejected. Brihadaranyaka “atho anya...” 3.4 and 3.5 ushastha and kahola brahmanam...

Next quotation: Briha 4.3.23 to 31. There is no second thing other than the observer which is different from brahman. All of them are prātibhāsikam only. With this DSV is over. Topic 330 page 210 we started DSV concluded in page 222 topic 341. 12 topics.. 13 pages is DSV.

We are entering a totally different topic.

Now my general observations. TSV and DSV.

TSV talks of paramārthikam, vyavahārikam and prātibhāsikam. DSV- only paramārthikam and prātibhāsikam

Important observations: Both these vadas are called two types of prakriyas. In Vedānta, prakriya is called a method of teaching /tool used for communication. In Vedānta there are several prakriyas. Some are directly used by upaniṣad. Like adhyaropa apavada, druk drusha viveka, pancakosa viveka, avasthatraya prakriya etc. certain others only clues are there, acharyas have extracted several prakriyas, derived from vedas, avaccheda vāda, pratibimba vāda, ābhāsa vāda, anirvachanīya khyāti, revised anirvachanīya khyāti, arthādhyāsa, jñānadhyāsa etc . they are derived prakriyas. Advanced book introduces all these. Śāstra siddhanta desha sangraha by Appapaya dikshitar. Very elaborate..no translation is there. All prakriyas travelled. Through all these prakriyas, vedana wants to communicate the prime teaching or siddhanta. Methodology is prakriya. Siddhanta is sadhyam or end. Ultimately we all should come to the sadhyam. End is siddhanta. That alone liberates, prakriya does not liberate. It can cause scholarly or intellectual samsara. Use prakriya for minimum time and land on

siddhanta. Brahma satyam jaganmithya aham bramaiva na paraha. In a football match how long ball is possessed is not relevant, the aim is to hit the goal. Sometimes team has the ball 70% and lost the match. A student may study 25 years and miss the goal. A person may not even know this prakriya and my achieve “mokṣa”. Prakriyas must not become priority, I can choose ābhāsa vāda or pratibimba vāda etc. they are choosable.

A famous shloka by Sureswaracharya.

Yayayaya bhavet pumsam utpattihi pratyagātmāni...knowledge is important not the prakriya. No acharya insists that you should use only dsv, tsv, pratibimba vāda, ābhāsa vāda. Whichever vāda you are comfortable you use. Either use lift, staircase or escalator to come to first floor. Coming is important.

Sa sa eva prakriyajneya..sacaanavasthitha

That is the right one for you, whatever works. What is valid for one need not be valid for another. Pancakosa or shareeratram or avasthatrayam, which ever you are comfortable.. every prakriya is valid . not rigidly fixed. Acharyas themselves change. In mandukya third chapter, avaccheda vāda is used by both Gaudapada and Sankaracharya.

In upadesa sahasri, 18th chapter, Sankaracharya strongly argues for ābhāsa vāda. Very elaborate

In Manisha pancakam, kim gangamani bimba..kanchana ghati in one shloka itself, both avaccheda vāda and ābhāsa vāda used by Sankaracharya. This means acharyas will change prakriya from one text to another. You need not follow consistency with respect to prakriyas, but for siddhanta, you have to be consistent.

Swamiji's observation. We have elaborately seen DSV, if you want to employ now and then or permanently. For nididhyasanam, DSV is more convenient. This is my personal preference. If you do not relate, you can stick to TSV. You can ignore entire DSV. For vyavahara TSV is more convenient. When I say next class, I am in TSV only. You need not feel compelled to use DSV. Both vadis will come to same Siddhanta, no disagreements.

Common features of agreement between DSV and TSV

Siddhanta

Brahma satyam jagan mithya aham brahmaiva naaparaha

Aham brahmasmi, both will claim; jagat is mithya. World being mithya I alone lend existence to entire prapañca.

Both will say prapañca consists of jagrat and Swapna prapañca.

Both will say jagrat and Swapna prapañca are both mithya. Since both are mithya. Both will say I alone lend existence to Swapna prapañca, I alone as brahman lend existence to jagrat prapañca. I alone lend existence to both. This much agreement is more than enough for liberation.

Difference is of no consequence at all. Will not change my mokṣa. Both are mithya. In that mithya jagrat and Swapna, tsv will add a separate adjective. Jagrat prapañca is vyavahārika mithya jagrat prapañca, prātibhāsika mithya Swapna prapañca. Even if he sub divides, he has to say I alone lend existence to both. I here refers to Aham brahmasmi.

You can follow DSV occasionally or permanently or not follow, with just TSV also you can get mokṣa. For both prakriyas powerful veda pramāṇams are there.

TSV: tai upa.. satyam ca anrutan cha satyam abhavat... all 3 orders of reality are mentioned. First satyam is vyavahārikam, anrutam..prātibhāsikam, both are created by satyam, paramārthikam. This satyam appears as other two. This tai mantra can be understood only with TSV.

DSV: prashnaupaniṣad chapter 4 , 8th mantra, context in sushupti explanation by Pipalada rishi. Upaniṣad says just as all the birds come back to nest at the time of sunset. Pareātmāni... everything comes back to ātmā at the time of rest..sthūla pancha bhootani, sūkṣma panca bhootani, everything is listed. In TSV, jagrat prapañca does not resolve in sushupti. Only sense organs resolve. In DSV, astika samajam also resolves. Pramāṇam is here in prasna upaniṣad. Drashtavyam ca .. seen world as well goes back to ātmā. DSV mantra..very powerful. Veda adopts both indicating that you use what you want...you are now free to accept DSV or not. In my classes, I will use only TSV.

22nd Sep 2018

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तस्माज्जाग्रत्पदार्थानां स्वाप्नपदार्थापेक्षया वैलक्षण्यं किञ्चिदपि नास्ति। किन्त्वात्मनो भिन्नं सर्वं मिथ्यैव। “अतोऽन्यदार्तम्”, “न तु तद्वितीय-मस्ति ततोऽन्यद्विभक्तम्” (बृ. ४.३.२३-३१) इत्यादिश्रुतिभ्यश्च।

With this portion Niścāla Dās concludes DSV. Niścāla Dās presents this vāda as the only right vāda and every student should accept DSV only. He is very particular that we all vote for DSV. However as I concluded in the last class, DSV must be seen as an alternative to TSV. We can adopt any one of these prakriyas. TSV will also lead to binary format. I’m satyam, entire jagat is mithya. It includes both jagrat and Swapna prapañca. There will be no difference in binary format. Whether mithya prapañca must be divided into two or remain as one is the only question which is really inconsequential. DSV is not compulsory is what we are concluding. Tai upa for TSV, prasna for DSV. For both we have pramāṇam.

DSV is over.

Now an overview of what’s coming. We are in 6th chapter, a huge one. We have covered only the first part, 1/5th of the 6th chapter. We covered 25 topics of 6th chapter. We have 120 more left. Hereafter alone, 6th chapter is really starting. Niścāla Dās has indigenously designed this. Dialogue between Guru and third disciple. (Tarkadr̥ṣṭī). Others were tatvadr̥ṣṭī (uttama Adhikari) and adr̥ṣṭī (madhyama Adhikari). Tarkadr̥ṣṭī is not adhama Adhikari nor manda Adhikari, means he is an intellectual student, thinking student, therefore he will not accept Vedānta that easily therefore requires lot of clarification. How Niścāla Dās designs this chapter, Tarkadr̥ṣṭī asks a question, by way of answering a question, Niścāla Dās introduces DSV meant for uttama Adhikari. That DSV is completed now. Tarkadr̥ṣṭī is unable to accept this. He is going to raise a question saying you must differentiate between jagrat and Swapna avastha because vedantic study is possible only in jagrat avastha, that being so, you cannot make jagrat and Swapna as the same. Niścāla Dās says I will show you an entire Vedānta course happening in dream.

Agruta devaha is introduced, he goes into Swapna. There he has a Swapna guru. He teaches a Swapna Vedānta course. He is providing tarkadr̥ṣṭī, this teaching is really meant for tarkadr̥ṣṭī, Swapna Vedānta course. Niścāla Dās will present in a deeper manner, maha vakyas, purvapakshas will be there. Avaccheda vāda aabhaasa vāda etc. till now whatever was taught was for uttama Adhikari. Until now, its for uttama Adhikari.

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Topic 342

(आ. ३४२-४६०) गुरुवेदान्तादीनां मिथ्यात्वे दृष्टान्तप्रदर्शनम् —

(३४२)संसारस्य स्वप्नवत्स्वल्पकालस्थायित्वे बन्धानादित्वम्,
तन्निवृत्तिरूपमोक्षोद्देश्यकश्रवणादिसाधनानुष्ठानं च न घटेतेति तर्कदृष्टेस्तृतीयः प्रश्नः

—

Heading

When we study Vedānta in jagrat avastha, we experience guru and śāstra outside. Now he wants to point out that both these are only prātibhāsika only. Agruta deva will have a dream guru..Guru will then dismiss everything as mitthya. Samsarasyaif the samsara of the jagrat prapañca is short lived like Swapna, we are talking of anadi samsara, we cannot speak this way as it is shortlived like prātibhāsikam. Anadi parampara also cannot be talked about. For the elimination of that anadi samsara, you cannot talk of srvanadi sadhana anushtaanam. It is not Tatvadṛṣṭī asking the question but Tarkadrṣṭī asking the 3rd question. What are the previous two questions? 1) page 199 and 2) page 207.

तर्कदृष्टिः पृच्छति — ईश्वरसृष्टिरनन्तकल्पकालादनादितया प्रवर्तते। तत्र ज्ञानी मुच्यते, अज्ञानी संसरति। यदि जाग्रदपि स्वप्नसमः स्यात् तदा यथा स्वप्नः क्षणम्, मुहूर्तम्, प्रहरकालं वा भवति, तथा संसारोऽपि क्षणम्, मुहूर्तम्, प्रहरकालम्, ततः किञ्चिदधिककालं वा भवितुमर्हति। (१) संसारस्य स्वप्नवत्स्वल्पकालस्थायित्वे बन्धोऽनादिकालात्प्रवर्तते इति न युज्येत। (२) बन्धनिवृत्तिरूपमोक्षप्राप्तये श्रवणादिसाधनानुष्ठानं च निष्फलं भवेदिति।

Tarkadrṣṭī says Swapna prapañca is short lived, jagrat prapañca is anadi, he says. You have to make vyavahārika prātibhāsika bheda. He uses term Isvara śṛṣṭi for jagrat prapañca. It has been existent for kalpas, one day of brahmaji..800 crore man years , one year is 3 lac crores. Life span of Brahmaji 3 crore crores. Before we study Vedānta, so many gurus have come in guru shishya parampara. There are many (numerous) non muktas also continuing for several ages. I'm one of the jīvas after all. If you are making jagrat prapañca also into another dream, just as dreams last for one moment or one kshanam or few muhurthams, a part of the day, in the same way jagrat prapañca also will last only for one minute or few muhurthams. If that's the duration of jagrat prapañca, how can you talk of guru parampara. Samsara of ours will also be only for a

short period, all the time we have studied avyakta..ratra game. We studied that present samsara is because of purva janma... anadi kala pravrutta. In DSV we are saying its like dream of alpa kalam only. All this anushtaanam will not yield results. Therefore never compare jagrat and Swapna. Blunder hes committing is he is looking at Swapna from the standpoint of waker.

We require 3 imaginations, dream universe, dreamer observer, how dreamer observer will look at dream universe. He will never say dream universe is alpa kalam, he will call it jagrat prapañca...he will say this prapañca is Iswara śṛṣṭi. From brahman's standpoint any śṛṣṭi is kshana matram. From brahman's stand point karya kāraṇa parampara is kshana matra projection.

Mind boggling answer...

गुरुत्तरमाह — यद्यपि पूर्वोक्तसिद्धान्ते (१) बन्धमोक्षौ गुरुवेदान्ता-दयश्च नाङ्गीक्रियन्ते। (२) किन्तु चैतन्यमेकं नित्यमुक्तमस्ति (३) अविद्या-परिणामश्चैतन्ये नानाविवर्तरूपा भवन्ति। तैर्विवर्तेरात्मस्वरूपस्य न काचिदपि हानिः। (४) आत्मा सदासङ्ग एकरसश्चास्ते। (५) अद्यावधि न कोऽपि मुक्तः। अग्रे च न कोऽपि मुक्तो भविष्यति। जीवन्मुक्तिशास्त्रं तु प्ररोचकोऽर्थवादः। किन्तु चैतन्यं नित्यमुक्तमस्ति। (६) अविद्यायास्तत्परिणामानां च चैतन्येन सह कदाचिदपि सम्बन्धो नास्ति। तस्माद्बन्धः, वेदः, गुरुः, श्रवणादीनि, समाधिः, मोक्षश्चेत्येतेषां प्रतीतिः स्वप्न इवाविद्याजन्यैव। तस्मान्मिथ्यैव सर्वे पदार्थाः। (७) एतेषां बहुकालस्थायित्वमप्यविद्याजन्यमेव। तथापि सिद्धान्तमिममजानतः स्थूलदृष्टेरयं प्रश्न इति।

Guru gives reply to Tarkadṛṣṭi. Nīścala Dās is not willing to give up. He wants to bring Tarkadṛṣṭi to DSV. In the ultimate conclusion of Vedānta, DSV, there is no bandha bondage, mokṣa, guru, Vedānta. All these are projections of mūlavidya, they are really not there meaning pratibhaasika satyam. There is only one nitya muktam ever liberated consciousness, no jīva chaitanyam, no iswara chaitanyam, only one. There are no two śṛṣṭis. Jīva śṛṣṭihi eva Iswara śṛṣṭihi and vice versa. There is only one prātibhāsika shrishti. Because of one mūla vidya which is maya. In TSV, maya and avidya are different, shuddha satva and malina satva etc. In DSV, avidya, maya are one and the same. They are all vivarta karyam. Two śṛṣṭis are not possible in DSV. Ātmā will not be divided into asamsari paramātmā and samsara jīvātmā. There is no dent caused by avidhya. Chaitanyam cannot hit avidhya and get a small dent, jīvātmā paramātmā

bedaha nasti. Only in TSV even this concept is allowed, in DSV anything other than Me is drushyam or achetanam or jadam. If there is a paramātmā other than Me, it has to be acetanam jadam only. There is one and only one chaitanyam Me. There is nothing called past or future both are projections in the present, continuity and flow also we project. No acharyas, no mukta s, liberated ones. Nitya mukti the only teaching...

29th September 2018

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Ātmā sadasangha....Even though the teacher elaborately established DSV and also answered all possible Qs that can be raised by TSV, student Tarkadr̥ṣṭī is not able to appreciate that. Therefore, he asked the final Q in page 223, “in conventional Vedānta, that we study as junior student, we talk of an anadi prapañca, a samsara that is anadi, Iswara, vedaha, jīvaha which are all anadi. We listed 6. “Jīva isho vishudha.... Anadayaha” . this jīva acquires spiritual punyam gradually across several janmas, gita...anekha janma samsiddaha, then alone we come to Vedānta in the current janma. Even after that we need karma yoga, upasana yoga, sravanam for many years. “This being so, how can you compare jagrat prapañca to a Swapna which lasts few minutes or few hours? “. This was the final question of Tarkadr̥ṣṭī. Again Guru has to give same reply. He repeats DSV and says we look at the dream from the standpoint of the waker. If you have sufficient imagination to look at it from dreamer’s angle, you will hear him say all these are anadi just as the waker vehemently says so. From waker’s angle it is temporary, from dreamer’s angle it is anadi.

Now Guru changes the whole method. A new Vedānta course in dream. In 4th line, Ātmā is always asanghaha and always ekarasaha, there is no past future. Past and future are projections in the present. Word present also becomes meaningless. Past present continuity all are projections of mūla vidhya. There was a Sankaracharya in AD, BC etc are both projected now by mūlavidyā. There is no mukta, liberated person in past or future. Videha mukti jīvan mukti are all artha vadaha; only until students come to DSV all these are required for attracting students to vedānta.

First foot note:

१. अत्रायमभिप्रायः — अस्मिन् दृष्टिसृष्टिवादे “ब्रह्म वा इदमग्र आसीत् तदात्मानमेवावेत्। अहं ब्रह्मास्मीति” (बृ. १.४.१०) इत्यादिश्रुत्या, “ब्रह्मैव स्वाविद्यया संसरति स्वविद्यया मुच्यते च” इति बृहदारण्यकभाष्यात्,

This is the message of DSV, For DSVs, one of the most important pramāṇa vākyams is brahmavaa idamagra aseet.....there is only one brahma, one mūla vidya, one ajñāni jīvaha. According to this vakyam in Briha 1.4.10. purushavida brahmanam. Brahman alone appears as samsara because of brahman's own maya or avidhya, that eka jīvaha which is brahman gets knowledge and liberated.

Another vaarthika vakyam also is there. Vyada soonoho

व्याधसूनोः स्मृतिप्राप्तौ व्याधभावो निवर्तते ।

Sankaracharya gives this example in Briha upaniṣad commentary. There was a revolution in a kingdom. A prince was taken away as a baby, they took him to forest, prince was lost and grew among forest hunter. He looks upon himself as hunter only. King is dead in the revolution. They search in the forest, a person with birth marks. They find him growing as son of a forest person. They show the birth mark and says you are the prince then prince claims I am prince. Rajaputratvam is claimed. Hunter notion is gone. Similarly jīvātmā is growing as though he is jīva, but really speaking he is brahman. For the ajñāni jīvātmā, through the mahavakyam, jīva bhava goes and brahma bhava comes.

By my own avidhya, I am appearing as jīva now, in DSV many jīvas are non-existent, there is only one jīva, eka jīva bhava, no talking of many jīvas getting liberation in past or future. Other jīvas are not accepted, Guru also is not accepted. In the Swapna, we experience several jīvas shopping, when I wake up, I know I am waker, other jīvas in the dream go away. We do not talk of their continuity. In DSV, similarly when I wake up, I do not accept other jīvas and jīvan muktas of past or future. Other jīvas are called jīva aabhaasa. Jīva is mukya jīva plus anya jīva abhaasa. In the same way, aabhasa rupa, other jīvas including the guru are jīva abhaasa, mukya jīva is so called shishya. This shishya looks at Guru as a lineage, acharya upasanam etc. upon that one Guru looking upon as Iswara, bhakti, puja, sravanam, mananam, is exactly like projecting a guru in Swapna. They are all mithya only, prātibhāsika satyam. For the dreamer in dream, it appears real. In advaita makarandam, this is said, once he wakes up, jagat jīva shishya acharya Iswara all go away. All these are prātibhāsikam.

Mūlam back: avidhyaya....mūlavidya does not have any connection with consciousness, mūla vidya is prātibhāsikam, avidhya and chaitanyam belong to two orders of reality. Movie is not connected to the screen. This mūlavidya does not keep quiet, it has two modifications, jñānadyāsa and arthādyāsa. Dreamer's mind and waker's mind (both are jñānadyāsa) and dreamer's world and wakers world (arthādyāsa), both appear to be continuing in jagrat and dream, result of avidhya. Mastani sarva bhootani....na ca mastani bhootani...What does chaitanyam do? Vivarta upadana Kāraṇam .. mūlavidya transforms into two types of world and mind therefore parinami upadana Kāraṇam. Chaitanyam's job is by its mere presence, it provides three things for its mind and world (both jagrat and dream)...sat cit Ananda. Sambandha is only adhishtaana adhyāsa sambandha or anirvacaneeya sambandha. Tasmāt bandhaha, avidya janya, production of avidhya which is prātibhāsikam. We have to consistently negate vyavahārikam in DSV. Avidhya and maya are synonymous in DSV. Jagrat and Swapna are both prātibhāsikam, momentarily appearing. Vedaha, guruhu, Sravanam, mananam, nidhidhyasanam, samadhihi, mokṣa all are prātibhāsikam only. Exactly like dream only, all mithya only. Eka vāda mithya, no subdivision in mithya. Continuity of jagrat also due to avidhya, our projection only, like continuity of Swapna prapañca for the dreamer. Even though this is DSV, yadyapi first line to be connected to tathāpi... here. A junior student, one who is not able to get out of double standards problem, is called sthūla dṛṣṭi. For him, DSV he can never appreciate. For such a student, this question will repeatedly arise. Since student is not changing, I am going to come down from DSV to TSV. I'm going to present Vedānta course as though happening in the dream of a person. For Tarkadṛṣṭi. DSV is for uttama Adhikari. Following course is for Tarkadṛṣṭi.

Tarkadṛṣṭi will understand DSV in dream and wake up....this is the assumption of the Guru. DSV is complete with this. Now dream of agraḍadevaha.

(आ. ३४३-४६०) अगृधदेवस्य (इच्छारहितात्मदेवस्य) स्वप्नव्याख्यानव्याजेन तत्त्वदृष्टिं प्रति गुरोरुत्तरम् —

(३४३) शिष्यस्य गुरुतदुपदेशादिप्रतीतिर्मिथ्येति सदृष्टान्तं गुरोर्वचनम् —

Topic 343 to 346. A correction. It is not Tatvadṛṣṭi but Tarkadṛṣṭi. We will not use manda madhyama uttama Adhikari. Because manda Adhikari is given karma yoga, madhyama upasana yoga. This person has sadhanachatushtayam. He just relies on his intellect too much. All 4 philosophers like nyaya, vaisheshika, yoga, sankhya etc. they were astikas but still relied on tarka too much. Therefore, they all concluded world is real. They don't understand the

limitations of tarka. Its an obstacle. Logic beyond limits as an obstacle to Vedānta. That's why we included shraddha in sadhana chatushyam. Reason must be used not for proving veda, but for understanding the message of the veda which cannot be arrived at through logic. These people do not require karma and upasana yoga, they need enough intellect to understand the limitations of the intellect.

Agrudhadeva is a fictitious person...an intention is there for this usage. Derivation is given in next page footnote, page 225,

१. गृधा नामेच्छा । सा च सर्वदोषाणामुपलक्षणम् । गृधारहितोऽगृधः । देवः = स्वप्रकाशचैतन्यम् । अगृधश्चासौ देवश्चागृधदेवः । तथा च अविद्यातत्प्रयुक्तरागादिरूपसर्वमलशून्यशुद्धचैतन्यमगृधदेवशब्दस्य गूढोऽर्थः ।

Grudha means desire...represents all the 6 deficiencies of the jīva, kama kroshta...leading raga dwesha....karma ... all samsara problems. Agrudhaha..one who is free from all of them..bahuvreehi samasa na grudhyate yasya saha. Devaha is svaprakasa Chaitanya ātmā. Agrudha devaha means nityamukta ātmā. Is the real name of every jīva.(karmadaaraya samasa). The hidden meaning....shuddha chaitanyam, sarva mala shoonyam, free from all impurities, raga dwesha etc... caused by avidhya..our imaginery jīvātmā who is going to dream a Vedānta course now....

Heading... Iccha rahita ātmā devasya,,under the pretext of explaining the dream of agruda devaha, Guru is presenting a long Vedānta course for Tarkadr̥ṣṭī.

6th October 2018

(आ. ३४३-४६०) अगृधदेवस्य (इच्छारहितात्मदेवस्य) स्वप्नव्याख्यानव्याजेन तत्त्वदृष्टिं प्रति गुरोरुत्तरम् —

(३४३) शिष्यस्य गुरुतदुपदेशादिप्रतीतिर्मिथ्येति सदृष्टान्तं गुरोर्वचनम् —

We are now in the transition portion of the 6th chapter wherein Drishti Śr̥ṣṭi vāda is completed and Tarkadr̥ṣṭī is not able to accept it. Teacher is going to introduce an unique Vedānta course happening in the dream of a person. Person is Agrudadevaha..meaning..gruda means kamaha or samsaraha. Agrudaha is asamsari. Word devaha means chaitanyam. Agrudadevaha finally

means nityamukta chaitanyam only. Under the pretext of describing the dream of Agrudadevaha, a Vedānta course is going to be conducted. Student will be satisfied. An intellectual student who has studied tarka, nyaya, vaisheshika etc. An intellectual Vedānta course is going to be introduced now.

An aside Q that can arise, isn't the student actually advanced student. Niścala Dās is putting the student in the 3rd category. Within Manda Adhikari he has been placed. Too much of tarka is an obstacle to Vedānta. Tarka in optimum measure is a blessing. Over tarka is an obstacle to Vedānta jñānam. Balanced tarka is a blessing. There is a book called SankaraSankara bhashya vimarsha by Rama Raya Kavi.. he says those who are possessed by too much of logic, for them the logic becomes an obstacle. In upaniṣad it is clearly said that tarka must never be used for proving Vedānta but understanding Vedānta..naishaa tarkena... An example...Suppose there is a bottle with narrow neck and we have another container of milk and you want to transfer the milk. We use the funnel. We should know the role of the milk. Funnel is not to be used for giving milk. It has limited function of transference of milk. Our intellect is the narrow bottle, Vedānta is containing the milk. Tarka is only the funnel. You can only use tarka as a funnel, if it is used for gaining knowledge, its called shushka tarkaha... Sankaracharya says in Sadhana Pancakam... on tarka ..vakyartha vicarataam...dustarka viramyatam. Trying to prove Vedānta through tarka śāstra. Every example Vedānta gives you will take the wrong portion if you use tarka. When I say dream as an example, I say jagrat is like Swapna, both are mithya. Tarkadṛṣṭī will say Swapna prapañca comes because of real jagrat prapañca, so if real jagrat itself is mithya then we will need another real jagrat prapañca. Every example he will wrongly use and negate advaitam. Tarkadṛṣṭī will never be able to accept advaita. In brahmasutra also, Vysacharya also says if you go by logic only you will never be convinced of Vedānta. Tarka aprathishhtaanaat, tarkasya atyantam anapekshyam..two sutras from brahmasutra. Don't rely on nyaya too much. A limited intellectualism is ok. A Guru can never convince a tarkika. Niścala Dās is trying to convince this tarkika. Thereafter he will say Agrudadeva learnt all this and this Vedānta helped him get up from the dream and understand mayyeva sakalam jatam... jagrat prapañcam is also my own dream only. Vedānta has to wake him up. Now he will teach TSV is dream, he wants him to wake up and accept DSV. Hope is at the end of 6th chapter this person has to wake up.

Next heading: gataprashna..final question of Tarkadṛṣṭī, previous page. 223 entire para is question of tarkadṛṣṭī. Double standards blunder. Iswara is anadi...guru shishya parampara is anadi. How can you say this anadi prapañca is my dream? Answer: imagine dream world, imagine the dreamer, imagine how the dreamer will look at the dream world. He will say this is anadi. For the waker, waker's universe is anadi.

Next topic: shishyasya guru... when shishya is experiencing guru and vedantic teaching both are the projections of the shishya himself. Guru's upadesha is also projected by the shishya. Exactly

like Agrudadeva who is going to project a Guru, Vedānta, Vedānta course in dream. Drushtantam here is the dream.

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हे सोम्य, यथा निद्रादोषात्स्वप्ने अध्यापकोऽध्ययनम्, वेदशास्त्रपुराणधर्मशास्त्राणि, अध्येता, कर्म, तत्फलं चेत्यादिकं प्रतीयते। तेषु सर्वेषु पदार्थेषु सत्यत्वभ्रान्तिश्चोपजायते। तथापि स्वप्ने सर्वे पदार्था मिथ्यैव भवन्ति। तथा जाग्रत्यपि सर्वे पदार्था मिथ्यैव । तेषु सत्यत्वप्रतीतिर्भ्रम एव। अहं तव गुरुत्वेन प्रतीतः सन् बन्धनिवर्तकवेदान्तोपदेशं करोमीति यत् तदपि तव मिथ्याप्रतीतिरेव।

Oh dear student, during the nidra, you can have Swapna. The following Swapna is possible, guru classroom, Vedānta class, all the śāstrams, smṛti granthas, dharma śāstras, the student adyeta studenta adhetarau adhetaraha.rikaranta pullinga. All of them can apper in dream also. Once I enter the dream as dream perceiver, I see this also as though in waking state. Still tathaapi, even though I may say it is satyam and swear, swearing cannot make this satyam. Everything is brama only. This example is going to be elaborated. Present jagrat is also nothing but dream only. All the things are mithya and even though I swear that these are all satyam, Guru still knows this fellow briefly wakes up during class and goes to sleep thereafter. Guru says I'm also one of your projections.

How can I project Vedānta śāstram when I myself do not know Vedānta? Such a doubt can come. Remember in DSV this world is not a mental projection. When you say I do not know you are talking of this from mind's stand point. Jagrat nor Swapna is not mental, but projection of mūla avidhya. In Maya Vedānta śāstram guruhu etc are there. Therefore I brahman with maya mūlavidhya am projecting Guru Shishya Vedānta astikasamajam a class room also. It is not a mental projection in DSSV. I the bahman with maya am projecting everything. I project everything including the mind which is jñānadhyāsa and then identified with the single mind, I am alpajñāha instead of sarvajñāha. In DSV, in deep sleep state I am Iswaraha sarvajñāha. Mind is resolved world is resolved into mūlavidhya or maya.

Yat tadapi... I the Guru is also your projection, my teaching is also your projection only.

Continuing...

Yatha Agruda devasya swapne..

यथा अगृधदेवस्य स्वप्ने मिथ्याप्रतीतिविषया
गुरुवेदान्तादयोऽनिर्वचनीयतयोत्पन्नास्तथैव तव प्रतीतौ अहं मदुपदेशादिकं च सर्वं
वस्तु मिथ्यैवा- निर्वचनीयतया प्रतिभाति।

He is slowly introducing Agrudadeva. Yatha... in the dream of Agrudadeva, all the false appearances, Guru, Vedānta, the teaching etc also as anirvacaneeya khyāti. Mind and world are simultaneously projected. Swapna prapañca also is mūla vidya projection. In the same way, you have projected the world and I am one of your projections. I am existing because of your grace!!! My vicarasagara class all are mithya only.. anirvacaneeya khyāti means no vyavahārika prātibhāsika difference at all. Both are prātibhāsikam only. (my (Swamiji's) compromise: nobody else accepts: if you feel uncomfortable to say jagrat prapañca is prātibhāsikam, you can say jagrat and Swapna prapañcam are both vyavahārikam because from dreamers angle sapna is vyavahārikam). DSV is paramārthika and vyavahārika. No trivida...this is how new prakriyas come. New insights come and it will give you a new way of studying. To become a creator of prakriya you should soak in Vedānta for decades. Then you can invent prakriyas.

(आ. ३४४-४६०) अगृधदेवस्य स्वप्नः —

(३४४) अगृधदेवस्य स्वप्नदर्शनम् —

The Swapna has to be a very long one. Rest of 6th chapter. Many classes. They are all happening in dream. Topic 344 to 465...Page 318. We are in page 225. Heading 460..swapna granthasya samapti.

Topic 344.. entering the dream...

अगृधदेवस्यैवं स्वप्नः समभवत् — अगृधनामा कश्चन देवः स्वयमनादिकालनिद्रां
कुर्वाण इव स्वप्नम् अपश्यत् । तस्मिन् स्वप्ने तस्य पुरुषस्यैवं प्रतीतिरभवत् —

(१)अहं चण्डालोऽस्मि,(२) महादुःखी भवामि, (३)
अस्थिमज्जारुधिरत्वङ्मांसमेदोवीर्यरूपसप्तधातुभिर्मे मुखं पूरितमस्ति, (४) महाघोरे
भयङ्करे व्याघ्रगजादिसङ्कुले महारण्ये इतस्ततः परिभ्रमामि; इति ।

Sanskrit version is given by Vasudeva brahmendra saraswati. Original in a type of hindi by Nischala Dasa. This is a revised version almost new. This author is as great. The language used is simple although teaching is complex. For Agrudadeva, the Swapna happened in the following manner, named Agrudadeva, he is entering into sleep and a dream, even though he is projecting the dream, the moment he enters the dream and projects the dream universe he looks at that world as anadi. This has not been created by me but a creator parokṣā Iswara. That Parokṣā Iswara is none other than myself, he will realise/discover when he wakes up. That Iswara who is sarva shakti sarvajñaha etc. until I can comfortably claim I am Iswara, I have not woken up. Mayyeva sakalam jatam mayi sarvam prathishtam...aham annam...ahamasya prathamaja ritasya. My intellect should not feel discomfort when I claim myself as Iswara. The vishtadvaitins and dvaitins feel advaitins are arrogant to claim this and it is maha pāpam, all advaitins will go to a special narakam. Pramāṇam for that chapter 16 of Gita is quoted. In chapter 16, an asura is described, aadyohi jana... Iswaroham bhogi... all the Asuras like hiranyakashipu claim they are Iswara. They go to trividam narakam..eternal hell is going to come for these asuras. All advaitins will go to narakam.

A big smile is our reply... we will go to Narakam and continue Vedānta class.

14th October 2018

Topic 344

We are now in a transition stage between two courses of Vedānta. In 6th chapter DSV was presented to Tarkadṛṣṭī. He was however not convinced. So now teacher is going to use another strategy, presenting the Vedānta in a different manner, introducing a person named Agrudadevaha going through a long Swapna. In Swapna, Vedānta guru etc.....all of them disappear when he wakes up. End, Guru says just as Agrudadeva had a course in dream, prātibhāsika, you are also now going through a Vedānta course in “prātibhāsikam”. Following course is for Tarkadṛṣṭī kind of student. Agrudadeva has to enter dream. Rest of entire 2nd chapter is in dream only. Upto Topic 463 only. Topic 344 entry into dream. Anadi is very important, even though Swapna is taking place only for a short while, for dreamer it is anadi only. From dreamers angle dreamer does not have a beginning. He sees the following Swapna. In his Swapna, he had the following experience. I am a chandala, low caste person. Footnote: chandala bhava symbolizes jīvaha. From stand point of brahma bhava jīva bhava is so low therefore equated to chandala. Impure. I am going through lot of problems. Bone, marrow, blood, skin, flesh, fat and creative power, saptadhatu of Ayurveda. In nirvana shatkam, nava sapta dhatu. Here mukham may be read of śarīram...they are degenerating and produce lot of waste materials. World in which I am also is terrible, frightening, with tiger, elephants infested, meaning people like all these animals. In a huge forest, I’m just roaming about all over. In

footnote, aranyam explained. Maha aranyam...universe called samsara. In the dream, he is roaming here and there. By taking several janmas I'm roaming in lower and higher lokas. Guru is going to come, before that Swarga and naraka experience to be discussed. Hawking specialized on black hole. Even information is lost there. According to one theory, information are indestructible. In black hole information can get destroyed. A scientist says in reality it does not get destroyed. One theory is our entire cosmos may be existing within a black hole. Like the fourteen lokas of Agrudadeva are existing within his dream.

Now we will see that. Not only has he projected the dream, he has entered it. Now Naraka varnanam. For him it is not a dream.

तादृशदेवोऽहमितस्ततो भ्रमन् नानास्थानानि पश्यामि। (१) तत्र क्वचिद्देशे नाना भयङ्कराः प्राणिनो मां भक्षयितुं ममाभिमुखाः प्रधावन्ति, (२) क्वचित्पूयशोणितपूर्णे महागर्ते पतिताः केचन प्राणिनो हाहाकारशब्दान् कुर्वन्ति, (३) अन्यत्र क्वचित् सन्तप्तलोहमयस्तम्भनिबद्धाः प्राणिनो विक्रोशन्ति, (४) क्वचिच्च सन्तप्तवालुकापूर्णे मार्गे पादुकाहीना नग्नपादाः पुरुषा गच्छन्ति । तांश्च राजभटा लोहमयदण्डेन ताडयन्ति । इत्थं नानाभयङ्करस्थानानि स्वप्ने पश्यन् स देवः कदाचिदात्मानमप्यपराधिनं तादृशापराध-फलभूतदुःखभागिनं च स्वप्नेऽपश्यत् ।

This type of description, is very much used in yoga vashishta grantha. Somebody will dream and many chapters will go on. This methodology is used to show that our experiences also from standpoint of Iswara my own higher nature are another type of dream only. Niścala Dās is influenced by Yoga Vashishtaha. I Agrudadevaha, roaming about all over the world, I'm experiencing various lokas. Kvachit dese ..here onwards description of hell given. All types of peculiar beings, Agrudadeva experienced in Naraka. They are chasing me to eat me up. While running I see other areas of Naraka. There are huge pits filled with blood, pus etc, in that pit, people have fallen into that pit. They are wallowing and screaming in that place. Somewhere else some thing more terrible is happening. Red hot iron pillars, many people are tied to those pillars. Different parts of the world, third degree tortures happen. Else where, people are walking on a path which is hot sand without chappal. Barefooted. While they are walking, people in charge of naraka, with the iron rods they are hitting 4 times. In this manner, he sees terrible things. Initially he saw others suffering, sometimes he sees himself going through suffering. In Swapna. Sometimes he saw himself undergoing all this. As a result of prarabhdha pāpam, he goes through dukham. Pāpam can give two types of experiences, going through pain

himself or observing someone going through suffering. The worst pāpam will have an end. The darkest night also end. Agrudadeva went through all the narakas and then due to punyam goes to higher lokas also. Only jnana understand that life has both pleasure and pain. That is vivekaha.

Now Swarga loka varnanam.

तस्मिन्नेव स्वप्ने सोऽगृधदेवोऽन्यत्र दिव्यं स्थानम् अपश्यत् ।

तस्मिन्नेव स्वप्ने सोऽगृधदेवोऽन्यत्र दिव्यं स्थानम् अपश्यत्। तत्र च (१) उत्तमा देवता विराजन्ते, (२) तासां देवतानां भोगा दिव्या भवन्ति, (३) अमृतस्य दर्शनमात्रेण ता देवतास्तृप्ताः, (४) क्षुत्पिपासे ता देवता न बाधेते, (५) तासां देवतानां शरीराणि मलमूत्रादिरहितानि दिव्यानि प्रकाशन्ते, (६) उत्तमविमाने स्थितः कश्चन देवो रमते। तच्च विमानं तस्य देवस्येच्छानुसारेण गच्छति, (७) कुत्रचिद्रम्भोर्वश्यादयोऽप्सरसो नृत्यन्ति। तासां सकलान्य-प्यङ्गानि निर्दोषाणि विलसन्ति। तत्र सर्वा योषितः सम्पूर्णगुणोपेता राजन्ते, (८) तासामङ्गेभ्यः कामोद्दीपकोत्तमसुगन्धः प्रसरति। क्वचित्ताभिः सह देवा रमन्ते, (९) अगृधदेवः स्वयमपि कदाचिद्देवभावं प्राप्तः ताभिर्दिव्याङ्गनाभिः साकं दिव्येषु स्थानेषु सुचिरं कालं रमते। (१०) एवं दिव्यस्थानेष्वप्सरोभी रममाणोऽगृधदेवः सहसाकस्मादेव रुधिरमलादिपूरिते कुण्डे निमग्नो भवति।

From naraka loka Agrudadeva is going to Swarga loka. That he will have to quit Swargaloka is bad news. I can control only agami no control over sanchita and prarabhdha. World becomes samsara because I have limited control over only agami. Moment you recognize this helplessness, you will suffer. We never normally recognize this helplessness. When things are

favourable, let me think of something which is beyond these opposites. Ātmā. Tragedy, comedy are all movies. We just have different channels. Lot of time it takes. Agrudadeva is in Swarga. Footnote 1: Swarga varnanam. There all devatas are happy there. They are enjoying the celestial pleasures. They do not have to eat or drink anything, by sight they get benefit of eating and drinking. No hunger thirst. Kshutpipase – dvandva dvivacanam. Taaha devata dviteeya. No malam mutram etc. they don't eat and drink, that's why. They are divine and enjoy. They travel all over, no booking etc, they can just visualize and get transported. Uttama vimana..a devaha is reveling remaining in a superior vimana as compared to bhoomaka vimana, he only has to think, he will reach immediately. Rambha Urvashi celestial woman dancers are dancing continuously. All those dancing women have extremely beautiful limbs. Without any defect. There not mere physical beauty, but sūkṣma śarīram, character is perfect. All virtues are there in them. Bharata muni has written a huge book. Description of all features are there. Whatever descriptions are required are there. In kavya grantham, alankaa grantham, these are mentioned. 32 virtues are enumerated. These are there in all these apsaras.

20th October 2018

Page 226 2nd para fifth line.

We are in the transition portion where the dream of Agrudadeva is introduced. Agrudadeva in dream is going through inferior and superior janmas in dream. All the 14 lokas are within the dream only.

Now Swargaloka description. By just getting into a special vehicle he can travel anywhere at will. The apsaras are dancing all the time. Their limbs are perfect and character wise they are endowed with all the virtues. Difference between human beings and heavenly body, these are the differences. Many devas are enjoying the company of Apsaras, then Agrudadeva himself enjoying the company of these wonderful women. He enjoys their association. Suddenly, without knowing the reason he is pushed down to the lower loka. (due to adrushta punya pāpam karma). Footnote: no 3 when the Swarga loka punyam has been exhausted and some pāpam has matured, this happens (from old sancitam karma). Again we come down to human body. In malam and filth, into the body, this agrudadeva fell.

तस्मिन्नेव स्वप्ने सोऽगृधदेवो अन्यत्र स्थाने स्थितं सर्वाधिपतिं पुरुषं पश्यति।
तस्याज्ञकरा अनुचराः तस्याग्रे तिष्ठन्ति। (१) केषाञ्चित्पुरुषाणां
सोऽधिपतिस्तस्यानुचराश्च सौम्यरूपाः प्रतीयन्ते, (२) केषाञ्चित्पुरुषाणां

ते भयङ्कररूपाः प्रतीयन्ते, (३) तद्वनस्थितानां पुरुषाणां कर्मानुसारेण सोऽधि- पतिः फलं यच्छति।

In the same dream, he reaches another sphere or area, footnote 4: here commences yamaloka. Nisācala Dās introduces a yamaloka different from naraka loka and Swarga loka. We can take this as manushya loka also. As it is the only intermediary loka possible between the two. (footnotes given by Pitambara acharya). Footnote: sarva adhipati-Yama dharma raja. He gives the punya papa phalam for yama loka or manushya loka people. He is fair and just. Only as per law of karma. Chitraguptaha keeps our account secret like Swiss bank. Lord Yama constantly consults him. Yama dhutas are there to help Yama. Yamadharmaraja's instructions are executed by a team who are waiting in front of him, who come down to manushya loka and give painful and pleasurable experiences. Footnote: yama dhoota or messenger. Good and bad depends on our karma. Footnote: when punya is dominant, yama and his dhootas are benign and well wishers. Footnote: When papa is dominant, they appear terrible. They are by themselves neutral and fair. In keeping with their karma, (all the 14 lokas come within a forest) they give them phalam.

Manushyaloka has a huge advantage. Here one can pursue Vedānta, now Agrudadeva is going to see vedantic activities.

इत्थमगृधदेवः स्वप्ने नानास्थानानि पश्यन् क्वचित् (१) वेदपारायण- परान् ब्राह्मणानपश्यत्, (२) क्वचिद्यज्ञशालायां यायजूका उत्तमान् क्रतून्- नुतिष्ठन्ति, (३) क्वचिदुत्तमाः पुण्या नद्यः प्रवहन्ति । तत्र पुण्यकाङ्क्षिणो जनाः स्नान्ति, (४) क्वचिज्ज्ञानिन आचार्याः शिष्येभ्यो ब्रह्मविद्यामुपदिशन्ति, अधिगतब्रह्मविद्या विद्याबलात्तद्वनान्निष्क्रान्ता भवन्ति ।

After this endless cycles of birth and death, he sees himself in a vedic culture in which veda, śāstra and guru are there. A vaidika janma requires so much of punyam.

Jantoonam durlabham....

जन्तूनां नरजन्म दुर्लभमतः पुंस्त्वं ततो विप्रता
तस्माद्वैदिकधर्ममार्गपरता विद्वत्त्वमस्मात्परम् ।
आत्मानात्मविवेचनं स्वनुभवो ब्रह्मात्मना संस्थितिः
मुक्तिर्नो शतजन्मकोटिसुकृतैः पुण्यैर्विना लभ्यते ॥ २ ॥ var शतकोटिजन्मसु कृतैः

Vivekachoodamani beginning prayer, 84 lakh species are there. Chance of human janma is rare. 5 to 6 billion human beings, and you need a vaidika family..if you lose this, the loss is infinite.

Footnote 9: from here bhooloka, and bharata desha varnanam. There are people committed to veda parayanam. In Chennai...so many vedic people. They are respected. People are called home for karma pata, pada, jata parayanam etc. honoring them etc. even now. Those who do varieties of yaga even now. There are varieties of rivers..pushkara snanam. Once in 144 years. If we have come to Vedānta, we have done lot of punyam. Even for Sravanam, tremendous punyam is required. Hinduism will never be destroyed... skype video, skype sanskrit etc. Karma kadam and jnana kadam are both strong. We have so many acharyas giving brahma vidya. Many students become jnanis, they become jīvan muktas and Videha muktas and escape from samsara. Bahuveehi adhigatabrahmavidya... by the mere strength of knowledge, they permanently escape from this forest. They “wake up” from their dream. Thus Arudadeva sees all of them. He also wants to enter jnana kadam.. continuing,

अनया रीत्यागृधदेवस्य स्वप्ने क्षणमात्रे नानाश्चर्यरूपान् पदार्थान् पश्यतः पुनरप्येवं प्रतीतिः समजायत। (१) अहमस्मिन् वने बहोः काला-न्निवसामि,(२) अस्य वनस्य कदाप्युच्छेदो न भवति,(३.१) कदा-चित् भगवतः चतुर्भ्यो मुखेभ्यो निर्गतैर्नानाविधैर्बीजैर्वनमिदमुत्पन्नम् , (३.२) जलसेचनेन वनमिदं पाल्यते, (३.३) कदाचिद्भगवतो घोरहास्यकारिमुखादुद्गमिष्य-ताग्निना वनम् इदं दग्धं भविष्यति, (४) वनोत्पत्त्या सह ममाप्युत्पत्तिरभूत् । वनदाहे ममापि दाहो भविष्यति, (५) सर्वं वनं दग्ध्वा ईश्वरोऽवशिष्टो भविष्यति, (६) तस्येश्वरस्य शरीरे वनस्य बीजमवस्थितं भवेत् । एवं प्रतीतिः स्वप्ने एव तस्यागृधदेवस्य स्वाप्नवेदश्रवणात्समजायत।

Agrudadeva went through several janmas. From the standpoint of waker Bhagawan, these are all few seconds only. It appears huge time period, but its just a few seconds. In one kshanam, dance music, Swarga, naraka all happened. Pashyataha agrudadevasya...Shashti ekavacanam, adjective. Present participle.. this new pattern of thinking started. Moksha thought..teevra mumukṣutvam.. we generally think its for old age... this good thought came..bhadra vruttihi. I’m living in this forest Samsara for so long, an unending process, this forest has been created by some bhagawan. (instead of saying I have projected this dream). 4 faced Brahmaji has created all these jīvarashis. Words and the object..Padani and padartha...in devata adhikaram, it is discussed, sphota vāda. It was said, first bhooho was uttered by God, then earth was born. Shabdha first then artha. Therefore, Nīścala Dās says chaturbhyaha mukhebhyaha, the seed of

the universe in the form of shabda or punya papa karma. Words and the worlds were born. Viśeṣa Kāraṇam. Bhagawan is saamanya kāraṇam. Bhagawan means Brahma, Vishnu, Shiva all 3, one with 3 veshams. Śṛṣṭi sthithi laya karta is this Bhagawan. Footnote 2: seeds responsible for different varieties of creation.. a small portion of punya pāpam gets ready and determines body, parentage, environment etc. paripakvam means maturing or prarabhdha punya pāpam.

27th October 2018

Page 227

2nd para fifth line

Line no 5

(३.३) कदाचिद्भगवतो घोरहास्यकारिमुखादुद्गमिष्य-ताग्निना वनम् इदं दग्धं भविष्यति, (४) वनोत्पत्त्या सह ममाप्युत्पत्तिरभूत् । वनदाहे ममापि दाहो भविष्यति, (५) सर्वं वनं दग्ध्वा ईश्वरोऽवशिष्टो भविष्यति, (६) तस्येश्वरस्य शरीरे वनस्य बीजमवस्थितं भवेत् । एवं प्रतीतिः स्वप्ने एव तस्यागृधदेवस्य स्वाप्नवेदश्रवणात्समजायत।

Niścala Dās is in the process of introducing a dream Vedānta course. For Agrudadeva, it is a beginningless universe. Śṛṣṭi is cyclically continuing. Agrudadeva sees himself as one of the jīvas in dream, he does not see himself as the projector. He has gone through several janmas, naraka, swarga etc. now he is born in vedic culture. This jīva in dream due to punya samskara is developing jijñāsa or desire for mokṣa. I am caught in this forest called samsara. Infinite kāraṇa sareerams are there and at the time of śṛṣṭi they will be projected as infinite sūkṣma sariram. M: A time will come when bhagawan will have a terrible laughter (in future). Attahasam in kala bhairavashtakam. From his mukham, bhankara agni comes. In jayanteya gita we saw this agni. Flames go upto brahma loka. Rains will be there continuously and it describes the rain in jayanteya gita. The water thickness will be like elephant's trunk. And resolution will happen in the reverse panca bhoota order. Udgamishyata present active participle, truteeya vibhaaakti, adjective to agninaa. Footnote 3: of the entire cosmos, forest is representative. Footnote 4 Everything will be destroyed. I'm one of the insignificant jīva in the dream world.

M: when the world originated I also came along with the world, when the forest is burnt, I will also be destroyed. Ajñāta satta.Iswara is there, I will not continue. Karara vindena..vatasya... At the time of pralayakala, vata patra will be there. Krishna represents Iswara, Brahman plus maya, none other than I. eater and eaten I am, aham annam ahamannadaha....foot in the mouth picture.. tasya Iswarasya shareere, in the cosmic body of the bhagawan, maya, the seed of the entire cosmos is hidden in Maya (or prakruti or avyaktam or mūla avidhya). Dream Agrudadeva read the dream veda and came to know about the dream Iswara. I'm created jīva. The moment Agrudadeva wakes up he understand the so called parokṣā I swara is none other than I the aparokṣā Jīvaha.

A guru is going to come in the dream. Page 227

Topic 345

(३४५) अगृधदेवस्य स्वप्न एव गुरुणा समागमः — वारं वारमात्मनो जन्ममरणप्रवाहपातं श्रुत्वागृधदेव एवं विचारयति स्म — (१) केनोपायेनाहमस्माद्वनान्निर्गच्छेयम्, (२) वनान्निर्गमनासिद्धावपि कथं मम चण्डालभावो दूरीभवेत्। सदा देवभावश्च सिद्ध्येत्। (३) वना-न्निर्गन्तुं नान्य उपायोऽस्ति। ब्रह्मविद्योपदेष्टा आचार्य एव स्वशिष्यान् वनादस्मान्निस्तारयेदिति। एवं विचारयन्नेव सोऽगृधदेवः स्वप्न एव कञ्चन आचार्य-वर्यम् अलभत । विधिवदुपसन्नाय तस्मै शिष्याचार्यो देववाणीमयं मिथ्याभूत- वेदान्तग्रन्थमुपदिदेश।

Agrudadeva meets a Guru in dream. That the janana marana cycle occurs repeatedly we know only from śāstra pramāṇam. From veda śāstram (dream) the dream Agrudadeva came to know of this cycle. Direction of travel. I do not have total control. Janma mrutyu jaraanu indicated by varam varam. Repeatedly seen... The thought of separation when we grow old bothers us. How long will spouse survive etc? flow of birth and death helplessly falls. Agrudadeva begins to think in the following manner. What is the route by which I can escape from this cycle. In a thick forest there will be no sublight, so darkness for ajñānam, I do not know way to go home as well. Getting out of this forest is videha mukti. Footnote: chandala bhavaha is jīva bhavaha.... Getting out of this continuing in the forest, I become jīvan mukta after gaining knowledge. Deva bhavaha bhavet, footnote 7 deva bhavaha is equal to brahmatvam. I require a divine grace, it

works in the form of Bhagawan sending me a Guru. Dadami buddhi yogam te... bhagawan will not give knowledge but can give a Guru.

Teevra jijñāsā is the fees, intense desire for mokṣa... desperate. Like somebody's hair is on fire. Bhagawan will send a Guru. Agrudadeva in dream becomes ready for a Guru. Only an acharya who is a teacher of brahma vidya, he will uplift the bhaktas from the forest. Jñānam is only through guru shishya samvada.

Acaryaha eva indicates, it is compulsory. Niścala Dās writes eva from Mundaka upaniṣad, sat vijñārnartham sa gurum eva.... From this forest of samsara nistarayet.. Guru alone will take out from the quahmire of samsara. Agrudadeva was praying for a Guru like Indra in Kena upaniṣad. (Yaksha story) He got a Guru in (kanchana) dream. 3 types of Guru in Mundaka upaniṣad, kevala shrotriyaha cannot claim Brahman, kevala brahma nishtaa.. has not studied śāstra in this janma, but can claim aham brahmasmi..mystic guru, shrotriya brahmanishtaa... acharya varyaha...

He approached this Guru appropriately. Samit panihi, according to rules. To that Agrudadeva, properly with Shraddha and bhakti, desire to learn (shushrushaa), shishya symbolically shows by samit. Even though they are the words of the Guru. Guru's words are not paurusheya vakyam. He is conveying the teachings of apaurusheya veda pramāṇam. Deva vani mayam... as valid as Śāstra's words. Mitya bhootam..other than Brahman everything is mithya only. He taught....

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Topic 346 to 352

(आ. ३४६-३५२) मिथ्याचार्येण मिथ्याशिष्याय मिथ्या- संस्कृतग्रन्थेनोपदेशः —

Prātibhāsika acharyena prātibhāsika shishyaya (mūla avidhya adyastha shishya) projected by mool avidhya, in DSV, no mental projection, everything is projection of mūla avidhya only. Mūla avidhya is maya located in Brahman that is Me. I through my mūla avidhya is projecting prātibhāsika Guru, shishya, śāstram, upadesa, knanam that is getting up. With the help of samskrita grantha...upaniṣad

Topic 346-348

Only after a prayer verse

(आ. ३४६-३४८) ग्रन्थारम्भे मङ्गलाचरणम् —

Topic 346

(३४६) मङ्गलाचरणस्य प्रयोजनम्, मङ्गलाचरणप्रकारभेदाश्च —

Mangalacharanam is of many types..unique to vicarasagaram, page 228 and 229 are both discussing varieties of mangalacharanam... benefit of shantipata or mangalacharanam. Benefit is shanti..two types, external disturbances are there

Benefits and varieties...

3rd November 2018

Topic 346

(३४६) मङ्गलाचरणस्य प्रयोजनम्, मङ्गलाचरणप्रकारभेदाश्च —

Now we are entering into a dream Vedānta course happening I the dream of Agrudadevaha. Therefore, all these three come under mithya. Prātibhāsika mithya. Guru shishya samskruta grantha (vicarasagara is referring to samskruta grantha for upaniṣads.). sub heading: before starting teaching , prayer, shanti pata. Sub sub heading: benefit of shanti pata. And different varieties of mangala charanam..3 different varieties.

ग्रन्थारम्भेऽवश्यं मङ्गलमाचरितव्यम् । (१) मङ्गलाचरणेन ग्रन्थसमाप्तिप्रति-
बन्धीभूतविघ्ना विनश्यन्ति। विघ्नो नाम पापमेव । पापेन प्रतिबद्धानि
भूत्वा शुभकार्याणि न सिद्ध्यन्ति। तानि च पापानि मङ्गलाचरणेन नश्यन्ति । (२)
पापरहितेनापि ग्रन्थादौ मङ्गलमाचरणीयमेव। तदकरणे ग्रन्थकर्तरि पुरुषाणां
नास्तिकत्वभ्रान्त्या तदीयग्रन्थे प्रवृत्तिर्न स्यात् ।

In the third sub heading two topics were mentioned, benefits and types.

First benefit. In the beginning of the text, whether written or being taught, both referred here, compulsorily shanti pata must be written or taught. All obstacles will go away; for writing or studying (successful completion), vignaha obstacles. 3 types of obstacles we know, adhyatmika, adhibautika..living beings, adhidaivikam..all natural forces. Not mentioned here, we know. Vignam is visible version of pāpam only. When our own pāpam becomes obstacle to our own study, all our auspicious undertakings they won't become successful. Prarabhdha pāpam can be neutralized. (refer talk..can prayers change fate? Answer depends..like can diseases be cured by

medicine? Uttama madhyama, manda in certain diseases, it will not work, manage, some times cured...incurable, manageable, curable). Our prarabhdham also comes under these 3. Mangalacharanam will cure the curable pāpams. It will produce a neutralizing punyam. Even if there are no obstacles, Mangalam should be done. Even if I know I do not have pāpam, one should do Mangalam. If the author confidently avoids Mangalam

(this is a discussion in BS bhashyam, most important Vedānta śāstram, there is no Mangalam for sutra bhashyam, for everything he has written, narayanam...in gita bhashyam; commentators write saying if there is no Mangalam you should not study the text, then he says the first line is yushmad asmad, confusion between you and I ātmā anātmā, since he spoke about this, he remembers ātmā rupa brahman..asmad is mangalacharanam..

In brahmasutra, where is mangalacharanam, not there, Sankaracharya says athato brahmajijñāsā, atha is mangalacharanam although it refers to sadhana chatushtayam)

The other readers will think author is a nastika, they will conclude nastika's work must not be studied. Purusha refers to future readers of the text. They will think, superimpose the nastika status on the author. If you want your book to be read by others, please write mangalacharanam.

Mangalacharana prakara bheda.

तच्च मङ्गलं त्रिविधम् — (१) वस्तुनिर्देशरूपम्, (२) आशीर्वाद- रूपम्, (३) नमस्काररूपञ्चेति । सगुणोऽथवा निर्गुणो यः परमात्मा स वस्तु इत्यभिधीयते; तस्य कीर्तनमेव वस्तुनिर्देशः । आत्मनोऽथवा शिष्यस्य यद्वाञ्छितं तस्य प्रार्थनमेवाशीर्वादरूपमङ्गलम् । स्वापकर्ष- बोधनानुकूलः नमःशब्दोच्चारणादिरूपो व्यापारो नमस्काररूपमङ्गलम् ।

That Mangalam or shantipataha (both are same), is of three types. 1 vastunirdesha roopam, statement of a fact regarding nirgunam or sagunam brahman 2 asheervada rupam, benediction or wishing well 3 namaskara rupam..most popular, offering namaskara to bhagawan, guru or śāstram, in Gita dhyanam we have 4 namaskaras. In next page, all examples given. Nīścala Dās is in a relaxed mood. Only definitions here.

1 when you use word paramātmā, it can refer to sagunam brahman or nirgnam brahman, vastu or reality in Vedānta śāstram. Kirtanam..statement or talking about either of the brahmans without any namaskara. Gita bhashyam mangala charanam..narayana is beyond.....vastu nirdeshaha example.

2 ātmānaha...when Guru and Shishya start the vedantic teaching, Guru has a wish, I should be able to communicate successfully. This is ashirwada rupam. Here Ātmānaha refers to Guru, or shishyas wishing for fulfillment of desire. Hope I will be able to communicate therefore ashirwada. Like get well soon card, no God photo.. can be done by nastika too.

3 namaskara rupa... a beautiful definition here. When I do namaskara to someone, it is the expression of ones own inferiority or lower status in comparison to the other person whom I worship. Like father and child, guru and shishya, bhagawan and bhakta. Guru is given an upper asanam. Symbolic representation of gradation in the form of utkarsha higher status apakarsha lower status. Acknowledgement at thought, word level and deed level, prostrating, saying and thinking. All examples going to be given. Any such activity , uttering word namaha expression is called namaskara rupa Mangalam.

In vaishnava sampradaya, referred as naichya bhavaha or apakarsha bhavaha. Lowliness is called naichyam. In front of bhagawan you must declare naichya bhava and talking of his own inferiority. In Bhavani ashtakam and Sivanandalahari, Adi Sankara appreciates this naichya bhavam from vyavahārika plane. So you are the ultimate shelter.

(३४७) ग्रन्थारम्भे गणेशदेव्याद्यनुसन्धानमपि मङ्गलाचरणमेव — गणेशस्य देव्याश्चेश्वरत्वं पुराणेषु प्रसिद्धम् । तस्माद्गणेशादीनां चिन्ता नानीश्वरचिन्ता । पुराणे गणेशस्य यज्जन्मोक्तं तत् जीवानामिव न कर्मफलभूतं जन्म । रामकृष्णादिरिव गणेशोऽपि भक्तानुग्रहप्रयोजनकः परमात्मन आवि-र्भावविशेष एवेति भगवतो व्यासस्य परमाभिप्रायः ।

Aside discussion is this, Iswara is chaitanyam plus maya, chaitanyam is also formless one and all pervading, maya too is one all pervading formless. This is common, only difference is one is vyavahārika satyam other is paramārthika satyam. Iswara is mixture of both therefore one all pervading formless.

Suppose a person does, krishna namaskara, Devi namaskara will it come under mangalacharanam or not? Do Rama Krishna come under Jīva category or not? If yes, you should not do namaskara. Even though jīva has got śarīram, Krishna Rama have śarīram, one comes under jīva another under Iswara. We discussed this in Gita, 4th chapter 8th shloka, difference between birth of Arjuna and Krishna. Whether janma is because of karma or not, that will make the difference. Embodiment here is referred as leela. Embodiment through compassion. Therefore Rama namaskara also comes under mangalacharan. Guru namaskara also will be discussed.

Remembering Ganesha who is embodied chaitanyam, or Devi, we can remember formed embodied God. Ganesha comes under Iswara, who is Iswara who is not, somebody is born, how do we know? Many are claimed as avatara. Like Adi Sankara etc. In tradition, whatever Vyasa has acknowledged as avatara, traditional people accept, all others they may be avatara or not, we have no proof, they may be jīvanmukta. I'm not an avatara, I'm making sure you do not claim. Traditional view is whoever vyasacharya says is an avatara. One of the Sankaracharyas say for others we should not have temples. Like Shirdi saibaba temple etc. we just keep quiet. Remembering Ganesha at the beginning of the text will not come under jīva namaskara but Iswara namaskara only. Then how can he be born? Ganesha's birth discussed in purana he is not born due to karma phalam, like Rama's avatara and Krishna's avatara, Ganesha is also an avatara for bhakta's anugraham's benefit. It is a particular appearance of Bhagawan only. In Kena upaniṣad, yaksha appeared very briefly... we do not question whatever Vyasacharya has said as avatara... we accept.

10th November 2018

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(३४७) ग्रन्थारम्भे गणेशदेव्याद्यनुसन्धानमपि मङ्गलाचरणमेव — गणेशस्य देव्याश्चेश्वरत्वं पुराणेषु प्रसिद्धम् । तस्माद्गणेशादीनां चिन्ता नानीश्वरचिन्ता । पुराणे गणेशस्य यज्जन्मोक्तं तत् जीवानामिव न कर्मफलभूतं जन्म । रामकृष्णादिरिव गणेशोऽपि भक्तानुग्रहप्रयोजनकः परमात्मन आवि-र्भावविशेष एवेति भगवतो व्यासस्य परमाभिप्रायः ।

Introducing a special and elaborate Vedānta course for Tarkadṛṣṭī, author has entered topic of mangalacaranam. Whether I'm an author or student, both author and student must compulsorily do mangalacaaranam. Vastu nirdesha and ashirvada and namaskara rupa mangalaranam. Vastu nirdesha rupa sepaks of glory of nirguna or saguna brahman. Both do not have any original form. Consciousness does nor have form. Maya has gunas but no akara or form. Mixture saguna brahman is formless. Vastu nirdesha is statement of glory of formless brahman or form less Iswara.

Now he adda on: even though Iswara is formless, but God takes avataras formed Iswaras. So saakara Iswara can be worshipped too. Yes q may come saying avatara has birth and death, he (avatara) must be called a jīva then. Nīścala Dās says even thouh avatara has śarīram, still they

do not come under jīva but Iswara category only. Answer from Chapter 4 of Gita, sambhavami ātmā mayaya...I deliberately take avataram with self- knowledge intact. We saw another difference. Iswara is directly born out of maya, mayika sharerram. For jīva, it is born out of pancabhootani...bhautika śarīram. That's why in Narasimha avataram you see Iswara directly taking a form. Avataras like Ganesha Devi etc come under Iswara and Iswari only. It is not karma phala based janma, but like Rama Krishna's birth, bhagawan takes Śarīram for paritrana saadhoonam.... For the sake of blessing the devotees and destroying janmas. How do we know which is janma or avataram? Nīścala Dās says we have accepted whatever Vyasacharya gives as avatara, therefore we uniformly accept all others as janma only. Even Adi Sankara, he is jīva became jīvanmukta after jñānam.

अत्रेदं रहस्यम् — परमार्थदृष्ट्या जीवोऽपि परमात्मनो न भिन्नः। किन्तु जननमरणादिरूपबन्धस्यात्मनि योऽध्यासः स एव जीवस्य जीवत्वम्। स च जन्मादिरूपो बन्धो गणेशादीनामात्मनि न प्रतीयते। तस्मात्ते न जीवाः। अनेन प्रकारेण गणेशादीनामीश्वरत्वं सिद्धम्।

Chapter 4 being summarized. The secret or essence of difference between jīva and avatara. Nīścala Dās gives. Rama expressed emotions, exactly like a jīva. How to differentiate then? Internally there is a difference, not externally visible. From vedantic angle, avataram is also paramātmā, jīva is also paramātmā only. Kintu, when the janma marana are happening at the anātmā level, janma is sthūla sūkṣma sareera samyogaha and viyogaha is maranam. You should not say utpatti and naashaha as according to śāstra both are eternal, anātmā inclusive either avyaktam or vyaktam. Janma and marana, samyoga and viyoga belong to anātmā only. **This fact whoever knows is called avataraha, this fact whoever does not know is jīvaha.** Najayate mriyate whoever remembers. That transference is called bandaha. Why are we doing mriyunjaya homam, we want our relative to be free from death. Marana bhayam is jīvatvam or prayer for freedom from rebirth is also jīvatvam. In the ātmā, it is not transferred by avatara. How come Rama is crying? Ramayanam is the pramāṇam. Rama acted like a human being to teach human being. Sorrow is natural, it will come in life. In and through all sufferings, never give up dharma. Aim of Ramavatara is dharmaśāstra bodhanam. Even if we are avataras, we can cry. Ganesha, Rama, Devi etc are Iswara only.

(“जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः” (मु. ३.१.२, श्वे. ४.७) । अस्य मन्त्रस्यायमर्थः — अन्यम् = देहोपाधिकजीवाद्विलक्षणम्, ईशम् = असंसारिणम्, महिमानम् = सर्वस्य जगतो जगद्रूपां विभूतिम्, अस्येति = मम परमेश्वरस्यैवेति, यदा

पश्यति तदा वीतशोको भवति = सर्वस्माच्छोकसागराद्विमुच्यते कृतकृत्यो भवति
 (इति भाष्ये वर्णितोऽर्थः)। तस्माद्ग्रन्थारम्भे गणेशादीनां चिन्तनमुपपद्यते। ईश्वरस्य
 नानारूपवर्णनं सर्वेषामीश्वरत्वद्योतनाय।
 गुरुभक्तिरीश्वरभक्तिश्च विद्याप्राप्तावन्तरङ्गसाधनमिति द्योतनाय च।

In the beginning of this paragraph, he stated, jīva is also paramātmā only, avataram is also paramātmā only, avataram knows I am paramātmā, jīva does not know he said. He said Jīva is also paramātmā only in reality. Mundaka upaniṣad pramāṇam being quoted. “jushtam yada....” Mundaka 3.1.2, Sveta.upa 4.7. This is the meaning of that mantra, from Sankaracharya’s bhashyam. Context is the following. It compares the jīvātmā and Paramātmā to two birds. There is one tree, similarly in one body there are two ātmās, jīvātmā and paramātmā, on enquiry first bird discovers second bird is only seemingly different. RC and OC. Actually RC is nothing but avatara of OC. Infact when you remove the RM, reflection becomes one with the OC only. Second bird which is different from RC rupa jīva seemingly, OC the Iswara which is not a samsara. Chidabhasa appears to be a samsara when it is with RM. Reflection is none other than original only. Mahimaanam must be removed from here and put before jagat rupam vibhootim. Jīvātmā is the enclosed consciousness, paramātmā is like all pervading consciousness. They are really one. Jagataha ayam asmi ātmā. Now I am functioning as though I am RC, but I am paramārthika drushtya OC only. Sarva bhootastaha who is in all living beings. RC is my false nature limited by the RM. OC is my real nature. I should claim I am the OC and later claim all glories of OC as mine. Jagat roopam...entire creation is the glory of brahman only. Connect to chapter 10, vibhooti yoga. I’m akasa, vayu, agni, jalam etc. Krishna said that all glories must be practiced and claimed as Jnani’s. Sankaracharya write asya mama parameshwarasya, world and glories are mine none other than Parameswara’s. we start with two words and end with one word. (unfortunately, dvaita philosophers remember only two birds and forget to read the second part of the mantra. Remove da from dasoham. With advaita jñānam, all samsara is gone. As OC it is gone. “gatasoona gatasooncha...na anushochanti panitaha”. Ocean of shoka (constant complaint) is samsara. Everything is OK is moksha. Along with Iswara namaskara we can do jnani namaskara also. Avatara is born a jnani. Jīvanmukta can be treated as an avatara therefore in mangalacharanam, you can pray to jīvan mukta as he is as good as an avatara. This commentary I have taken from Sankara bhashyam. He has made a few changes.

Managalacharan can be nirguna brahma, saguna brahma, avatara , guru vastu nirdeshaha. Therefore, it is perfectly alright to meditate on all these. We are worshipping Iswara in different forms, Ganesha, Devi etc, do not conclude Gods are many. (Vaishnava Shaiva fights will start).

No gradation between forms of God. The one who sees difference between the Gods, Brahma, Vishnu, Shiva, it is a papa karma, punishment is stomach illness. You should never differentiate. They are three different forms, that's all. The temples are meant for showing that all gods are only one Iswara. That's why they have different alankaras for the Gods. Don't fight over Durga suktam as to whether it talks of Durga, last line is Vaishnavi therefore it talks of Vishnu. Strong hatred for Shiva's family is born out of ignorance. Similarly Guru bhakti, Iswara bhakti both are important for vidya prapti. In gaining knowledge... maavidvishavahai.. I should have proper attitude towards Guru too. Now examples for mangalacharanam.

17th November 2018

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तस्माद्ग्रन्थारम्भे गणेशादीनां चिन्तनमुपपद्यते। ईश्वरस्य नानारूपवर्णनं
सर्वेषामीश्वरत्वद्योतनाय। गुरुभक्तिरीश्वरभक्तिश्च विद्याप्राप्तावन्तरङ्गसाधनमिति
द्योतनाय च।

Niscale Dās points out that mangalacharanam is compulsory before writing a new text book or studying a new text book. It can be namaskara or benediction. Iswara namaskara can be arupa saguna Iswara. Nirguna Iswara is always without form, saguna Iswara can be with form or without form. It's a combination of arupa chaitanyam and arupa maya. Equal to arupa saguna Iswara. Lord with various forms is endowed with śarīram. Even then he does not come under jīva as it is not result of karma or born out of pancabhootani. Mayikam śarīram... Bhagawan is worshipped in different forms to indicate all forms are of the same Iswara only. Svetas.upa...yasya deve para bhakti...tatha gurau..... as much bhakti in Iswara, same bhakti in Guru whoever has, for such a student, the teaching will become clear at the time of sravanam. With regard to acquisition of knowledge, they are immediate and direct causes. To convey this idea we need mangalacharanam.

Topic 348

(३४८) निर्गुणसगुणवस्तुनिर्देशरूपनमस्काररूपाशीर्वादरूप-

Statement of fact regarding sagna or nirgunam brahman..1st example, vastu nirdesha, second example namaskara rupa, 3rd benediction or wishing well for guru as well as shishya. Ashirvada.

In the previous page order was different. Vastu nirdesha ashirvada and namaskara, now order is modified.

मङ्गलप्रदर्शनम् —

तत्र निर्गुणवस्तुनिर्देशरूपमङ्गलं यथा —

परिपूर्णं चिदानन्दं बुद्धिसाक्षि यदद्वयम् ।

सूर्यादिभासकं नित्यं तेजः शुद्धं तदस्म्यहम् ॥

Statement of nirguna brahman.. which is complete of the nature of fulfillment and happiness, saakshi neuter gender not masculine gender, shi short, that that is non dual. (sagunam and nirgunam brahman are non dual), ultimate light that illumines the Sun itself. Jyotisham api jyotihi...natatra suryo bhaati na Chandra.....

Eternal and effulgent Jyoti svaroopaha and which is shuddham or pure. Tat pada lakshyarthha rupa brahman. Finally maha vakyam. Tat brahma aham asmi. Mangalacharanam can be aham brahmasmi. Sukham nityam...is nirguna brahma rupa vastu nirdesha rupa ,Mangalam.

सगुणवस्तुनिर्देशरूपमङ्गलं यथा —

विघ्नाः समूलं नश्यन्ति यन्नामोच्चारणात्सकृत् ।

त्रिपुरघ्नोऽपि यं स्मृत्वा जघान त्रिपुरासुरान् ॥

विना तु येन देवाश्च स्वेप्सितं नाप्नुवन्ति हि ।

सर्वविघ्नविनाशाय चिद्गणेशं नमामि तम् ॥

Here Vigneswara namaskara, saguna brahma svaroopaa mangalacharanam. By uttering the nama of Ganesha, all the obstacles will go away with the Kāraṇam of the obstacle, prarabhdha pāpam and papa janya vighnam. Even Lord Siva took the help of Vighneswara to destroy the three asuras tripurari. (read Puranic encyclopedia). Three cities were called Tripuri. Lord Siva remembered Ganesha (yam). Jaghaana. Han dhatu, he destroyed the asuras and their three cities, supposed to be flying cities. (remember skylab of the U.S moving in space). Lord Siva could do that only after remembering Lord Siva. Even the celestials who are very very powerful,

they could fulfill only after offering namaskara to Ganesha. Therefore, destroyer of all the obstacles, cit Ganesham, lakshyarthā rupa Chaitanya rupa Ganesha tam aham namami. (actually namami should not come, smarmi tam is better as namami will come only for asheervada)

नमस्काररूपमङ्गलं यथा —

असुराणां निहन्तारं त्रातारं सुरचेतसाम् ।

रमाकान्तमुमाकान्तं नमाम्यनिशमद्वयम् ॥

Second Mangalam in the form of namaskara, namaskara to Lord Vishnu and Lord Siva. Protectors of all the devas. Surachetasam, jīvātmās of the devas. Husband of Rama, Lakshmi, Vishnu. Husband of Uma, Siva. Be a smārtha is the message indirect one. Namami anisham, constantly. He does not add cha, Vishnu and Siva. He says I worship Siva who is Vishnu. I worship one God only who appears in the veshā of Siva and Vishnu. To convey this, he uses the word advayam. Nihantaram is eka vacanam. Very beautiful and rare namaskara. Now ashirvada rupa.

गुरोः स्ववाञ्छितप्रार्थनरूपमाशीर्वादमङ्गलम् —

यया शक्त्या देवदेवो जगत्सृष्ट्यादिकर्मकृत्।

सा मे तिष्ठतु वाक्पीठे ग्रन्थस्यास्य समाप्तये॥

Ashirvada can be done by Guru also, shishya also. When Guru does the benediction, it is may things be well. It's a wish , no namaskara. Wish of Guru is hopefully I will be able to complete the teaching of the text. In every class also Gru has a wish that he can communicate well so that student can receive well. Can a Guru have a wish or expectation? Bhagawan himself has got desires. Pramāṇam: Tai upa..sokamayata... Why can't Guru/ jnana have. Is desire an evil? ABCD...New Year Talk.. listen. Any number of non-binding desires are ok. Therefore, Guru's wish is a personal desire is presented in the form f ashirvada.

We have a prayer occurring in Durga saptasati, ya devi sarva bhooteshu, Devi is seen as variety of powers. Iccha, kriya, jnana, speaking power listening, understanding power all are expressions of only one shakti... maya is only one. Brahma shakti alone is in the form of all these. Here Guru wants power of communication. He requires knowing as well as communicating power. That shakti must be seated on my tongue. Asanam is vakpate, my organ

of speech. Swami Chinmayanandajis advice to all would be teachers, never think you are teaching, allow Bhagawan to teach through you, instrument of Saraswati or veda vyasa or Dakshinamurthy. Mentally visualize this and be an instrument. All your classes will be successful. That's why at the end of class, when student says fantastic, transfer credit to Bhagawan. Even iswaraha himself (shivashaktya yuktaha..), Bhagawan is able to do due to shakti, may that shakti stand on my organ of speech, for the completion of this grantha.

Shishya has another prayer.

शिष्यस्य स्ववाञ्छितप्रार्थनरूपमङ्गलम् —

संसारबन्धसंशान्त्या निजानन्दप्रकाशनात् ।

निवर्तयतु जन्मादिदुःखं शिष्यस्य मे गुरुः ॥

This is also ashirvada rupa, desired wish of Student is expressed through this Mangalam. Second line.. may the teacher eliminate my samsara dukham, in the form of janma marana cycle. Me shishyasya...samandhikāraṇa shishya, me the disciple. By quietening removing the samsara bandhaha of avishya kama karma which is responsible for sorrow. Nija Ananda prakasanat, through the revelation of my real nature, my Swaroopa anandaha. Dukham will go away.

(आ. ३४९-३५१) वेदान्तशास्त्रप्रणेतुराचार्यस्य (श्रीवेदव्या-सस्य) नमस्कारः —

Now Guru namaskara. Common acharya is vyasacharya. Who is the composer of Vedānta śāstram. It has two meanings, all upaniṣads which are occurring at the end of vedas. Another meaning, when we study the vedāntaśāstram by itself we do not know the central teaching, karma jñānam upasanam, advaitam, dvaitam everything is talked about. How do I know the central message? We can never know the central teaching. Brahmasutra was written for this purpose by veda vysas. Also known as shareeraka mimasa, brahma sutram, ātmāvicara sutrani, Uttara mimamsa sutrani. Therefore brahmasutra is also called Vedānta śāstram. One is apaurusheyam, other is paurusheyam. Upaniṣads are aparusheya Vedānta śāstram. Brahma sutram is paurusheya Vedānta śāstram. Bth are complimentary. To show that Sankaracharya gives a beautiful example, flower garland, it has beautiful fragrant flowers, you are able to wear that mala. Only because of the sutram or thread, flowers can be tied and then serve as garland. We require flower and sutram. Flower without sutram is not a garland. Sutram without flowers is a waste. Sutram.double meaning thread and every apohorism (in brahma sutra). Every sutra or thread analyses a upaniṣad vakyam. The sheet had a tale, which sutra is analyzing which

upaniṣad mantra. Therefore brahma sutram and upaniṣad are complimentary. Vedāntaśāstram means upaniṣad as well as brahmasutram. That brahmasutram has been composed by Vyasacharya therefore we are indebted to him and therefore prayer before starting the third Vedānta course for Tarkadrṣṭī.

24th November 2018

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(आ. ३४९-३५९) वेदान्तशास्त्रप्रणेतुराचार्यस्य (श्रीवेदव्या-सस्य) नमस्कारः —

Introducing a vedantic teaching program for the 3rd seeker namely Tarkadrṣṭī, Niścala Dās has talked about the importance of mangalacharanam, vastu nirdesha, ashirvada rupa and namaskara rupa. Namaskara is generally Iswara Namaskara, nirguna or saguna like Vishnu, Ganesha, Siva etc. both can serve as mangalacharanam. Even Guru namaskara can be included as mangalacharanam as we look upon Guru as Iswara only. Veda vyasa is most important Guru as he has presented Vedānta darsanam, it can be understood only when compared with all the other darsanams, all 12, dvadasa. 6 nastika and 6 astika. Nastika do not accept veda pramāṇam. Buddhism, Jainism, charvaka etc are nastika darsanani. BS discusses all nastika darsanams which are pratyakṣa or tarka pradhānam but not veda. Disastrous conclusions have numerous deficiencies pointed out in Brahmasutra. All astika darsanams are superior because they intelligently included veda as an important pramāṇam. All astika darsanams are in the form of nyaya, sankhya etc. First 4 have a problem, although they accommodated veda, but importance wise they committed a blunder. Which one must be primary and secondary. They made a mistake. They treated tarka as primary and veda as supportive. In their schools also we find several deficiencies, in BS its discussed. Complete first chapter is on sankhya philosophy. Tarka pradhāna astika darsanam also have problem. 6 plus 4 have issues.

Purva mimasa is very good they became veda pradhāna. Problem is they gave importance to vedapurva bhaga and treated Vedānta is more like appendix and therefore they don't need importance. They gave a comparison, a country has fertile lands and desert lands. Desert lands are useless and no productivity. Similarly Vedānta is not productive. They dismissed Vedānta saying it is oosharaha, desert land. Karmana mokṣaka, Swarga prapti. Nitya Swarga is mokṣa. Vedānta said na karmana na prajaya etc...

Karma jadaaha...rituals, puja, vratam etc. therefore purva mimasa is also deficient. First 6 nastika, 2nd four astika but tarka pradhāna, 11th one too much emphasis on veda purva. Whereas vyasacharya gave importance to veda purva and veda anta but Vedānta taking top

position supported by veda purva bhaga and tarka to come finally to advaita. Only veda vyasa had this right vision with right proportion. Upabrumhanam.. supported by. Keeping this vision, vyasacharya has presented brahmasutra giving essence of vedāntaśāstram. Therefore, he occupies a very important position. He also points out what's the problem if this approach is not there. In all 11 schools of philosophy. Vyasacharya shows in brahmasutra. In tattva samavayat. Tu was taken for refuting all purvamimamsa. Sutra 1.2, rest was used to negate sankhya. Other darsanams too. Therefore Vyasacharya is very very important. Therefore we have to do namaskara.

...18 odd minutes

अचतुर्वदनो ब्रह्म द्विबाहुरपरो हरिः
अपाललोचन शम्भुः भगवान् बादरायनः।
acaturvadanobrahma dvibāhuraparohari:
apālalocana śambhu: bhagavān bādarāyana:|

Achatur vadano brahma.....apala locana ...bhagawan badarayanaha. Vyasacharya is all three in one form. He does not have four hands. But he is Vishnu. He does not have four heads. He is Brahma though. He is Siva without three eyes.

Another shloka says, systems of philosophy is like a forest, darsanams are animals, vyasacharya is Vedānta kesari. He is lion because he defeats all other darsanams.

Vedānta śāstra pranetuhu....one who is author of vedāntaśāstram. May raise a question...how can you say so? Veda is authored by none. Bhagawan is the author. Footnote says, Vedānta śāstram is two fold, upaniṣads vedāntaśāstram 1, brahmasutra is 2. For 1 is apaurusheya vedāntasāstram, author being bhagawan. Here we are talking of brahmasutra whose author is Vyasa. Both upaniṣads and brahmasutram are complimentary. We have to give importance to flowers and the thread that ties them together. All the upaniṣads are like the flower. They are presented as 4 chapters of brahmasutra in the form of sutram. Without brahmasutra, we cannot know the tatparyam. Veda vyasasya namaskaraha. See footnote 2 and 3

१. मयदानवनिर्मितत्रिपुरभञ्जनप्रवृत्तो महादेवो यदा विजयं नालभत तदा स सर्वैर्देवैः सहितो विघ्नराजं गणेशमाराध्य विजयमवाप । महादेवस्य विजयेन देवा निर्भया अभवन्निति कथा पुराणेषु प्रसिद्धा ।

२. वेदान्ता नामोपनिषदः । तासां तात्पर्यस्य निर्णायकत्वात् तदनुसारिब्रह्मसूत्र-
रूपोत्तरमीमांसाख्यशारीरकशास्त्रमपि वेदान्तशास्त्रमित्युच्यते । तत्कर्ता श्रीवेदव्यासः
।

३. स्वापकर्षस्य स्वाभीष्टदेवतागुर्वादेरुत्कर्षस्य च मनसा चिन्तनं वाचा
कीर्तनम्, तथोत्कृष्टदेवतागुर्वादीन् प्रति कायेन प्रणिपातादिकरणं च नमस्कारः ।
त्रिविधा एते नमस्काराः क्रमेणोत्तममध्यमकनिष्ठरूपा भवन्ति...

Primarily Vedānta śāstram means only upaniṣads, their central teaching is established only by brahmasutra. It has different names, Uttara mimasa śāstra sutram, shareeraka śāstra sutram. Author is veda vyasa. Many people mistakenly think vyasa is author of veda, he divided them into 4 and asked 4 rishis to propagate them.

Foot note 3.definition of namaskara: namaskara is an action which reveals a particular fact. Two fold fact: Namaskara always involves two, prostrating one and prostrated one. Of these two, prostrated is superior, prostrator is inferior. The namaskara reveals the utkarsha and apakarsha difference, namaskrutasya utkarshaha. Superiority. This revelation can be done through three different instruments. Kayika, vachika, manasa. Any of these three that reveals this two fold fact is namaskara.

Sva apakarshasya...inferiority, sva abheeshta devata, guru father mother's superiority, if you mentally invoke, it is manasa namaskara, or saying namaha through speaking. Kayena pranipadadhi Kāraṇam..physical namaskara that shows this. All three are three types of namaskara. I should be humble enough to accept Guru knows more than me, devata has more powers. Humility is number one. An arrogant person can never do. If you want to grade them, they are graded also as uttama namaskara, madhyama, kaniṣṭha namaskara respectively. Manasa namaskara is utkrushtam is superior most. Vachika namaskara is next superior, kayika is next. Kaya vang manasa...in upadesasaram.

Now Vyasacharya's glory, two pages. Brahmasutra's glory going to be discussed.

(३४९) दृष्टान्तो वने वायुकृतोऽनर्थः — (१) वायुः, (२) वने प्रसृतः कण्टकिवृक्षान्
कम्पयित्वा, (३) वृक्षाणां कण्टकान् प्रसार्य, (४) रम्याणि, (५) कमलपुष्पाणि,

(६) स्वस्थानादपच्छिद्य, (७) कण्टकेषु तानि पुष्पाण्यासज्य भ्रामयति ।
 (८) तन्मार्गगामिनः पथिकस्य कण्टकलग्नानि कमलपुष्पाणि दृष्ट्वैवं चिन्तोदिता —

An imagery given here. We will not get any idea about the intention of Niścala Dās. A forest, wind blowing, flowers everywhere, thorn, people etc. you should be patient and wait, in second para, it will be equated. Like the chariot description in Kata upaniṣad. Intention of the imagery is this. Glorification of Vyasacharya. Veda contains veda purva and anta. Pravṛtti or religious marga and varieties of karmas talked about, dvaita or bheda talked about. Vedaanta talks of Nivṛuti marga, jñānam, advaitam. Thus we have got pravṛtti, karma, dvaitam.. veda purva occupies a huge portion, Vedānta limited portion. Therefore many people have confusion as to what's the tatparyam of veda.

40, mts

Like bhakti and jñānam. In bhakti, dvaitam is prominent. We are never against dvaitam. In tat tvam asi advaitam is dominant. Every hindu must know what's the final vision. If this clarity is not there, message will be lost. In hinduism role of bhakti and jñānam is the confusion. Many upanyasakas have renounced Vyasa the author of brahmasutra. Niścala Dās here says vyasacharya says dvaitam and advaitam are there, but tatparyam is in advaita jñānam. "without dvaita bhakti advaita jñānam is impossible. Without advaita jñānam, dvaita bhakti is incomplete." Bhagavatam dasamaskanda is important, Krishna's glory. Ekadasa skanda, jayanteya and uddava gita talk about advaita jñānam. Never stop with dasamaskanda. Dvaita bhakti is sadhanam, advaita jñānam is sadhyam. Upanyasakas must say everyone must come to advaita jñānam one day for mokṣa. All dvaita acharyas are misleading says Niścala Dās. Dvaitam will not give mokṣa, they must say clearly. This has to be made clear. Unfortunately they keep on saying nama sankeertanam will give mokṣa. We say it will give chitta shuddhi, guru prapti etc leading to jñānam and mokṣa. Vysacharya clarifies this in brahmasutra.

This is the imagery. In the forest, powerful wind is blowing. This causes destruction. 1 of this para will connect to 1 of next para. Bada vāda acharya is cyclone. Disaster causing cyclones of Hinduism.

In the forest, there are so many plants with thorns. Cyclone shakes all the thorny bushes, all the thorns are separated from the plants and thrown all over the forest ground. In the forest, elsewhere, there are beautiful lotus flowers. It takes all those flowers from their pond and pushes them into the thorns. Flower is tender and thorn is sharp. Flowers get damaged by the thorns. They are plucked from their own places and thrown into the thorns. Flower pricked by the thorn is taken here and there all over by the disastrous cyclone. Seeing this unfortunate situation, there was a traveler in the forest. This traveler saw the beautiful flowers damaged by

thorns,(Shashti vibhakti with chinta pathikasya chinta, traveller's chinta). Well wishing traveler is going to be Vyasacharya who is going to save. Footnote: various agama śāstrams came at some time. All agama śāstrams were dvaita śāstrams, vaishnava, Shaiva etc all describe glories of bhagawan. For them mokṣa is siva loka praptiḥ, vishu loka praptiḥ etc. vyasacharya did not want to condemn agama, he created a set of puranas, he incorporated all the agamas into the puranas and encouraged all agama pujas, if you do not do agnihotram ok, do pancayatana puja, thus all dvaita śāstram he incorporated in puranas and said, do all agama pujas all right, but do not think agama puja will give mokṣa. Reject agama darsanam, use agama puja. Thus he encouraged all the agama pujas. In dvadasa skanda of Bhagavatam. Agama puja is there. Chapter 11, Vedānta is there. Use agama for chitta shuddhi and come to Vedānta. Never take this philosophy. You have to come to advaita jñānam. This hybridization of agama and Vedānta, vyasacharya did in all the puranas. Modern Hinduism is follow agama puja for chitta shuddhi and for mokṣa follow Vedānta śāstram. Credit for this goes to vyasacharya.

1st December 2018

Page 230 6th line from the top

(९) सुन्दराण्येतानि कमलानि नैतत्स्थानयोग्यानि, (१०) किन्तूत्तमस्था- नयोग्यानीति ।
 (११) स पथिकस्तानि कमलानि हस्ते गृहीत्वा, (१२) पुनरपि विचारयामास —
 पवनोऽयं यथा पुनरप्येनानि पुष्पाणि कण्टकेषु नासञ्जयेत् । (१३) तथा संविधानं
 कार्यमिति । एवं विचार्य सूत्रनिर्मित- जालकेन कण्टकिवृक्षान् पृथक् चकार । तेन
 जालकेन पुष्पाणि कण्टक- प्रवेशात्परिरक्षितानि ।

Niścala Dās is introducing a third course of Vedānta to the third student Tarkadr̥ṣṭī. Pages 230, 231 vyasa mahima is given. Namaskara shloka will come later. Several shlokas

Shloka at 6.01

अचतुर्वदनो ब्रह्म द्विबाहुरपरोहरिः
 अपाललोचन शम्भुः भगवान् बादरायनः।
 acaturvadanobrahma dvibāhuraparohari:
 apālalocana śambhu: bhagavān bādarāyana:|

Another shloka at 6.05

Last class I tried to remember..

नमस्त्रैयन्त कान्तार विहारैक पटीयसे
वादि मत्तेभः संहतरे व्यासकेसरिणे नमः

namastraiyanta kāntāra vihāraika paṭīyase
vādi mattebha: saṁhatre vyāsakesariṇe nama:

Vyasacharya is compared to a lion roaming in the forest, trayi means veda, traiyanta Vedānta, pateeyase capable. One who is capable of freely roaming about in the forest of Vedānta unchallenged. Pateeyase..chaturthi vibhakti. To him, my namaskara.

Lion being the most powerful king of the forest can destroy any other animals challenging it, it kills several animals even an elephant in rut 9mada yaanai) similarly vyasa lion can kill all the elephants in the form of other darsanams. Other vaadis are compared to matta ibhaha. Elephant in rut. All these vadi elephants one who can destroy. In Brahmasutra, second pada second section, all the PP darsanams are negated. He uproots. Samhatre...Vyasa kesarine namaha... here we get the glory of Vyasacharya through an imagery.

A huge forest is there, some of the trees are there, kantaki vrukshaas are there, very many trees and bushes carrying sharp thorns. In other parts, lotus plabts are also there with lots of lotuses. There is a powerful cyclone . it separates the thorn and spreads it all over the floors of the forest. Same wind plucks all the lotus flowers from the lotus pond and drops these flowers over the thorn. They come in contact and flowers are damaged and destroyed. He is going to compare the disastrous wind to all the dvaita acharyas. Students are dumped on dvaita darsananis, all other 5. Not only madhva. Here we are now seeing flowers and thorns.

A person has entered the forest who is a well wisher of the flowers. He has the following thoughts (a well wisher traveler). These flowers are so beautiful. They must not be over the floor damaged by thorns. They deserve a better lot. They deserve to decorate beautiful picture, like acharyas, they must not be damaged.

Therefore, the traveler, gathered the flowers from the thorn, numbers are given, you should tally the numbers in the next para, drushtantha versus darshtantha (13 of them). 12thexample..again he entertained the following thought. Now I have rescued these lotus flowers from the thorns.. again, they can get dumped. So I have to protect the current flowers and future flowers, this powerful wind, they should not again throw them into the thorns. I have to make an appropriate arrangement to rescue the flowers from the thorns.

He took some sutram, first meaning thread, then brahma sutrani. With sutram he made a net and separated the flowers and thorny trees. The sutra jala will protect the flowers. This karyam

should be done by me. Vicarayamasa...afterwards, a net (cloth like form), he separated the thorny trees and the flowers. Because of the net, flowers were protected/rescued from all the thorn. Upto this is example. Now it has to be connected to brahma sutrani, how vedantic students are protected from dvaita darsanams.

Topic 350

(३५०) दार्ष्टान्तिकं शिष्यविषये भेदवादिकृतोऽनर्थः —

Now we are coming to two different topics. We are coming to original vedantic discussion from the standpoint of the student. Second: the calamity caused by all other systems of philosophy. Other darsanams are causing havoc. Like the cyclone causing destruction. Like Gaja in south of Tamilnadu.

यथायं दृष्टान्तस्तथा प्रकृते । (१) भेदवाद्याचार्यरूपो वायुः, (२) वेदरूपे वने (३) अर्थवादरूपकण्टकिवृक्षेषु कामकर्मरूपान् कण्टकान् प्रवर्त्य (४) कापट्यरागद्वेषादिदोषरहित (५) सुशुद्धशिष्यरूपकमलानि (६) शमद-मादिरूपस्वस्थानात्प्रच्याव्य (७) कामकर्मरूपकण्टकेष्वासज्य भ्रामयति ।

Like the example given, in spiritual context. 1) all teachers who ultimately say dvaitam alone is satyam, dvaita or bheda darsanam, all these acharyas should be compared to disastrous cyclone.

Footnote is still stronger. Top two lines are continuation of footnote of previous page. We spoke of three types of namaskara, kayika, manasa, vaachika. Here continuing mental reverence. Mental reverence is like seed. Vachika is like plant or sprout. Kayika is like the tree. Mental reverence gets converted into kayika finally. Karya kārāṇa sambanda between each pair. Benefit of namaskara is guru will be pleased with student, assuming shraddha and bhakti therefore he is capable of being taught Vedānta. That's the phalam of namaskara.

Here bhedavada acharya is like cyclone. Foot note says, they don't even deserve title acharya, because acharya must remove ignorance of student. (Guru expansion)30.00. bhedavadis are called acharya only figuratively. Like calling a person lion because he shows courage, he is really not a lion.

एवं कामकर्मनिरतानुच्चावचसंसारदुःखभागिनो दृष्ट्वा (८) मार्गगपान्थवत् सर्वव्यापी महाविष्णुरेव (९) मनोहारिकमलवत् शुद्धान्तःकरणा एते पुरुषा न सकण्टकस्थानार्हाः । (१०) किन्तु मत्स्वरूपप्राप्तियोग्या एवैति इति निश्चित्य श्रीवेदव्यासरूपेणावतीर्य (११) तान् शिष्याना-त्मतत्त्वोपदेशरूपे स्वोत्सङ्गे स्थापयामास । यथा प्रचण्डोऽपि वायुः कस्यचिदुत्सङ्गस्थानि पुष्पाण्युद्धर्तुं न प्रभवति । तथा ब्रह्मनिष्ठाचार्योपदेशाधीनं पुरुषं भेदवादी सुनिपुणतर्कैरपि भ्रामयितुं न शक्नोति । “नैषा तर्केण मति- ...

Footnote: तत्र (१) मानसनमस्कारो बीजम्, (२) वाचिकनमस्कारोऽङ्कुरः, (३) कायिकनमस्कारो वृक्षः । (४) तैर्गुर्वादीनां प्रसादरूपं फलमवाप्यते ।

१. अत्र भेदवादिन आचार्यत्वोक्तिर्देवदत्ते सिंहत्वोक्तिरिवौपचारिकी ।

2 entire veda śāstram is vanam 3 in the veda there are so many vakyams which are not the central teaching, various rituals for dharma artha kama, they are really not goals, they fall with samsara only. They are not really purusharthas. All vakyams that spoke of dharmarthakama, are thorny trees. They are all arthavada not tatparyam of the vedas. Yamimam pushpitaam vaacham...in Gita we saw. Kamātmāna swargapara.... Vyavasayātmāka buddhi...chapter 2. Do this ritual, you will get this benefit. Dvaita vadi talk of this more and more...na karmana na prajaya.... There is a footnote regarding arthavada.. they are worth noting. All secondary statements of the veda are arthavada vakyams, karma vakyams, all upasana vakyams. All are dvaitam. That's why in mandukyakarikā, upasana....those who are trapped in upasana are unfortunate people. They should be followed until sadhana chatusthaya sampatti. Dasoham must be rejected and replaced by soham. Dvaita acharya will never say this, they will say you are permanently dasaha. In foot note, he is classifying arthavadaha.

Arthavada is classified into two in veda anta context, three types in karma kanda, two in jnana kanda.

२. विध्यर्थस्य स्तावकत्वेन निन्दकत्वेन च द्विविधोऽर्थवादः । अपि च विरोधे गुणवादः स्यादनुवादोऽवधारिते । भूतार्थवादस्तद्भानादर्थवादस्त्रिधा मतः ॥

इति किञ्च गुडजिह्विकान्यायेन कर्मफलस्तुतिद्वारा निष्कामकर्मप्रवर्तकः
परकृतिपुराकल्परूपश्च ।

One in the form of gloryfying and other criticizing. While we talk of shadlingani, arthavadaha is divided into two. In Vedānta we find, adbaitam and advaita jñānam. Tatparyam is in advaitam. Glorification involves exaggeration. Advaitam gives mokṣam is phala lingam, not arthavada. Phalam is factual, arthavada need not be factual, exaggeration is possible.

Examples. Brahmaiva bhavati....in the jnanis family there will be no ignorant person at all. This is exaggeration. This is sthuti..bhriguvalli..mahan bhavati. A jnana will have plenty of cattle, children etc. this is artha vāda vakyam. Similarly criticizing dvaitam. Brihada..upa.yonyam devata upaste... na sa veda..yatha pashuhu. All people who do upasana differentiating themselves from upasyam do not know reality, they are like various animals serving the human being. Terrible word. Strong criticism. Aim is dvaite tatparyam nasti. In vedantic context, thus we have two in jnana kanda.

In karma kanda context three types. Anu vāda and bhootartha vāda. One is called guna vadaha, See shloka. When there is a vedic statement, that contradicts other pramāṇaṃs, pratyakṣa etc, its called artha vadaha. Example: adityo yupaha...Man is fire. For cooking then we can keep water on head. That's only guna vadaha type of artha vadaha as it contradicts pratyakṣa pramāṇam. In Katopanisad swargalokat amrutatvam bhajante, heavenly people attain amrutam. They will also have rebirth as it contradicts śruti as well as anumana pramāṇam. Anything that's a result of karma is temporary. Figurative statement.

Next is anuvadaha. A statement that's knowable through other pramāṇaṃs. Example: agnii himasya bhesajam. Himam means snow. When you feel so much cold in winter, remedy is heat or fireplace. It's a vedic statement. We know this from pratiksha pramāṇam. Anuvada rupa artha vadaha.

Next is bhootartha vadaha, a statement where tatparyam is not there, a statement that's not contradicted by other pramāṇam or supported by them. All such statements are bhoota arthavada. In brihada..bhashyam. chapter 1 section 3. Pramaana bhashyam. Prāṇa samvada. We have gone through this. Entire brihadaranyakam I did, and summarized bhashyams. Vicara bhashyam. Satyasya satya bhashyam... 20 bhashyams I summarized. Pramāṇa bhashyam.. vajrahastaha purandaraha. Indra has got vajrayudam in his hand. Does it contradict pratyakṣa pramāṇam or not? Indra is not visible for us to say. Not seen or known by other pramāṇam. Physics book does not speak of Indra. Is there a milky ocean? Śāstram talks about it. There is no tatparyam, therefore arthavada vakyam, which category is it? It is bhootarthavada. Because it does not contradict other pramāṇam, neither is it supported. Since we don't know, we should

not negate the milky ocean. For mokṣa, we do not require either. Like is there a Vishnu with 4 hands? You can take either way. In BS bhashyam, Sankaracharya says whenever scriptures describe the Iswara with forms, 4 hands etc, bhagawan has maya shakti, he can appear in any form. Like Ganesha, Siva, Vishnu. All the forms are possible for bhagawan, do not call them imagination.

8th December 2018

Page 230

Topic 350

(३५०) दार्ष्टान्तिकं शिष्यविषये भेदवादिकृतोऽनर्थः —

यथायं दृष्टान्तस्तथा प्रकृते । (१) भेदवाद्याचार्यरूपो वायुः, (२) वेदरूपे वने (३) अर्थवादरूपकण्टकिवृक्षेषु कामकर्मरूपान् कण्टकान् प्रवर्त्य (४) कापट्यरागद्वेषादिदोषरहित (५) सुशुद्धशिष्यरूपकमलानि (६) शमद-मादिरूपस्वस्थानात्प्रच्याव्य (७) कामकर्मरूपकण्टकेष्वासज्य भ्रामयति ।

Niścala Dās is continuing with the topic of managacaranam only. He wants to talk of the importance of Guru namaskara. In our guru parampara there are many acharyas, most important is Vyasacharya, Sankaracharya comes next to Vyasacharya only. Brahmasutra called utara mimasa gives guideline for interpreting upaniṣads. Sankaracharya follows the guidelines. Vyasacharya has done extraordinary rescue job. Niścala Dās is presenting this through an imagery. Entire karma kanda kamya karmani focusing on aartha bhakti and artharthi bhakti (referred as trees with thorns). Yamimam pushpitaam vaacham....all the beda vadi acharyas popularize kamya karmas and prayachita karmas. We saw footnote on two types of artha vāda in karma kanda and 3 for jnana kanda.

Main topis...they are all thorny, they keep a person within samsara. Thorns are in the form of rituals for fulfilling worldly desires. Sandhyavandam, pmy are not highlighted.. all the people who can get mokṣa are taken away from mokṣa maraha. Preyo marga is highlighted by these people. All the human beings by nature are good until tempted. Shishyas are naturally straight forward without dishonesty kaapatyam, raga , likes and dwesha dislikes. They are tempted through various rituals. 4. Kapatya rahitani and ramyani must be equated. 5 is human being and kamalani equated. These kamala pushpani deserve to be in the temple (mokṣa), human beings

must be kept in mokṣa temple, instead they are connected to thorns. Shamadamadi refers to shreyo marga...nowhere people encourage vedantic study... natural path they must be following...manushya janma is the only janma in which mokṣa is possible, instead they are plucked away.

(Chayavayati...causal form :chyaavayati. Past active participle is prachavya..lyabantam avyaya rupa.)

During chaturmasyam, all people are supposed to visit Sanyasis. Because they stay in one place. You are all involved in family centred activities, think of vanaprastha ashrama....sanyasis are supposed to attract them to vedantic way of life.

Kama karma rupa thorns and society (flowers) get connected. Vedānta is kept far away. Instead Encourage them to do all the kama karmas...with all the pāpams, you cannot do prayaschittam. Where is the limit? There is only one thing that will put an end to sanchitam (all prayaschitta karmas will only handle a art of prarabhdham, not sanchitam), jnana marga and mokṣa. They don't talk about these is the tragedy. several upaniṣad mantras you have to connect here.

एवं कामकर्मनिरतानुच्चावचसंसारदुःखभागिनो दृष्ट्वा (८) मार्गगपान्थवत् सर्वव्यापी
महाविष्णुरेव (९) मनोहारिकमलवत् शुद्धान्तःकरणा एते पुरुषा न सकण्टकस्थानार्हाः
। (१०) किन्तु मत्स्वरूपप्राप्तियोग्या एवैति इति निश्चित्य श्रीवेदव्यासरूपेणावतीर्य
(११) तान् शिष्याना- त्तत्त्वोपदेशरूपे स्वोत्सङ्गे स्थापयामास । यथा प्रचण्डोऽपि
वायुः कस्यचिदुत्सङ्गस्थानि पुष्पाण्युद्धर्तुं न प्रभवति । तथा
ब्रह्मनिष्ठाचार्योपदेशाधीनं पुरुषं भेदवादी सुनिपुणतर्कैरपि भ्रामयितुं न शक्नोति ।
“नैषा तर्केण मति- ...

Bhagawan thought this society must be taken away from these theological samsara causing materialistic religion. Even if they speak about mokṣa, they mislead in previous yugas with brahma jñānam you got mokṣa, in this kali yuga nama sankeertanam is enough for mokṣa as brahma jñānam is difficult.

They quote:

Naham vasami vaikunte, na yogi hrudaye... vedantic study will not help bring bhagawan to you. Whereever divya nama sankeertanam is there I stay God stays, God tells Narada. Unfortunately

Vyasacharyas teaching in brahmasutra they argue is not required, only hare rama, hare rama. Misleading theological system. Evam...kama karma nirataan, bhagawan saw these people...people who are involved in kama karma, those who are within higher and lower samsara (lokas) we do not condemn nama sankirtanam, we say it gives only chitta shuddhi not moksha. Seeing such misled people, Bhagawan took the avatara of Vyasacharya....like the forest traveler in the example. Sarva vyapi Maha Vishnu is traveler. Vyasaya visgnuroopaya..... Agama based quotation. One portion talks of chiitaa shuddhi (all puranas have this) and other part on moksha. All agama śāstras say moksha can be attained by puja or namasankeertanam. We had bhagawata mata khandanam. Has a sadhanam part and darsanam part. Yoga sutra and yoga darsanam, we leave out darsanam. Brahma sutra clearly distinguishes. Brahmasutra does the weeding out...

All hindus are caught up in these misleading sytems like flowers caught up in thorns...nobody tells jnana deva mokṣaha...agama śāstrams have taken us away from Vedānta.. all these hindus should not be caught up in these misleading philosophies. They all should discover oneness in Me. Whoever says soham are papis and will go to special narakam.

Niścala Dās says ..they are meant to become one with me..mayyeva sakalam jatam.....consistent job of dvaita acharyas is suppress the upaniṣads by any method.

Vishnu took avatara to highlight upaniṣadic portion. There are sutras differentiating paramātmā and jīvātmā. Sankhya yoga nyaya vaisheshika speak of this aspect. Religions suppress mahavakyam. Bhagawan took avatara of vyasa. He took all these bhaktas caught in dasoham and kept them on his own lap, ātmā tatva upadesam through brahmautra. Upto iti. Vyasacharyas lap is brahma sutam. Dvaita bhaktas he took and put them in advaita.

Once the lotus is brought to the lap is protected, once you understand brahmasutra, any amount of dvaita darsanam will not impact you..stating in binary format is very difficult, staying there in and through prarabhdha is very difficult as dvaita bhakti dvaita darsanam and all puranic stories say God is ultimate. In trouble bhagawan alone will rescue... similarly I also must be rescued. If bhagawan stands in front, I becomes a miserable floating straw. Advaita darsanam is not easy. Be in binary format...even the powerful vay in the form of prarabhdham, once it is the flower is in the lap well protected, powerful wind will not take it away. Similarly Vyasacharya is trying to protect the advaita jnanis in the lasp with brahmasutra. In the same way any student who is within the guidance of shrotriya brahma nishtaa acharya..

They use their own logic, they will quote Prahlada. always dvaita bhakti is based on miracle stories. Miracle stories is only logic for dvaita bhaktas. They teach us how to suppress our intellect. pramāṇam: na esha tarkena..advaita jñānam can never be shaken.. Śruti quotation:

Next class..

15th December 2018

Page 230 2nd para last three lines

यथा प्रचण्डोऽपि वायुः कस्यचिदुत्सङ्गस्थानि पुष्पाण्युद्धर्तुं न प्रभवति। तथा ब्रह्मनिष्ठाचार्योपदेशाधीनं पुरुषं भेदवादी सुनिपुणतर्कैरपि भ्रामयितुं न शक्नोति। “नैषा तर्केण मतिरापनेया” (क. १.२.९) इत्यादिश्रुतेः ।

As part of mangalacharanam, guru namaskara going on..

Vyasacharya. Although it is not his own teaching, Vyasacharya alone has codified the whole teaching in the form of brahma sutra. Therefore Niścala Dās wants to offer vyasa namaskara.

He wants to preent the contribution of Vyasacharya first. He says dvaita vaadis focus on karma kanda and ignore advaitam the central teaching of the veda. Dvaitam cannot be central teaching as we all experience dvaitam all the time and veda need not teach us.

After sadhana chatushtaya sampatti one has to come to advaitam, this clarity has been given in Brahmasutram by Vyasacharya. All other acharyas are misleading that even in mokṣa they maintain jīva iswara beda.

They are compared to a cyclone which dumps the thorns on the gentle lotus. Vyasacharya saves the earnest advaita students and keeps them in his lap and gives them guru śāstra upadesha. Even powerful wind will not lift flowers kept in the lap of acharya.

In the same way, all the dvaita darsanams (sankhya, yoga, nyaya, vaisheshika, purva mimasa) and their powerful arguments will not lift the students from the acharya Vyasa. Any brahmanishta acharya. Under his influence, all the other philosophical sysyems cannot shake this person, however powerful logic they may use. “Naisha tarkena matihi aapaneya”. This advaita jñānam -matihi. Aapaneya: to accomplish or attained, na aapaneya means cannot be attained by tarka but only through śāstra. Aap aapnoti derivation.

Another root, apa plus nee dhatu...apanayanam..to remove, apanaeya removable, na apaneya cannot be removed. Advaita jñānam can never be removed by any amount of tarka. Here second meaning must be taken. No dvaita darsanam can shake our knowledge.

तस्माद्ब्रह्मनिष्ठाचार्योपदेश एवात्रो-त्सङ्गः । (१२) पुनरपि वेदव्यासरूपी भगवान् चिन्तयामास । (१३) पुन-रप्ययं भेदवादी अन्यानपि कामकर्मरूपकण्टकमार्गे प्रवृत्त्य भ्रामयेदिति अतो-ऽन्येषामपि स्वशिष्याणां भ्रमनिवृत्तये न्यायविचारात्मकसूत्ररूपजालेन वेदा-न्तवाक्यरूपवृक्षान् कण्टकिद्रुमेभ्यो व्यभजत् ।

Tasmaat : therefore, only the teaching of a brahma nishta achara that alone is compared here to the safe like lap of the teacher of the flower like student. For his generation, he can directly teach. For future generations he thought of writing brahma sutra. Lord himself who has now taken avataram as Vyasacharya entertained the following thought. Number has to be tallied between the paras. Thinking was, the present cyclone they have escaped, you may have future cyclones. Bedavadi acharyas ones in other karma marga could impact others and confuse the entire vedic society. To save the other vaidikas, to remove the future possible confusion, he introduced the nyaya prasthanam, a net that will divide the dvaita (thorns) and advaita vakyaams, Vedānta rupa vruksha from the thorny trees. In some bhashyams we saw a big discussion, should veda be considered as one śāstram or two. All others look at veda as eka śāstram. Therefore they talk of dvaitam or dvaitadvaitam, giving equal reality to dvaitam as well as advaitam. We alone say dvaitam and advaitam cannot be both equally real. We treat dvaita śāstram as separate śāstram. Two śāstrams and anubandha chatushtayam is also different. A big analysis is done by Sankaracharya..briha bhashyam sambandha bhashyam, Sureswaracharya writes 1000 verses on this in his varthikam to establish that there are two aspects. In Sankara bhashya vimarshaha, Rama Rayakavi compares the two bhashyams, Ramanuja's and Sankaracharya's. Jalena Vedānta vakya vrukshan... dvaita vakyaams are separate and must not be mixed up therefore separated.

वने सन्ति द्विविधा वृक्षाः — (१) सकण्टका वृक्षाः । (२) निष्कण्टकाः पुष्पफलशालिनो वृक्षाश्चेति । निष्कण्टका वृक्षा यदि जालेन कण्टकि-वृक्षेभ्यो विभक्ता भवन्ति तदा तत्पुष्पाणि कण्टकेषु न पतेयुः । एवं वेदेऽपि सन्ति द्विविधानि वाक्यानि । तत्र कानिचिद्वाक्यानि फलैः कर्मस्तुतिद्वारा बहिर्मुखं पुरुषं कर्मणि

प्रवर्तयन्ति । अन्यानि वाक्यानि कर्मफलानामनि- त्यत्वादिदोषनिरूपणद्वारा कर्मणः सकाशात् पुरुषं निवर्तयन्ति ।

How Vyasacharya has differentiated vedapurva bhaga and vedaanta bhaga. Jaimini wrote purva mimamsa and Vyasacharya Uttara mimasa. Jaimin is Veda Vyasa's student.

In the veda vanam, two types of trees, one with thorns, ones without thorns (samsara and dukham). Dvaitam is samsara must be clear. Maha vakyams are nishkantaka. They will produce the flower called advaita jñānam and fruit called mokṣa. In Dvaita vakyam there is no tatparyam, this must be highlighted. By the brahmasutra jalam, from the dvaita vakyams, if separated properly, then all the flowers the vedic students will not fall into dvaitam once again. Our triangular format. Kantakam or thorn..Vyasacharya is trying to lift us from triangular format. That's the mokṣa, out of that. Go to binary and not fall into triangular format. In spite of Vyasacharya, we refuse to get out of triangular format. All of you are flowers. In the veda, both vakyams are there. There are dvaita vakyams that talk of various worldly desires, avahanti homam etc for wealth, Tai upa, Shikshavalli, do this homam you will get all prosperity and Swarga. Yamimam pushpitaam vaacham... slowly they have to go from kamya karma to nishkama karma.

Kanicit vakyani...example in footnote apana soma... ritualistic prople are proudly declaring, we drank Soma (meaning soma yoga and offered soma and took prasadam soma we partook). We will go to heaven and eternally enjoyed. We will also get interested in all these. Arthavada vakyam, dvaita acharyas will present this as pramāṇa vakyam. After reading this we will be only interested in heaven and related rituals, become extrovert.

They will never turn inward. Anyani vakyani, there are other vakyams, that karma acharyas will suppress. There are so many other vakyams that criticize the karma phalam. Such vakyams are there, these acharyas will cover up these lines. Example any loka attained in time, by punyam of karma or upasana, there is no such thing called eternal loka. These people also do not think and buy their statement. Advaita acharyas will keep reminding na karmana na prajaya.

Topic 351

(३५१) व्याससूत्रमेवानर्थनिवृत्त्युपायः — वेदव्यासो वेदवा-क्यानि विभज्य स्वकीयब्रह्मसूत्रेण वेदगतानां सकलवाक्यानां निवृत्तावेव तात्पर्यं न तु प्रवृत्तौ कस्यचिदपि वाक्यस्येति बोधयामास । वस्तुतस्तु प्रवृत्तिबो-धकवाक्यानामपि स्वाभाविकप्रवृत्तेर्निषिद्धकर्मप्रवृत्तेश्च पुरुषं निवर्त्य विहितकर्मसु पुरुषस्य प्रवृत्तिमुत्पाद्य विहितकर्मानुष्ठानेन शुद्धान्तःकरणस्य पुरुषस्य सर्वकर्मफलेभ्यो वैराग्यपूर्वकं ज्ञाननिष्ठासम्पादने एव तात्पर्यमिति निवृत्तावेव सर्ववेदवाक्यानां तात्पर्यम् । अर्थवादवाक्यानां कर्मफलबोधकत्व-मपि गुडजिह्विकान्यायेनैव । न तु तेषां वाक्यानां फले तात्पर्यम् । अमुमर्थं श्रीवेदव्यास एव स्वसूत्रैर्बोधयति ।

Title: Only brahmasutram is the only means to remove all the anartham or samsara. Vyasacharya clearly differentiates both vakyams through his brahma sutra even though the veda purva bhaga is persuading a person to do karma, it is only to get vairagyam. In Bhagawatam, karmanushtaanam na phala sidhyartham, vairagya sidhyartham.. all vedic statements are for Nivruti, not for getting attached to gruhasthashrama but get vairagyam to come to vanaprastha or sanyasa ashrama, its only an intermediary ashrama. Nija gruhat toornam vinargamyat.

Compromise, jneyasya nitya sanyasi yona dveshti na kangkshati, consolation certificate. All gruhasthas are as good as sanyasis, no attachment or hatred towards family. This is a compromise. Aim of veda is vanaprastha or sanyasa. Everyone has to come to this. Na tu pravrutau....even though statements ask a person to enter gruhasthashrama, reason is 90 percent of vaideika karmas can be performed by only gruhastha. Wife or husband is karma angam. Pankto vai yagnaha.. an yagna is called pangta as 5 limbs are required. Wife, yajamana, child, money all meant for vaidika karmani. I have to do vaidika karma, after that karma is not relevant thereafter. Finally karma tyagaha is vision of veda. All karma vakyams , when a gruhastha is engaged in vaidika karmas he will not go astray based on instinctive desires.

Minimum benefit he will not go the wrong way.

All karmas are to turn away from nishiddha, kamyas and svabhavika instinctive karmas. Vihita karmas too, initially lot of kamyas karmas given. They are like carrots. Once they come here tell them kamyas karmas are not always successful. You must be doing regular sandhyavandanam, only then kamyas karmas and prayaschita karma will be successful. For success of kamyas karma, you have to do nitya naimittika karma. This will give chitta shuddhi and then he will drop

kamya, prayaschita and vihita karmas. Nitya naimmitika karma at max can give Swarga besides chitta shuddhi but not moksha. Then you introduce Vedānta in gruhasthashram, then he gets jñānam but no benefit. Then you say jnana nishtaa is important. 4 dushta chatushtayam, four enemies to be reduced. Ahamkara, mamakara, raga, dwesha. By invoking asangha ātmā swaroopam, Sravanam is not enough, mananam and nididhyasanam is important. Then he says no time, then say take sanyasam. PORT reduction so that you will have more time for mananam and nididhyasanam. Every thing is directed towards sanyasam, jñānam, advaita, moksha. These four are interconnected, that's the tatparyam of veda. If you say I want only one leg of table and pull, other 3 will come automatically. This is not vedaantasya tatparyam. This is sakala vedasya parama tatparyam. Veda also wants to bring us to vedaanta only. First brahmacharyam is talked as part of brahmacharya ashramam, only in gruhastha its compromised. Again restricted in vanaprastha and sanyasa.

22nd December 2018

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3rd para topic 351

(३५१) व्याससूत्रमेवानर्थनिवृत्त्युपायः — वेदव्यासो वेदवा-क्यानि विभज्य स्वकीयब्रह्मसूत्रेण वेदगतानां सकलवाक्यानां निवृत्तावेव तात्पर्यं न तु प्रवृत्तौ कस्यचिदपि वाक्यस्येति बोधयामास । वस्तुतस्तु प्रवृत्तिबो-धकवाक्यानामपि स्वाभाविकप्रवृत्तेर्निषिद्धकर्मप्रवृत्तेश्च पुरुषं निवर्त्य विहितकर्मसु पुरुषस्य प्रवृत्तिमुत्पाद्य विहितकर्मानुष्ठानेन शुद्धान्तःकरणस्य पुरुषस्य सर्वकर्मफलेभ्यो वैराग्यपूर्वकं ज्ञाननिष्ठासम्पादने एव तात्पर्यमिति निवृत्तावेव सर्ववेदवाक्यानां तात्पर्यम् । अर्थवादवाक्यानां कर्मफलबोधकत्व-मपि गुडजिह्विकान्यायेनैव । न तु तेषां वाक्यानां फले तात्पर्यम् । अमुमर्थं श्रीवेदव्यास एव स्वसूत्रैर्बोधयति ।

Niścala Dās is talking about the glory of Vyasacharya by pointing out the teaching of brahma sutra, most important key to opening the veda box. Sampradaya is presented by Vyasacharya only.

Niścala Dās says karma , upasana are important not for their phalam of artha kama but chitta shuddhi. Beginners do not know the importance of chittashuddhi is known. That will be known

only when importance of jñānam is known, its importance will be known only when mokṣa's importance is known.

Veda should not say karma upasana is for chitta shuddhi, the common people do it only for artha kama. Worldly or religious they are only interested in materialistic benefit. You do karma and upasana for artha kama, dhanyam dhanam bahu putra labham etc. all these promises are like the sugar coating on the pill. Bitter medicine is chitta shuddhi. Even kamya karma is also meant for chitta shuddhi, but never mention, says Sureshwaracharya. Body guard Iswara, visa Ganesha. You do 11 pradakshinams before visa, then 108 pradakshinams after getting visa. Veda also promises all these phalams. Inside, vedic intention is one day or the other this person will get chitta shuddhi. Vastu vastu, really speaking, the hidden agenda is, even kamya karmas prescribed in the veda purva bhaga, is meant to turn people away from natural instinctive wrong activities, vihita karma includes kamya karma, nitya naimittika karmas, by engaging in, one day he will know the limitations. Because of Iswara smaranam, even this will give chitta shuddhi. First we speak of Swarga prapti and then trivida doṣa, dukkha mistritatvam, atruptikaratvam and bandakatvam. It gradually makes them get vairagyam and turn towards vicarasagaram class. Even gruhasthashrama is not meant for getting stuck but grow out of gruhasthashrama, even if you do not leave physically, mentally you should leave... sanyase eva...even veda vakyas are meant for sanyasa ashrama. All other arthavada statements that praise heaven etc, in katopanisad, Swarga loka is glorified, in Chāndogya upaniṣad Brahmaloaka is glorified, by mere sankalpa, he can have dance, music, bring relatives there etc. all these glorifications are finally meant for vairagyam towards brahma loka.

Gudajihvika nyaya..sugar coated pill, mother takes some gudam, jaggery and the finger of the mother is sweet, the mother will apply the sweet on the tongue of the baby and then puts medicine on the tongue, the baby takes the sweet and medicine assuming it is sweet, similarly vihita karmas are really for chitta shuddhi.

If you want kamya karma and prayaschitta karma to work, you have to do sandhyavandam regularly. Those who do not do sandhyavandanam, all other pujas and prayaschita karma will not work.

There is a sutra called sarvapeksha sutram.. all karmas are useful. Another statement that says karma is useless (agnidhyana danapeda sutram). How do you resolve the contradiction, karma is useless with regard to jñānam and mokṣa.

एवं व्याससूत्रात् ज्ञात्वा पुरुषः कामकर्मभ्यो निवर्तते। यथा सूत्रनिर्मितं जालं कण्टकेभ्यः पुष्पाणि निवारयति। तथा व्याससूत्रमिदम् (ब्रह्ममीमांसासूत्रम्) कामकर्मानुष्ठानात्पुरुषं निवारयतीति जालत्वेन रूपतिम् ।

चकार सूत्रं यो व्यासो नैष्कर्म्यार्थविबोधकम् ।

तमहं दासभूतः सन् प्रणमामि मुहुर्मुहुः ॥

By following the vyasa sutra, whether you study tatva bodha or ātmā bodha, they all contain vyasa sutra essence only. In the beginning itself in aparokṣānubuti, Sankaracharya says by following varnashrama dharma, you will not get jñānam or mokṣa but the vairagyadichatushtayam. Gradually we have to drop papa or nishiddha karma, then kama karmas, doing puja for worldly and family benefits, then give up all prayaschita karma, give up astrologer business. Get out of the grip of astrology. Take your time but get out of them, you should have only nitya naimittika karma.... Ultimate aim of Vedānta is one has to renounce nitya naimittika karma by renouncing gruhasthashrama and only focus on SNM. Even if we do not renounce gruhasthashrama, reduce kama karma, reduce duration of puja. Finally even japa, parayanam etc are obstacles to Vedānta. This is our direction of the journey. PORT reduction... Niścala Dās connects it to the story. Forest, tree with thorn, flowers are there, dvaitacharyas are like cyclones, lift kamalam flower and drops them on thorn, the traveler separates the thorns, created a net out of sutram to separate flowers and thorns. Vyasa sutra to bring students from karma to SNM.

The network made out of thread, the flowers are separated from the thorns by the network. In the same way, this vyasa sutram or brahma mimasa sutram, gets people away from port to sanyasa ashram. Even time may be available, making mind available s initial task of spiritual seeker. Brahmasutra is compared to the portioning network. Now he offers the Guru namaskara. Our original topic is mangalacharanam.... W can offer namaskarams sincerely from our heart.

Chakara sutram.....

Here Niścala Dās or Guru (dream). Agrudadeva, in the dream has come to a dream Guru, now they are going to start our third vedantic course. All these are happening in dream. Shishya is the dasa of the Guru, Vyasacharya, offering namaskarams to Vyasa again and again. That

Vyasacharya who composed brahmasutram. A brahmasutra that reveals I am akarta, abhokta ..all these are possible in advaita Vedānta darsanam. You are karta and bhokta... Im free now and here. Mahavakyams were blacked out by Dvaita darsanam people, that's why we require punyam to come to advaitam and that's why we have to offer namaskaras to Sankaracharya also.

Santam Sivam advaitam..Mandukya upaniṣad clearly indicates..

Shishya Agrudadeva is going to ask 3 questions. Entire Vedānta course is answer to these 3.

Topic 352

(३५२) अगृधदेवस्य त्रयः प्रश्नाः —

(१) अहं कः, (२) संसारस्य कर्ता कः, (३) मुक्तेः कारणं किं ज्ञानमुत कर्माथवोपासनमथवा कर्मोपासने उभे अपि इति ।

Agrudadeva's 3 questions: They are introduced because in Gita it says tat viti pranipatena.... Without Shishya asking teacher should not give the teaching. Not anuprashana(in Tai.upa brahmanandavalli, based on teaching when he asks follow up Q) but pariprashna (student asking question for the first time).

Then student explains the q.

Who am I? 2) Who is the creator of samsara or dvaitam? 3) whats the means of mukti? 4) is knowledge the means of liberation? Or upasanam or meditation? Or karma and upasana combination?

तत्र (१) हे भगवन्, 'अहं कः' इति प्रश्नस्यायमभिप्रायः — (१) किमहं देहस्वरूपः, (२) अथवा देहाद्भिन्नः । 'अहं मनुष्यः' इति 'मम देहः' इति च द्विविधप्रतीतिसम्भवान्मे संशयो जातः । यदि भवान् मां देहाद्भिन्नं ब्रवीति तर्हि (३) अहं किं कर्तृभोक्तृस्वरूपः, (४) उताक्रियः । यदि मां भवानक्रियं कथयति, तर्हि (५) अहं किं सर्वशरीरेष्वेकः, (६) उतानेक इति ।

Now he explains why he developed the doubt regarding himself. Hey Bhagawan, this is my intention when I raise this question. Am I this body as held by all these scientists and human beings, this is not an ordinary question, if they (younger generation) are asking if shraddham

tarpanam last rites are needed because there is no proof for sūkṣma Sareeram. Many hindu next generation are turning atheists because of this.. why do upanayam spending so much money... very very serious issue. Our children are going away from puja, scriptures, religion etc. all acharams are questioned... kim aham deha swaroopaha. Is there someone other than the body surviving the body. Kato upa, yeyam prete... why this doubt? I myself use two expressions, when I say Im the human being, I'm equating myself to the physical body...not suksha śārīram. Student says at other times I say my body is very weak today, then my body is not me but something possessed by me like my book, possessor of the book is different from possessed book. Body is possessed by me. I'm different from the body, mama dehaha when you say I am not the body. Both these thoughts and expressions are possible, therefore I have got a doubt.

Second level doubt in next line.

29th December 2018

Page 232 topic 352 second para

तत्र (१) हे भगवन्, 'अहं कः' इति प्रश्नस्यायमभिप्रायः — (१) किमहं देहस्वरूपः, (२) अथवा देहाद्भिन्नः । 'अहं मनुष्यः' इति 'मम देहः' इति च द्विविधप्रतीतिसम्भवान्मे संशयो जातः । यदि भवान् मां देहाद्भिन्नं ब्रवीति तर्हि (३) अहं किं कर्तृभोक्तृस्वरूपः, (४) उताक्रियः । यदि मां भवानक्रियं कथयति, तर्हि (५) अहं किं सर्वशरीरेष्वेकः, (६) उत्तानेक इति ।

Agrudadevaha in his dream has met with a vedantic guru and asking the following 3 Qs, regarding jīvaha, Iswaraha, mokṣa saadhanam. With regard to jīva several sub questions were intended. Am I the jīvaha or jīvātmā identical with the body or different from the body? If I the Ātmā different, then is Ātmā akarta abhokta or bhokta karta. Then is Ātmā only one in all bodies or are they different. Different answers given by sankhya yoga purva mimasakas. I want to know right and wrong answers and why wrong answer is wrong.. since questioner is tarkadrṣṭī.

Second Q regarding Iswara. Lots of sub questions as well. In next para.

(२) 'अस्य संसारस्य कर्ता कः' इति द्वितीयप्रश्नस्यायमाशयः — (१) अस्य संसारस्य कर्ता कश्चनास्ति वा, (२) अथवायं संसारः स्वय-मेवोत्पन्नः । यदि कश्चन कर्तास्ति

तर्हि (३) स कर्ता किं जीवः, (४) उत्तेश्वरः । यदीश्वरः कर्ता तदा (५) स ईश्वरः किमेकदेशे स्थितः परिच्छिन्नः, (६) उत स ईश्वरो व्यापकः । यदीश्वरो व्यापकस्तर्हि यथा (७) व्यापकादाकाशाज्जीवो भिन्नस्तथेश्वरादपि जीवो भिन्नः, (८) अथ-वेश्वराज्जीवोऽभिन्नः ।

With regard to second question on Iswara. Iswara is introduced by all systems as the creator. So first question, is there a creator for the universe or has it evolved by itself? Sansaraha means the universe. So many sub divisions. 1) is there a creator for the universe? 2) has the universe just come up by itself randomly? 3) if your answer is there is a creator then I have many questions. In Mandukya karika so many schools of thoughts, giving distinct answers to this. Jīva as creator, Iswara as creator. If Iswara is creator then, is this creator located in some time and space? Constantly churning out new creations:- tatashta Iswara, somewhere he is seated. If he or she is located God, then he will be finite or do you want to say God is all pervading. All pervading God cannot have a form. If God is all pervading, is the all pervading God different from the finite Jīva (non pervading) like all pervading akasa is different from every finite object. Just as Jīva is different from all pervading Iswara. Or are you saying they are both the same. Sadhana centric question.

(३) ‘मुक्तेः कारणं किम्’ इति तृतीयप्रश्नस्यायमभिप्रायः — (१) मुक्तेः कारणं किं ज्ञानम्, (२) उत कर्म, (३) उतोपासनम्, (४) उतोभयम् । उभयमिति पक्षे, (५) किं ज्ञानकर्मणी, (६) उत ज्ञानोपासने, (७) उत कर्मोपासने ।

Means of liberation is main question (saamanya questions..total 3 given on top). Sub questions to Q3. Now 3.1, 3.2, 3.3 etc

Does knowledge give liberation? Or does Karma give liberation? Or upasanam meditation (or bhakti) or a combination. If you say combination, what type of combination? Is it a combination of knowledge and karma, or knowledge and meditation or karma and upasana? Which is right which is wrong? And why behind it

The 3rd Vedānta course covers all this, meant for tarkadrṣṭī. Tatva drṣṭī and adhruṣṭi were over. This is current very elaborate Vedānta course. 3rd course is answers to samanya viśeṣa prashna. Guru is ready to respond.

Teacher is going to answer in this order. Like Chapter 8 of Gita beginning. Remember this page 232 always...

Topic 253 to Topic 282 – 20 topics answer to generic question on Jīva centred questions.

(आ. ३५३-३८२) 'अहं कः' इति प्रश्नस्योत्तरम् —

(३५३) आत्मा सङ्घातस्य साक्षी —

शिष्यकृतप्रथमप्रश्नस्य गुरुरेवमुत्तरमाह — 'त्वं सच्चिदानन्दस्वरूपोऽसि' इति। अनेन 'देहाद्भिन्नस्त्वम्' इत्युक्तं भवति । देहो ह्यसद्रूपो जडरूपो दुःखरूपश्चास्ति । आत्मा तु तद्विलक्षणः सच्चिदानन्दरूपः ।

First right answer as per advaita philosophy, then he will refute others. You may feel I do not want to know about other philosophies here Tarkadṛṣṭī wants to know these details. Wrong answers and why they are wrong as well.. that's why 3rd Vedānta course is 3rd, because students can withdraw if they want. This is for knowing about other schools of philosophy.

Am I the body or different from the body? Ātmā is not the body (sanghaataha term used to represent shareeratrāyām or pañcakōśa) but the sakshi witness consciousness different from all of them.

Footnote: Ātmā is different from pañcakōśa we are not elaborating in 3rd course because we have already covered earlier, like searching for needle in haystack..reference: page 160 to 176. Topic 273 to 287...we saw at vyaṣṭi as well as samaṣṭi level. This is very unique, samaṣṭi pañcakōśa. Vyaṣṭi samaṣṭi bedaha is at kōśa level but not sakshi level. Tvam satchiddana swarūpaha. Pure existence pure consciousness pure happiness... you should not say pure consciousness and existence.. you should say sat is cit, cit is Ananda. Ātmā is different from the body mind complex having diagonally opposite 3 natures..asat or mithya, acit or jadama, ananandaha or dukkha roopaha. You are different from the body... nature of 3 fold body, asat means mithya not non existent. Nasatobhava in Chapter 2 of Gita. Jada rupaha ca inert in nature, dukkha roopaha, nature of body and mind is dukham. Its naturally dukham ridden. The now and then happiness is due to getting reflection of Ātmā in the mind. When mind is sorrowful, its natural. When its happy, its borrowed or incidental. Anātmā according to Vedānta is of the nature of sorrow. Whereas Ātmā is sat cit Ananda swarūpaha.

त्वं कर्ता भोक्ता च न भवसि । (१) यस्य दुःखमस्ति स दुःखनिवृत्तये सुखप्राप्तये च कर्म करोति, अतः स कर्ता इत्युच्यते । (२) त्वयि दुःखा- भावात् दुःखनिवृत्तये न त्वं कर्मकर्ता भवसि । (३) त्वमानन्दस्वरूपोऽसि, अतः सुखप्राप्तये च त्वं न कर्मकर्ता भवसि । (४) यः कर्ता भवति स एव भोक्तापि भवति । त्वं न कर्ता अतो भोक्तापि त्वं न भवसि । धर्माधर्मजनक- शुभाशुभकर्मकर्ता तत्फलसुखदुःखभोक्ता स्थूलसूक्ष्मसङ्घातो न त्वम् । त्वं तु सङ्घातस्य साक्षी ।

If you go back to the jīva centred qs, he is going in the same order. Is that ātmā karta bhokta or not? First advaita vedantic answer. Simple reply as its already discussed. You are neither a karta nor bhokta. Ātmā being Ananda Swaroopa, ātmā need not do any action. Ātmā need not remove sorrow as it is not there. Ātmā need not acquire happiness, it is the very happiness itself. It does not require dukkha Nivrtti or sukha prapti. All karmas are for only one of these two. Therefore, Ātmā is not karta or bhokta. Your very nature is happiness like sugar does not need addition of anything to make it sweet. Only the body mind sense complex, BMS complex (kāraṇa śarīram or chidabhasa is not mentioned here) , Anātmā is karta is essence, ahaṅkāraha, alone is doing good and bad action. Which is producer of punyam and pāpam. You are the witness consciousness ahaṅkāra's sakshi. 2nd Q answered.

Next Q: is Ātmā parichinnaha or vyapaka?

(३५४) आत्मा व्यापक एकश्च — अत एवात्मा एक एव । न नाना । यद्यात्मा कर्ता भोक्ता च भवेत्तदा नाना भवेत् । तथा हि, एकः सुखी आस्ते । अपरश्च दुःखी । कर्तृत्वभोक्तृत्वादिधर्मविशिष्ट एक एवेत्यङ्गीकारे एकस्य सुखे सर्वेषां सुखम्, एकस्य दुःखे सर्वेषां च दुःखं प्रसज्येत । न तु तथास्त्यनुभवः । तस्माद्भोक्ता नानेत्येवाङ्गीकार्यम् । आत्मा त्वभोक्ता । अतएव एक एवात्मा । एक एवात्मा सर्वशरीरेषु व्यापकः ।

What is the nature of Ātmā? Ātmā vyapakaha ekashcha, all pervading and one. Therefore only..since Ātmā is akarta and abhokta it is one not many. If Ātmā is karta and bhokta, naturally we have to accept many as in the world we experience multiple kartas and bhoktas going through multiple experiences.

5th January 2019

Page 233 3rd para

Topic 354 contd...

Author will first present the vedantic answer. He will not elaborate the vedantic answer as he has already dealt with it but he will focus on the wrong aspects of other schools of philosophy..sankhya yoga etc. it is manana pradhānam, therefore it will be tarka pradhānam. Sankhya yoga nyaya vaisheshika. They accept veda pramāṇam but called tarkikas by Sankaracharya as they primarily dependent on logic. Student happens to be Tarkadṛṣṭī.

Now advaita darsana reply for Ātmā question. First he said Ātmā is different from body mind. Now he says it is akarta abhokta. Ātmā need not get sukham or get rid of dukham as it is sukha swaroopam and no dukham, therefore it need be karta or bhokta. Gita : Prakruter guna karmani...all karmas are done by product of prakruti...in all other schools of thought, ātmās are many...we alone say ātmā is one, obtaining in every body.

Logic given is borrowed from Sankhya people. We are seeing that many people have got many different experience. Some people are happy, happier, happiest. The experiencers of happiness are many. This is based on pratyakṣa anubhava pramanena. Pluralistic pleasure and pain. If bhoktas are many kartas also must be many. If Ātmā also is a karta and bhokta, then ātmā also will be many. Fortunately Ātmā is not karta or bhokta therefore you cannot argue that ātmās are many based on the plurality of kartas and bhoktas. Sankhya people are going to argue that ātmās must be plural because kartas or bhoktas are many. (but for advaitins, ātmā is not karta bhokta).

M:One jīvātmā is happy one is unhappy. Suppose you accept karta bhokta is only one, when one person is happy all others are happy. When one person is unhappy all others would have been unhappy if karta bhokta is one. Bhokta experiencers and doers are many. Advaitam accepts this. Suppose ātmā is karta bhokta then ātmā also would have been plural, but ātmā is abhokta akarta ca, therefore Ātmā is only one. There is no pratyakṣa pramāṇam to prove ātmā is many, therefore as per śāstram we have to conclude that Ātmā is one. We have to accept that it (one ātmā) is in all the bodies. Therefore our conclusion is that one ātmā pervades all the bodies.

Others (sankhya nyayikas) give various logic for the wrong conclusion that ātmās are many....

३५५) साङ्ख्यमतनिरूपणम्, तन्निराकरणं च — साङ्ख्या हि आत्मा अकर्ता भोक्ता च इत्यङ्गीकुर्वन्तोऽप्यात्मनो नानात्वमभ्युपगच्छन्ति । तच्चात्यन्तविरुद्धम् ।

Sankhyas come under astika darsanam. But they are astika nastika as they do not believe in Iswara but believe in Veda. The sankhya philosophers have come close to us, They say ātmā is akarta and abhokta. After accepting this, they conclude that Ātmās are many... That is very very illogical and contradictory. Sankhya work is presented in sankhyakarika, it existed originally in the form of Sankhya sutrani by Kapila muni and then got lost, then this book Sankhya karika was written by Iswara Krishna. Then based on the Sankhya Karika an author reconstructed the sankhya sutrani. In all traditional schools of Vedānta, Sankhya and other schools are presented briefly. Only after completing this, Vedānta will come. In sankhya karika there is a shloka that says Ātmā is akarta and abhokta, only prakriti goes through everything. Verse no 62, we saw in Mandukya Bhashyam class. In spite of saying this, they say Ātmās are many.

Summary of Sankhya philosophy:

तथा हि, साङ्ख्यानं सिद्धान्तस्त्वेवम् — (१) सत्त्वरजस्तमोगुणानां साम्यावस्था प्रधानमिति कथ्यते । तच्च प्रधानं प्रकृतिरेव भवति । न विकृतिः । विकृतिर्नाम कार्यम्, प्रकृतिर्नामोपादानकारणम् । तदिदं प्रधानं महत्तत्त्वस्य उपादानकारणत्वात् प्रकृतिर्भवति । इदं च प्रधानमनादित्वाद्विकृतिर्न भवति ।

As follows: They have prakriti and purusha. Matter and Ātmā. They say purushas are many, one prakruti only.. They do not have Iswara. We do not require a God to create this world. Matter will naturally evolve into a universe. 24 tatvams. In Tatvabodha also we said. Chaturvimsati tatvam. Prakruti one matter was there. We discussed in Chapter 7 of Gita ..bhoomi rapa.....It is based on sankhya approach to creation. Prakriti is anadi, it is Kāraṇam not karyam... Prakruti, mahat and ahamkara (3)are one each. From Sativik ahamkara manaha(1) comes, from rajasic sense organs or indriyani (10), from tamās sūkṣma bhootani (5)come out. From subtle elements gross elements come (5).

This grouping is done in sankhya karika, 24 divided into 3 groups. First group is kevala Kāraṇam group, 2nd group is kevala karyam, 3rd both Kāraṇam and karyam from different angles like our parents.kevala Kāraṇam is mūla prakriti, kevala laryam is vikriti. Kāraṇa karya mixture is prakriti vikriti. From this chart we have to put them into these 3. 7 are intermediary, 16 are kevala karyam, 1 is kevala Kāraṇam.

Imagine the chart... 16 final products; mind, 10 sense organs or indriyani, 5 gross elements equals 16. 7 items are prakruti vikruti. Mahat (from prakruti), Ahamkara (comes from mahat) and 5 sūkṣma bhootani. Purusha is neither prakruti nor vikruti. In viveka choodamani Sankaracharya says prakruti vikruti bhinnaha...Purusha is the 25th Principle. 24 are subdivisions of matter and energy. 25th is non matter consciousness principle. Between Vedānta and Sankhya difference is in one versus many consciousness. Purusha the consciousness' are many.

M: So the three gunas in equilibrium is called prakriti or pradhānam. In Sankhya when word guna is used it must not be translated as attribute or property, it is matter, sattvic component of matter, rajasic component of matter. 3 substances satva, rajas and tamas substance like intertwined three strands of a thread. Guna is the constituent strands of one thread called prakriti. When they are in equilibrium, its called prakriti not vikrutihi or product in time. Matter can never be created or destroyed. Prakriti or matter is eternal. It only changes from one state to another, manifest to unmanifest and vice versa śṛṣṭi and pralaya. Modern science and Sankhya philosopher say they (matter) is as real as the consciousness purushaha. Vedānta says matter is an appearance, consciousness lends existence to the appearing matter like appearing dream.

Vikruti means product. Prakriti is material cause. Intelligent cause cannot be called prakriti. Prakruti, It can be used only for upadhaana Kāraṇam. Very derivation of the root prakruti is that which is deliberately transformed into a product. Why upadaanam? That which is resorted to by the intelligent cause for producing an effect. This Pradhānam, called so because whole creation is residing in prakruti in dormant unmanifest form. Each prefix suffix in Sanskrit speaks to you...pradhānam: I am the repository of the entire universe...

Vicarasagaram on 12th January 2019

Page 234 top line

Tathaahi...krutirnabhavati line 5

Agrudadeva student is asking questions. Teacher presents vedantic answers which is almost a repetition. He will present this as well as conclusions of other darsanams and refute those schools of philosophy. All other darsanams are tarka pradhāna, and hence he must be taught about the limitations of tarka. He relies more on tarka. Limitations of tarka is revealed by refuting tarka based schools of thought. Tarkika darsanani. They are called tarkika darsanam. In mananam, we also rely on tarka, relying on tarka too much is criticised. Revelation of limitation of tarka is required for Tarkadṛṣṭi. Not Tatva dṛṣṭi or Adṛṣṭi. Author presented the vedantic jīva swaroopam. Ātmā features....Ātmā ekaha....sankhya also give most of the features except a critical one, ātmā anekaha. Each ātmā is all pervading. Although veda says ātmā ekaha in

svetasvatara

upa,

eko

ātmā....

25 tatvams, 24 are material in nature. 25th is non material ātmā. Pradhānam, prakruti and maya are synonymous. We use all three words in vedānta also. Pradhānam and prakruti sankhya uses, he does not use maya because maya signifies that pradhānam or prakruti is mithya or lower order of reality. He does not accept the mithyatvam of maya. Pradhānam is called prakruti as it is cause of everything. This mūla prakruti which is causeless cause, upadana kāraṇam for the first product called mahat. Mahat is used in vedānta darsanam. Mahat appears in katopanishad. This is borrowed by sankhya, matter principle. With RC, mahat is called hiranyagarbha tatvam or sutraātmā. Chetana mahat is hiranyagarbha born out of prakruti or maya. This pradhānam being anadi, is never born. Out of brahman. Maya or prakriti or pradhānam is anadi. All 3 are one and the same.

(2-8) mahattatvam....upto bhavanti before 9-24

भवति । (२-८) महत्तत्त्वम्, अहङ्कारः, पञ्चतन्मात्राश्चेति सप्त प्रकृतिविकृतयो भवन्ति । तत्र पूर्वपूर्वमुत्तरोत्तरस्य प्रकृतिः, उत्तरोत्तरं पूर्वपूर्वस्य विकृतिः । पञ्चतन्मात्राः पञ्चभूतानां प्रकृतयः । इत्थं सप्तैतानि तत्त्वानि प्रकृतिविकृतयो भवन्ति । (९-२४) पञ्चभूतानि, दशेन्द्रियाणि, मनश्चेति षोडश तत्त्वानि

(२-८) महत्तत्त्वम्, अहङ्कारः, पञ्चतन्मात्राश्चेति सप्त प्रकृतिविकृतयो भवन्ति । तत्र पूर्वपूर्वमुत्तरोत्तरस्य प्रकृतिः, उत्तरोत्तरं पूर्वपूर्वस्य विकृतिः । पञ्चतन्मात्राः पञ्चभूतानां प्रकृतयः । इत्थं सप्तैतानि तत्त्वानि प्रकृतिविकृतयो भवन्ति ।

One prakruti, 7 prakruti vikruti, 16 vikruti.

Footnote 1

१. मायायाः सकाशात् महत्तत्त्वमजायत । महत्तत्त्वाच्च सत्त्वरजस्तमोगुणभेद-
विशिष्टाहङ्कारतत्त्वमजायत । तस्माच्च पञ्चतन्मात्रा अजायन्त ।

from maya, mahat was born, from Iswara Hiranyagarbha was born, (when you include chidabhasa in maya it called Iswara). From mahat tatvam, according to sankhya (we say virat came in vedānta) ahamkara tatvam is born. Ahamkara tatvam is similar to virat. They talk of three gunas associated with ahaṅkāra. Satva rajas tamo guna beda vishishta. From satvik ahaṅkāra mind came, tasmāt... tamasa ahaṅkāra panca tanmatra (sūkṣma bhootani) came. Why

they are called tanmatra? Because gross elements are not tanmatra. Each subtle element will have only that element. Sūkṣma akasa, sūkṣma vayu etc they are in their pure form. Sthūla akasa is not pure akasa. Griss akasa has got only 50 percent akasa, rest 4 elements. They are alloys. These are tanmatrani.

Mūlam..mahat tatvam...these 7 items are prakruti vikruti from different stand points. Among the 7 each one of the former one is cause of the later one. Each of the latter one is a product of former one.

Pancasūkṣma bhootani...panca sthūla bhootani are born. All these 7 are cause and effect, prakruti vikruti.

9-24 Panca bhootani dasendriyani.....upto pancavimsatitativani bhavanti last but two line.

(९-२४) पञ्चभूतानि, दशेन्द्रियाणि, मनश्चेति षोडश तत्त्वानि विकृतय एव न प्रकृतयः ।
(२५) पुरुषो न प्रकृतिर्नापि विकृतिः । यद्वस्तु यदा वस्त्वन्तरस्य कारणं भवति तदा तद्वस्तु प्रकृतिर्भवति, यदा कार्यं भवति तदा तद्वस्तु विकृतिर्भवति । पुरुषस्तु न कस्यचिदपि कारणं भवति । तस्मान्न प्रकृतिः; न कस्यचिदपि कार्यं भवति । तस्मान्न विकृतिः । अतो- ऽसङ्गः पुरुषः । इत्थं साङ्ख्यमते पञ्चविंशतितत्त्वानि भवन्ति ।

Mere products are 16

Panca sthūla bhootani, 10 sense organs and the mind. Sankhya philosopher does not talk of panca prāṇa. He includes prāṇa as shakti pervading all the indriyani therefore does not mention it as a tatvam. Here dasa indriyani are born out of rajo guna of ahaṅkāra, mind from satva of ahaṅkāra. Even jñanedriyams born out of rajo guna not satva as in vedānta. Vedānta accepts this as we are any way going to discard all this asanātmā. Panca sthūla bhootani from tamoguna of ahaṅkāra.

5 gross elements are not kāraṇam, it is said. A doubt may come, why they are not kāraṇam. How are our physical bodies born? From this stand point panca sthūla bhootani are cause? How sankhya philosopher is saying it is not prakruti.

Ans is here we are only discussing 25 tatvam. Not śārīram. We are not speaking of creation. In mandukya too, turiyam is beither karyam nor kāraṇam.

A thing is called kāraṇam in relation to something else. It produces an effect, at that time its named prakrutihi. The same is called karyam with respect to its own kāraṇam. All the 24 tatvams are jadam in nature, anātmā, drushyam. Omact.

There is something else beyond this. Like in the picture there is something which is constant not in the picture but its existence cannot be challenged....the camera. Similarly not seen in the body mind world can never be questioned, thats I the consciousness principle. Scientific process of enquiry cannot detect this. Modern science appreciates consciousness and assumes it is a feature or attribute of matter.

Sankhya says its not part product or property of matter. We should admire sankhya for this. In fact there is a saying, sankhya bauda sankarat, sankarodayaha. Sankhyya and buddhism if you comine and create hybrid it is Sankaras teaching. Sankhya separated matter and consciousness, fantastic development in the history of philosophy. He however gave both equal degre of reality. From baudha we say matter is mithya. Left behind is consciousness, unfalsified consciousness remains called vaidika darsanam. Westerners say Sankaracharya created advaitam by merging sankhya and buddhism. Sankhya baudhaa sankarat (saraswati sa) unification led to Śankara philosophy. We dont accept this. We say Sankara brought the philosophy out of vedānta teaching. Gaudapadacharya himself said this in mandukya karika. These are the glorious conclusions. These are 25 tatvams, one is consciousness. Untill now we are aligned.

(2) sankhyamate iswaro naanghikriyate....upto 8 sambhavataha..

(१) तत्त्वमिति पदार्थस्य नाम । (२) साङ्ख्यमते ईश्वरो नाङ्गीक्रियते । (३) स्वतन्त्रा प्रकृतिरेव जगतः कारणं भवति । (४) पुरुषस्य भोगमोक्षनिमित्तं प्रकृतिरेव प्रवर्तते । पुरुषो न प्रवर्तते । (५) प्रकृतेर्विषयरूपपरिणामात्पुरुषस्य भोगो भवति । (६) बुद्धिद्वारा विवेकरूपप्रकृतिपरिणामान्मोक्षः सिद्ध्यति । (७) यद्यपि पुरुषस्यासङ्गत्वात्तस्मिन् भोगमोक्षौ न सम्भवतः । तथापि ज्ञानसुखदुःख-

रागद्वेषादयो बुद्धेः परिणामा भवन्ति । तस्या बुद्धेरात्मना
सहाविवेकोऽस्ति, विवेकस्तु नास्ति । तस्मादात्मन्यारोपितौ बन्धमोक्षौ सम्भवतः ।

In sankhya there is no Iswara, only prakriti and purushas. Purushas are many prakriti is one. Prakriti evolves into creation deliberately in a planned well designed manner to benefit purusha. He is closer to vaidika darsanam but away from modern science. Science says its random evolution. No earth, 14 lokas etc, no purposeful evolution, its just random. We say its designed according to law of karma.

How is it purposeful? Then it should be chetanam. Here sankhya says prakriti is inert only but it will purposefully evolve to benefit the purusha. Veda says purposeful evolution is possible because of Iswara. So kamayata.

In sankhya Iswara is not accepted, he accepts veda oramanam. Purpose of creation is to benefit the purushas.

Nireeshwara sankhyam... then two more sankhyams we talk of saishwara sankhyam. They add 26th principle Iswara. Seshwara sankhyam due to sandhi. This is of two types, vedānta darsanam is seswara sankhyam. Bhagawadgita chapter 2 is called sankhya yoga, seswara sankhya yoga.

Patanjalis yoga darsanam is also called seswara sankhyam. Because patanjaliyoga darsanam accepts 25 tatvams. He says there is an Iswara who is also a consciousness principle without samsara problem. Jīvātmā is samsara mixed consciousness. Jīvātmās are many paramātmā is one.

19th January 2019

Page 235 top line..

Prakritireva...sambhavataha

In this portion, Nīścala Dās is analyzing the saankhya philosophy, especially the concept of ātmā and some fallacies in their conclusion regarding Ātmā. Many principles are similar to Vedānta. Matter and consciousness, then Matter into 24 sub divisions. Absolute cause Absolute product and relative products. In the 13th chapter, Krishna says prakriti vikurta.... Kaarya kāraṇa.. in these portions there are so many similarities between sankhya and Vedānta.

Now further details are discussed then fallacy.

Prakruti (mūla prakruti) is cause of entire universe. Prakruti's only aim is to serve the purusha. For giving bhoga to the purusha, also to give mokṣa to purusha. Purusha does not do anything. Prakruti helps purusha enjoy. Therefore he is called sankhya purusha. (on holidays when men sit idle, he can be referred as sankhya purusha aka lazy boy purusha). When Prakruti modifies to become sense objects and sense organs for the purusha, prakruter gunamanani... guna refers to three gunas of prakruti getting converted into vishaya and indriyani.

Mokṣa is because of jñānam. Jñānam comes from "satvat sanjayate jñānam" mind, satva guna, jnana vrutti and resulting in jñānam. Prakruti contributes to all of these. Through the buddhi, when prakruti and purusha viveka takes place, one gets mokṣa. For each step we have got relevant Gita quotation. Chapter 2 is in fact termed sankhya yoga. Kshetra kshetraynayor.....Chapter 13, prakruti purashayour antaram meaning viveka.

Really speaking, purusha does not have bandha and mokṣa...yadhyapi, really speaking, purushaha (Ātmā chaitantam is referred here) is asanghaha, in such an ātmā, there is neither bhoga nor mokṣa aka apavarghaha in sankhya language. All these phenomena called vrutti jñānam, belongs to prakruti, sukha dukham jñānam, raga dvesha, avivekaha are all different types of vrutti belonging to prakruti only. They are all transformation in the buddhi and there is adhyāsa problem. Attributes of anātmā are transferred to the Ātmā. There is non-discrimination between prakruti and purusha. Non discrimination is there. Because of this, both bondage and liberation do not belong to ātmā but transferred from buddhi or mind.

Where is the problem then?

(८) अविवेकसिद्धो य आत्मनि भोगस्तेनैव साङ्ख्यमते आत्मा भोक्तेति कथ्यते । (९) परमार्थत आत्मा न भोक्ता । बुद्धिरेव भोक्त्री । (१०) बुद्धिस्त्वात्मनोभिन्ना । (११) ईदृशज्ञानस्यैव विवेक इति सञ्ज्ञा । (१२) ईदृशज्ञानाभाव एवाविवेक इत्युच्यते । इत्थं च (१३) साङ्ख्यमते आत्मा असङ्गोऽस्ति । (१४) सुखादयो बुद्धेः परिणामत्वात् बुद्धेरेव धर्माः । (१५) आत्मानानां च ।

Because of non discrimination, all the bhogas, they are transferred on ātmā and ignorant people say ātmā has bhogaha, and therefore call ātmā bhokta. In the end sankhya philosopher says purusha is really not bhokta. Due to transferred bhoga only Ātmā is referred as a bhokta, permanently its not. Really speaking, Ātmā is not bhokta. Buddhi (prakruti) is different from ātmā. They have proximity but not one and the same. Clear understanding and claiming I am

the Ātmā, sankhya philosopher will quote. lack of this discriminative knowledge is called avivika. Sukham dukham raga dwesha, emotions, cognitions, confusions being a modification of buddhi, all these are attributes of buddhi. Until now, we were friends. Now the statement.

Ātmā nanacha. Ātmās are pluralistic exactly like nyaya philosophy. Ātmā bahutva vāda.

This fallacy we are going to showcase and attack. Sankhya punching portion...rest...

Therefore, Ātmā is plural he says. Svetaswara upaniṣad mantra on Ātmā being one Sankhya philosopher dropped. Niścala Dās is going to say what logic sankhya philosopher used to arrive at Ātmā being many. Niścala Dās does not discuss the point, (inert prakriti thoughtfully works for the benefit of purusha. Purposeful creation without intelligent principle..item no 4. Purushasya bhoga mokṣa nimittam.....). Advaitin says this is not logical, how can creation come out on its own? This particular sentence Purushasya bhoga mokṣa... Niścala Dās is letting sankhya off without attacking. He is attacking ātmā nanacha.

अत्रैवं सिद्धान्तः — तदेतत्साङ्ख्यमतमत्यन्तविरुद्धम् । सुखदुःखादीना- मात्मधर्मत्वे तेषां प्रतिशरीरं भेदादात्मनो भेदः सिद्ध्येत् । तच्च सुखदुःखादिकं नात्मनो धर्मः, किन्तु बुद्धेरेव धर्मः । तस्मात्सुखदुःखादिभेदाद्बुद्धिभेद एव सिद्ध्येत् । न त्वात्मनो भेदः सिद्ध्येत्।

This is the conclusion of Vedānta. Sankhya philosopher says jīvātmās are many. He does not refer to paramātmā. Whenever he talks about ātmā beda, he gives logic, different jīvātmās have different experiences of pleasure pain knowledge etc. plurality of attributes proves plurality of ātmās. Attributes actually belong to mind not Ātmā in reality. Minds are many, ātmā is one. Sankhya says emotions are many therefore ātmās are many. Ātmā is actually attributeless therefore they are transferred to Ātmā. Then we say if attributes are transferred to Ātmā and therefore ātmās are plural, we say even plurality is transferred. Plurality of body plurality of mind creates plurality of ātmā. Advaitam says sarveshu bhooteshu samam thishtantu, ātmā is singular only. Even though each one uses first person singular, first person does not have plural. I I's etc. I can have a plural only when many I's are there. Suppose we say I has plural we. We say we is not the plural of I. I plus you plus he. All persons included. This wrong we is taken as plural of I. Sankhya commits the mistake of taking multiple I's. in reality there is no one like I. plurality belongs to mind sense organs and body, this sankhya missed. Eko devaha sentence he missed, but he took dva suparna and misunderstood. Plurality of attributes they accept as belonging to ātmā.

If you say attributes are transferred attributes you accept that plurality is also transferred. Sankaracharya borrows in Gita bhashyam, sukha dukkha moha rupa parinama is the three gunas. They are attributes of buddhi. Sukham and dukham have nothing to do with ātmā. Ātmā is witness only one.

यथैकस्मिन् व्यापके आकाशे नानोपाधीनां धर्मा उपाध्याकाशयोर- विवेकात्प्रतीयन्ते।
तथैवैकस्मिन् व्यापके आत्मनि नानाबुद्धीनां धर्मा बुद्ध्या- त्मनोरविवेकात्प्रतीयन्त
इत्यभ्युपगम एव साङ्ख्यमतेऽप्युचितः । आत्मान- मसङ्गत्वेनाभ्युपगम्य तस्य
नानात्वाङ्गीकारो निष्फल एव।

Here Niścala Dās says what should have been your conclusion. When Rama is happy and Krishna is unhappy. Happiness and unhappiness are attributes of their respective minds. Ātmā is behind Rama’s mind and Krishna’s mind. The Ātmā behind Rama’s mind appears happy and Ātmā behind Krishn’s mind appears unhappy. Do not conclude based on appearance. Example of akasa within different containers given they seem to be contaminated, they seem to be plural. Unfortunately in the final round, you goofed up....

26th January 2019

Page 235, 3rd paragraph

In this portion, Niścala Dās is talking about the logical fallacies in Sankhya mata with respect to the concept of Ātmā. Only Ātmā not other areas. Niścala Dās introduced jīva Swaroopa vicaraha, Iswara Swaroopa vicaraha and mokṣa sadhana vicaraha. Full 6th chapter, our views and other philosophers’ views presented and defended. Their (sankhya) concept is very close to Vedānta. He says ātmā is bhokta experiencing varieties of emotion. He says so only in the beginning of the teaching...emotions belong to mind only but later he says the mental emotions are transferred to the ātmā. Therefore ātmā appears as Ātmā, he says. Gets closer to advaita. Then **he says this ātmā is plural.**

When we say how do you arrive at this? He cannot quote pratyakṣa, he says from anumānam or arthapathi I arrived at ātmās are many. Because each jīvātmā has distinct emotions. Because of that Ātmā has transferred emotions in it. Advaitin says if emotions are transferred plurality also must be transferred. Arthapatti plurality cannot prove real plurality.

There is a question in brahmasutra, is jīva born or not? Yatho vaa Imani bhootani jayante... birth and death of jīva. Another place we say jīva is anadi. How do you reconcile? From the

standpoint of the body, jīva is born, Vyasacharya says. Swaroopa drushtya jīva does not have janma. Similarly difference between one jīva and others is only in upadhis. Advaitin tells Sankhya philosopher accept plurality this way.

There is one all-pervading akasa. That one space appears to be many because of many containers. Ghatakasa, wall space, stomach space etc. attributes are also transferred, dirty place etc. the containers have got various attributes and we transfer to the place and say place is dirty etc. because of non discrimination between container and contained. There is only one all pervading ātmā, attributes of many minds we accept, because of non-discrimination between mind and ātmā. Sankhya must accept this. Sankhya says there are many all pervading ātmās to accommodate different emotions. Advaitin says talking of plurality based on plurality of emotions is wrong conclusion. We have to come to Śāstra pramāṇam to understand ātmā and Sankhya also accepts Śāstram. In Isavasya Ātmā ekatvam is proven.

Continuing...

किञ्च केचनात्मनो मुक्ताः, केचन बद्धाश्च भवन्ति । इत्थं बन्धमो-क्षयोर्भेदादात्मभेदः सिद्ध्यतीत्यप्यङ्गतमेव । यदि बन्धमोक्षावात्मन्यङ्गी-क्रियेते तदा बन्धमोक्षभेदादात्मनो भेदः सिद्ध्येत् । तौ च बन्धमोक्षौ साङ्ख्य-मतेऽसङ्गे आत्मनि नाङ्गीक्रियेते । किन्तु बुद्ध्यविवेकाद्बन्धः, बुद्धिविवेका-द्वन्धान्मोक्षश्चाङ्गीक्रियेते तन्मते । यद्वस्तु अविवेकादुत्पद्यते विवेकाच्च नश्यति तद्वस्तु रज्जुसर्पवन्मिथ्या । आत्मनि बुद्ध्यविवेकाद्बन्धो भवति । विवेकाच्च स बन्धो निवर्तते । अतश्चात्मनि बन्धो मिथ्या । यथा बन्धो मिथ्या तथा आत्मनि मोक्षोऽपि मिथ्यैव । यत्र बन्धः सत्यस्तत्र मोक्षोऽपि सत्यो भवेत् । आत्मनि बन्धस्य मिथ्यात्वान्मोक्षोऽपि मिथ्यैव ।

Sankhya mata people give two arthapatti pramāṇam. First one we saw on emotions being different from individual to individual. Second one now: Some jīvas are liberated jīvas, some are bound jīvas. If there is only one Ātmā then you cannot have bound and liberated jīvas. For this you have to accept multiple ātmās. You have to accept some are almost free, some are near etc. First arthapati pramāṇam is sukha dukkha vyavastha siddhyartham. There are many ātmās not liberated, because of the presence of liberated and non liberated ones we have to accept the many ātmās.

Advaitin says such a conclusion is wrong conclusion. Ātmā is asanghaha. Liberation or bondage cannot touch Ātmā. Then bondage and liberation must belong to buddhi only (here mind).

Bandha and mokṣa should belong to buddhi, ātmā has neither. If bandha and mokṣa belong to ātmā, then you can talk of some liberated and non liberated ātmās. In sankhya's own philosophy, "na bandaha na mokṣaha purushasya", a sankhya karika says so. Because of non-discrimination, the problems of buddhi you are transferring to Ātmā, liberation is also transferred to ātmā. Sankhya wrongly concludes that ātmās are many. Both bandha and mokṣa are superimposed on ātmā. Both are mithya therefore the plurality also must be mithya. Like rajju sarpa, its mithya. Now next is nyaya matam. 3 types.

इत्थं मिथ्याबन्धमोक्षौ आकाशवदेकस्मिन्नात्मनि युज्येते ।
तस्मात् बन्धमोक्षभेदादात्मभेदो न सिद्ध्यति । तस्मात्साङ्ख्याभिमततात्मभेदो न युक्तः ।

In this manner, mithya bandha and mithya mokṣa, you can explain as possible in one ātmā itself. Based on the difference between bandha and mokṣa you cannot talk of difference in ātmā.

Why should we do sadhana to remove an unreal bondage? Until we know unreal bondage to be unreal, unreal bondage is taken as real. Once we know the fact, we do not need sadhana. for jñānam, qualification is required.

Huge footnote: I'm going to list a lot of arguments to refute the plurality of ātmā.

Now next one.

(आ. ३५६-३६४) त्रिविधनैयायिकमतवर्णनम्, तन्निराकरणं च —

(आ. ३५६-३६०) आत्मा व्यापक इति मतवर्णनं तत्खण्डनं च —

(आ. ३५६-३५८) आत्मनो व्यापकत्वोपपादनम् —

(२५६) जीवस्यानेकत्वव्यापकत्वनित्यत्वज्ञानगुणकत्वादिवर्णनम् — साङ्ख्यानामिव नैयायिकानामप्यात्मभेदोऽसङ्गत एव । एष च नैया-यिकसिद्धान्तः —

We take nyaya and vaisheshika together. We consider sankhya yoga we consider together. There is a primer in each darsanam like tatvabodha. Tarka sangraha for nyaya vaisheshika. 4 headings:

One is main, then sub, sub sub, sub sub sub heading.

Main: three types of nyaya philosophy we are introducing hereafter. We call for refuting each one of them.

Sub heading: ātmā is the biggest one (another will say smallest, another will say in between madhyama parimana, we have not seen this discussion even in Brahmasutra) and its refutation

Sub sub heading: first nyayika gives proof to establish the all pervasiveness of ātmā.

Sub sub sub heading: jīvātmā has the following features. 1) anekatvam...many ātmās 2)each ātmā is all pervading 3) nityatvam eternity 4) sagunaha has many attributes we will enumerate 14 attributes of ātmā. Most important attribute is consciousness. It is one of the many attributes. Ātmā is jadaha, in that Chaitanya guna is present called jñānam here. Jnana gunavatvam..bahuvrihi...

Tarkadṛṣṭī requires this, not us...

Like sankhya philosophers, plurality of ātmā is propounded by nyayikas. It is illogical. He says just as in sankhya philosophy, a bird eye view will be presented. Like the 24 tatvams, prakruti vikruti etc.

Among the features plurality of ātmā is an attribute, only this is going to be refuted. All of them were refuted in brahmasutra in chapter 2. We are interested only in jīvātmā swaroopam now. Even vishistadvaitins also says jīvātmās are many.

2nd February 2019

Topic 356

(२५६) जीवस्यानेकत्वव्यापकत्वनित्यत्वज्ञानगुणकत्वादिवर्णनम् — साङ्ख्यानमिव नैयायिकानामप्यात्मभेदोऽसङ्गत एव । एष च नैया- यिकसिद्धान्तः —

Niścala Dās has introduced 3 main topic in this chapter 6, jīvātmā swaroopam, Iswara swaroopam, mokṣa sadhana swaroopam. We are in first topic. Chaitanya swaroopam, all pervading, seemingly many but essentially one identical with paramātmā exactly like pot space. sankhya say ātmās are many....he also pointed how this blunder was committed. Having negates sankhya now nyayika matam, he has introduced nyayika no 1.

Jīvasya..plurality, all pervasiveness, of the nature of consciousness (attribute of jīvatna) are all jīvātmās characteristics. This is the difference. 13 more attributes are there. In advaitam ātmā is nirgunaha, for nyayika it is endowed with 14 attributes. This is siddhanta of nyayika.

I would like to mention 2 topic as introduction. Nyaya vaisheshika. Entire universe is divided into 7 categories. Each category is translated by him as padarthaha. Meaning of a word. 1) substance 2) attribute 3) actions 4) universal 5) particular 6) intimacy or intimate relationship 7) non existence or absence. Dravyam, gunaha, karma, samanyam, viśeṣa, samavaya, abhava. Entire tarkaśāstram exists in verse form... nyaya siddhanta muktavali.. theories in shloka form. Rest of tarka śāstra is subdivision of these 7. Then he takes about each of the padartha and divides further. Substance he divides into 9, attribute into 24, karma into 5, universal into 2, one intimacy (samavaya) and infinite particulars and four abhavas. Each one will be explained. Nīścala Dās avoids all of them. Where does ātmā come? **First padartha is dravyam, among 9 one substance is ātmā.** Substance is first padartha, second is attribute. Like color, height, weight etc, actions are various actions we do. 4th one is universal and 5th is particular. All people sitting in the class. Universal character is humanness, manushyatvam. Particular we understand. Samavaya is substance and attribute although they are two padarthas, they go together they cannot be separated. Green color and flower cannot be separated. Similarly substance and karma cannot be separated. **Dravya guna dravya karma dravya samanyam dravya viśeṣa pairs have got non-separable relationship.** These 4 pairs have got intimate relationship **called samavaya the 6th category.** We have covered 6 so far, 7th is absence, darkness is a padartha. Absence of light...prakasa abhava rupaha tamaha.

First dravyam, it has got 9 types... shloka for this. Panca bhootani, kalaha time, (past present time future time), 7th is dik or direction, (it can take attributes, eastern, west, north etc), ātmā is the 8th substance, 9th is manaha or mind. Of these 9, Nīścala Dās is going to ignore 8 of them. He ignored 6 padarthas and took dravyam, now amongst 9 dravyams, he is going to focus on Ātmā. Vysheshika does not accept God, nyaya accepts God. Jīvātmā and paramātmā pair in nyaya, paramātmā is one, many jīvātmās are there.

Now Nīścala Dās wants to speak of 14 attributes of jīvātmā.

(१) सुखम्, दुःखम्, ज्ञानम्, इच्छा, द्वेषः, प्रयत्नः, धर्मः, अधर्मः, ज्ञान-जन्यसंस्कारः, सङ्ख्या, परिमाणम्, पृथक्त्वम्, संयोगः, विभागः, इति चतुर्दश गुणा जीवरूपात्मनिष्ठाः।

14 attributes, jīva rupa ātmā, Iswara rupa ātmā. Now jīvarupa ātmā 14 attributes. In Vedānta Ātmā has no attribute. Here 14, happiness, unhappiness, consciousness not knowledge, raga

dvesha likes dislikes, prayatnaha or will not effort, punyam, pāpam, vāsanas or imprint formed through every experience, number (we say 24 gunas therefore no is an attribute, jīvātmā has Ananta sankhya, paramātmā has eka sankhya), parimaanam or measurement, size or quantity etc, prutaktvam distinction or difference (ātmā is different from other dravyas etc), samyogaha or combination like sharera vastra samyogaha after bathing, viyogaha association and disassociation, jīva rupa ātmā nishtaa. Of these 14, upto samskaraha, first nine are considered specific attributes that belong to ātmā only. Happiness is possible only for ātmā not panca bhootas or kala or dik or mind. Sankhya parimaanam, putaktvam is there across all dravyams therefore called samanya gunaha. Rest 9 are called viśeṣa guna. According to tarka śāstram.

(२) सङ्ख्या, परिमाणम्, पृथक्त्वम्, संयोगः, विभागः, ज्ञानम्, इच्छा, प्रयत्नः, इत्यष्टौ गुणा ईश्वरनिष्ठाः ।

Of the 14 gunas mentioned 6 of them you have to remove and retain 8 for Iswara ; sankhya ekaha Iswara, parimaanam measurement : infinite, vibhu parimaanam, Iswara is different from the bhootas, jīvātmā etc., putaktvam is there, samyogaha is there during creation etc, vibhaagaha, Iswara gets separated, jñānam or consciousness, iccha, desire to create, śṛṣṭi sthithi laya Kāraṇam, prayatnaha will to do.

Sukham dukham, dveshaha not there for Iswara, dharmaha, adharmaha, no vāsanas also. Other 8 are Iswara guna.

(३) तत्रैतावान् भेदोऽस्ति — ईश्वरस्य ज्ञानेच्छाप्रयत्ना नित्याः । जीवस्य ज्ञानादित्रयम् अनित्यम् । ईश्वर एको व्यापको नित्यश्च । जीवस्तु नाना, सर्वत्र व्यापको नित्यश्च । जीवस्य ज्ञानमनित्यम् । तस्माद्यदा ज्ञानरूपगुणोऽस्ति तदा चेतनः । यदा ज्ञानगुणो नष्टस्तदा जडः पाषाणतुल्यो भवति ।

(३) तत्रैतावान् भेदोऽस्ति — ईश्वरस्य ज्ञानेच्छाप्रयत्ना नित्याः । जीवस्य ज्ञानादित्रयम् अनित्यम् । ईश्वर एको व्यापको नित्यश्च । जीवस्तु नाना, सर्वत्र व्यापको नित्यश्च । जीवस्य ज्ञानमनित्यम् । तस्माद्यदा ज्ञानरूपगुणोऽस्ति तदा चेतनः । यदा ज्ञानगुणो नष्टस्तदा जडः पाषाणतुल्यो भवति ।

Between jīvātmā and paramātmā, 8 gunas are common. Whats the difference between 8 gunas of Iswara and jīva. In Iswara consciousness is eternal, desire is eternal, will is also eternal. For Jīva they are not so. For jīva consciousness is temporary. During sleep we are jadam. Iswara is one, vyapakaha: all pervading parimanam and eternal. Jīva is many and all pervading and eternal. Since the consciousness of jīvātmā is temporary, jīvātmā will be senscient only when temp consciousness is available, in deep sleep state no consciousness therefore body becomes jadam. Like a rock or a stone.

(४) जीवेश्वराविव आकाशकालदिङ्मनांस्यपि नित्यानि ।

Other 8 dravyams now, he has talked about Ātmā which is the only relevant topic for us. Other 8 are not relevant. Panca bhootani kala dik manaha other than ātmā. Following dravyams are eternal like ātmā, akasaha, kala is also eternal, dik direction is also nityam, manaha is also eternal. Out of 8 dravyams, 4 are eternal. Other 4 dravyams, prutvi, jalam, agni and vayu not yet discussed. Next para.

Vicarasagaram on 9th Feb 2019

Page 237 second para no 3..and 4 tatrataavan bhedosi..upto

Topic of jīvātmā swaroopa vicaraha is going on, vedantic definition of jīvātmā has been given. Now other schools of philosophy are bring discussed and negated. Sankhya was negated based on ātmās being plural.

Now nyaya vaisheshika. First classification was sapta padarthaha. No details. Only first oadarthaha or dravyam is being analysed. In their philosophy dravyam is of 9 tupes, panca bhootani, kala dik ātmā manaha, 5 were discussed. Ātmā divided into jīvātmā dravyam and paramātmā dravyam. In 2nd para that we read now...eternal and all pervading, but paramātmā is ekaha and jīvātmā is anekhaha but all are all pervading. Paramātmās consciousness is eternal but jīvātmās consciousness attribute is only temporary in the waking state. In dream state jīvātmā will lose consciousness attribute and becomes jadaha and pashaana tulyaha. Both jīvātmā and paramātmā are considered ātmā dravyam. 4 more dravyams were discussed. Kala dik ātmā and manaha are eternal. Mind in vedānta is a product of satva gunam and a product in time. In tarka śāstra it is eternal and of paramanu size. In vedānta mind is medium size depending kn size of the body, manomaya kosa. Akasa also was nitya dravyam in nyaya vaisheshika. Kala dik are also nityam.

4 more are left out. Vayu agni jalam and pritvi.

Ssssssd Point 5 upto nityaha

(५) पृथिवीजलतेजोवायूनां परमाणवो नित्याः।
 गवाक्षजालकनिर्गतेषु सूर्यकिरणेषूपलभ्यमानसूक्ष्मरजसः षष्ठो भागः परमाणुरिति
 कीर्त्यते। स परमाणुरात्मवन्नित्यः।

These 4 have got 2 versions. One is during pralaya kalam and another during shrishti kalam. During pralayakalam they remain as kāraṇa dravyam, all of them exist in atomic size. Paramanu version is nityam cannot be destroyed. Each (priti etc) will have infinite atoms. At the time if śṛṣṭi kalam activated by Iswara and adhrushtam karma these paramanus will combine and form molecules we called it diads. Each diad will have two paramanu. In tarka śāstra they have a name parimaandalyam. Size of paramanu considered to be smallest possible size, diad is dyanukam. Three dyanukams will form tryanukam. 6 paramanus together is a tryanukam otherwise called trasa renuhu. Trasarenuhu is the smallest visible version. When in the morning, sunlight is passing through the window, we see a patch of sunlight, when we clean and see a small dust particle, that single floating dust particle is trasarenu. Size of paramanu is 1/6th of the floating particle. Dyanukam is anityam because it is formed at the time of creation and dismantled at pralayam. Karya dravyam is anityam. Tryanukam is also anityam.

Jīvātmā is our enquiry.

(६) जात्यादयोऽन्येऽपि केचन पदार्था न्यायमते नित्याः सन्ति
 । वेदविरुद्धसिद्धान्तानां बहूनां लेखने जिज्ञासूनां प्रयोजनं नास्तीति नात्र ते लिख्यन्ते
 ।

Here only one padartha dravyam was discussed, 9, both nityam and anitya dravyam, all these 9 put together is called padartha, there are 6 more, gunaha karma samanya viśeṣa samavaya abhava. Tarkaśāstra discusses whether it is nityam anityam, paramanu rupa or vibhu etc. Nīścala Dās says there is another padartha which is nityam. Guna karma is anityam. He gives example of samanya , universal of things is nityam. There is a common feature among human beings because of which we call certain living beings as human beings, that common feature manushyatvam pervades all the human beings that is the samanyam. Jati ..samanyam is otherwise called jatihi. Manushyatva jatihi... this universal is eternal. Individuals are non eternal, but jati is eternal. Nityam, ekam, anekha anugatam...we refute the very existence of jati in vedānta śāstra. This is one of the cardinal principles of tarkaśāstra. Like adhyāsa is to advaita. We are not interested in this, we are interested in ātmā dravyam. Samavaya sambandhaha. Why advaitin attacks? To talk of samanya we need plurality, multiple human beings only can give samanyam. Space cannot be many. Advaitin cannot accept samanyam as there is only one essential truth. All these concepts of tarka śāstra are against the veda. In introducing all the contrary concepts, these topics are not relevant for serious seekers. So we are not elaborating further.

Next topic he wants to take up is what is their diagnosis for the problem of samsara. Eastern philosophy we call darsanam because all these discuss the purpose, they uniformly declare for removing the human problem of samsara. They all declare that we are introducing a medicine for bhavarogam. Only when cause is known, the medicine can address. All of them say ajñānam and adyasa are the reason for samsara. They call adhyāsa as bhranti jñānam. In brahmasutra, tat tu samanvayat bhashyam, Sankaracharya says all of them except purva mimamsaka (they say karmanad eva) say jnanad eva kaivalya .

(७) 'अहं मनुष्यो ब्राह्मणः' इति देहे आत्मभ्रान्तिर्भवति । ततो रागद्वेषौ भवतः । ताभ्यां धर्माधर्मनिमित्ते कर्मणि प्रवृत्तिर्भवति । ततः शरीर-सम्बन्धद्वारा सुखदुःखादयो भवन्ति । इत्थं न्यायमते आत्मनः संसारं प्रति भ्रान्तिज्ञानमेव कारणम्।

Here he talks of cause of samsara, a person identifies with the body which is not ātmā but anātmā. Only vishishtadvaitin and dvaitins auestions adhyāsa. Ramanujacharya talks of sapta vidha anupapathihi 7 fallacies with adhyāsa. In vishishtadvaitam also there is adhyāsa but they have not recognised it. After adhyāsa every human being has got raga dwesha. Raga dwesha will lead to pravṛtti and nivṛuti. Pravṛtti and nivṛuti will produce punyam and pāpam, and they will produce shareeera sambandhaha. Flowchart...Naishkarmyasiddhi first para ...same thing is repeated. With regard to diagnosis of samsara. Brantijñānam also in a way comes from ajñānam. Sometimes we say brantijñānam is the reason for samsara. Sankaracharya also says adhyāsa is the kāraṇam. Reason given is pure ignorance does not cause any problem. Ignorance is bliss!!!! Thats why people do not want to go for master check up. Proved by deep sleep state, we do t have samsara.. sushupti is an e ample for mokṣa, briha upa says. In the wKing and dream state ignorance is followed by branti jñānam, therefore samsara. In sushupti brati jñānam nasti and therefore no samsara. Therefore branti jñānam eva samsarasya kāraṇam.

Ssssss point 8,9 sub item 1 only.

(८) तच्च भ्रान्तिज्ञानं तत्त्वज्ञानान्निवर्तते ।

(९) देहादिसकलपदार्थेभ्य आत्मा भिन्न इति निश्चय एव तत्त्वज्ञानम् ।

(१) तेन तत्त्वज्ञानेन 'अहं मनुष्यो ब्राह्मणः' इति भ्रान्तिर्निवर्तते । (२)

For ajñānam, there is only one solution jñānam which will destroy ajñānam and brantijñānam. I should know I the ātmā am different from all the padarthas. Ātmā anatm@ viveka jñānam,

kshetra kshetrajña vibhaaga jñānam. Once tatva jñānam comes, all bh products like raga dwesha sukha dukha etc will go away,

16th February 2019

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(७) 'अहं मनुष्यो ब्राह्मणः' इति देहे आत्मभ्रान्तिर्भवति । ततो रागद्वेषौ भवतः । ताभ्यां धर्माधर्मनिमित्ते कर्मणि प्रवृत्तिर्भवति । ततः शरीर-सम्बन्धद्वारा सुखदुःखादयो भवन्ति । इत्थं न्यायमते आत्मनः संसारं प्रति भ्रान्तिज्ञानमेव कारणम्।

(८) तच्च भ्रान्तिज्ञानं तत्त्वज्ञानान्निवर्तते ।

(९) देहादिसकलपदार्थेभ्य आत्मा भिन्न इति निश्चय एव तत्त्वज्ञानम् ।

(१०) तेन तत्त्वज्ञानेन 'अहं मनुष्यो ब्राह्मणः' इति भ्रान्तिर्निवर्तते । (२)

Nyayika matam is being analysed. Nature of Ātmā was mentioned as nitya sarvagata dravyam (inert) ātmā. This ātmā was divided into many jīvātmās and one paramātmā. They all get the attribute of consciousness in waking and dream state and lose consciousness in deep sleep. Whereas paramātmā enjoys the attribute of consciousness all the time. This jīvātmā is samsara. Cause is ignorance and misunderstanding of Ātmā as body which is really anātmā. Adhyasam as a cause of samsara, jñānam as a solution to samsara is common to 5 schools of philosophy, 5 astika darsanams exclude purva mimasa. All 5 say adhyāsa is samsara Kāraṇam and solution is jñānam.

Item no 7 has the nyaya sutra, dukkha janma pravṛtti doṣa mitya jnananam, cascading flow. Like cards, domino effect...utarotara apaye, lowest one is removed, one by one will go, floor by floor, tadanantara apayat..all other consequences will go away,,,apavargaha..mokṣaha.

In yogasutra also we see the parallel. Adhyasa is the Kāraṇam and called avidhya. Anitya ashuchi dukkha anātmāsu nitya shuchi sukha ātmā brantihi. Brantihi means adhyāsa. Mokṣa is

avidhya nivrutih. Yoga sutra 2.5. It is described here. There is misconception. From that raga dwesha originates, then pravṛtti and Nivṛuti, punya and pāpam, then through shareera sambandam (next śarīram) we make sure of next birth in this birth itself. Once body comes pleasure and pain cannot be avoided. First half physical joys, 2nd half is physical pain. Flow of samsara. You remove adhyāsa and pravṛtti Nivṛuti, punya pāpam, shareera sambanda, remove sukha duka, you are free.

M: here ātmā jñānam is not advaita jñānam, their ātmā jñānam is said in item no 9. I'm the Ātmā different from all the anātmā. In nyaya śāstra, all anātmās are satyam only. Ātmā anātmā viveka jñānam is tatva jñānam here. How is the Ātmā to be known? Ātmā is self-evident. We need pramāṇam only for adhyāsa nivṛutti. Ātmā meaning chidabhasa and cit mixture. I negate chidabhasa as mitya in advaitin. In nyaya ātmā is dravyam with temp consciousness. In Vedānta śāstra, ātmā does not require a pramāṇam, but in nyaya śāstra ātmā has to be known through anumana pramāṇam. Nīścala Dās does not give process of anumaanam.

Once I gain that knowledge, I'm human, Im brahman, misconception goes away. Jīva bhava goes away.

भ्रान्तिनाशो रागद्वेषौ नश्यतः । (३) रागद्वेषयोरभावे धर्माधर्मार्थकर्मणि प्रवृ-त्तिर्न भवति । (४) प्रवृत्त्यभावे शरीरसम्बन्ध पञ्चमाभावः सिद्ध्यति । प्रारब्धं तु भोगेन नश्यति । (५) शरीरसम्बन्धाभावे एकविंशतिदुःखानां ध्वंसो भवति ।

When delusion goes away, raga dwesha go away, actions towards things and away from things pravṛtti Nivṛuti will go away, when there are no more karmas, no agami punya pāpam, prarabhdha will be exhausted through our present experiences. Next body cannot come, punar janma is avoided. Prarabhdham will get exhausted, just survive for some more days. Sukha dukkha will go away as shareera sambanda goes away. 21 types of sorrow are enumerated. Nyayika is committing a blunder. We note: agami karma is avoided, prarabhdha is exhausted. Sancita karma is left out by nyayika.

Advaitin negates sancita karma through jñānam. In advaitam sancita karma is mithya. For nyayika sancita karma is satyam hence cannot be negated by jñānam.

(१०) न्यायमते तादृशदुःखध्वंस एव मोक्षः । शरीरम्, श्रोत्रत्वङ्मेत्रजिह्वाघ्राणमनांसीति षडिन्द्रियाणि, षण्णामिन्द्रि-याणां विषयाः, षडिन्द्रियजन्यज्ञानानि, सुखदुखे इति तन्मते

एकविंशतिदुः- खानि । शरीरादिकं दुःखजनकत्वात् दुःखम् इति कथ्यते ।
स्वर्गादिसुखमपि नाशभयाद्दुःखकारणम् । तस्माद्दुःखमित्युच्यते ।

In the nyaya vaisheshika system, end of dukham that happens because of previous causes, are eliminated through jñānam. Final dukkha elimination is mokṣa. Mokṣa is end of sorrow. In Vedānta mokṣa is not only removal of sorrow but claiming Ananda also. No ananda prapti in nyayamatam.

21 dukhams, 1 śarīram, 2 (6)shrotra, netra, ...5 jñanedriyani plus manaha, this is a big debate amongst different schools of thought. Is mind a sense organ. In tarka śāstra, mind is a sense organ.

In Vedānta as per vacaspati matam, mind is indriyam. In vivarna matam, mind is not accepted as sense organ. We wont enter this quarrel. They want to find out whether self knowledge happens in sravanam or nididhyasanam. Depending on if mind is sense organ or not, both groups argue.

7 sorrows till now. Object of the 6 sense organs, 7 plus 6 = 13. 6 indriyani janya jñanani, 6 experiences or anubhavaha. 13 plus 6=19. Every experience produces sukham or dukham therefore plus 2. 21 Niścala Dās explains of these 21 items, 21st item is dukham, rest 20 are all dukham, why are you enumerating twice. Niścala Dās says first 20 items are dukkha Kāraṇam, 21st is karyam dukham. What is the 20th dukham? Why is sukham counted? Sukham is also a cause of dukham, worldly sukham. In Gita, ehi samsprashja bhogat... all worldly pleasures will cause pain one day when they go away. As much pleasure so much pain. Even heavenly pleasure, because of fear of ending, while there we are constantly worried. Veeta raga bhaya kroda....thats why we are always worried about our family.. only neighbours enjoy our children. No parent enjoys as we are worried about their future. Because of fear of losing the particular person, Gita chapter 1, hands are trembling thinking of losing near and dear ones. In Vedānta also, janya sukham is considered to be dukham only. Parekshya lokan karma chitan... renouncing worldly pain is easy but renouncing worldly pleasures is difficult. We have very strong attachment to family members. LK says you should be detached from your spouse and children.

यद्यपि न्यायमते श्रोत्रमनसोर्नित्यत्वात्तयोर्नाशो न सम्भवति । तथापि येन रूपेण श्रोत्रमनसोर्दुःखहेतुत्वं तद्रूपं नश्यति । पदार्थज्ञानोत्पादकत्वात् श्रोत्रमनसी दुःखहेतू भवतः । मोक्षकाले श्रोत्रमनसी पदार्थज्ञानं न जनयतः । कर्णगोलकेनावच्छिन्न

आकाशः श्रोत्रम् इत्यभिधीयते । तच्च कर्णगोलकं मोक्षकाले नास्ति । तस्मादाकाशरूपश्रोत्रेन्द्रियसत्त्वेऽपि गोलकाभावाज्ज्ञानं न भवति । अनया रीत्या ज्ञानजनकं यच्छ्रोत्रेन्द्रियस्य स्वरूपं तदेव दुःखम्, तस्यैव नाशः ।

Here nyaya philosopher is imagining a PP. against mokṣa definition. All 18 items, sukha dukham will go away with Śarīram going away. PP: according to nyaya matam, there are two things which are eternal, mind also is eternal, 9 dravyams,,,,panca bootani, kala, dik, ātmā and manas. All these 4 are eternal. Mind happens to be one of the 6 indriyams. One dukham will survive. Manaha..dukha nasha cannot be complete. This is PP no 1. This has to be explained.

PP no 2 According to nyaya, among 5 sense organs, one sense organ, ear is unique sense organ, ears are nothing but eternal akas. Space functions as ears. But not space in original form, but apace enclosed within ear lobe, karna golakam, within ear lobe akasa is there. Enclose akasa is shrotra indriyam. Therefore shrotra indriyam is akasa. Avacchina akasaha eva shrotrendriyam. **PP no 2** Even after death, even though body is not there, shrotrendriyam will be there, therefore one more indriyam besides mind is eternal. Both are dukham. 19 dukhams can go away in mokṣa, 2 cannot go away.

Summary: even though akasa is nityam, after death since body is not there for a tatva jnana too, karna golakam will not be there. Enclosed akasa is not there. Therefore akasam cannot function as shrotrndriyam and hence cannot generate sukha dukkha anubhavaha. Shrotendriya dukham is gone, mind by itself cannot be the cause of dukham, because mind is jadam in tarka śāstra, ātmā is also jadam. In jagrat Swapna when they combine consciousness is generated, only here sukha dukham anubhavam comes. In mokṣa mind will be there but it will not generate consciousness. After mokṣa, ātmā and mind will separately be jadam, but no dukham, because dukham cannot be generated after maranam.

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कर्णगोलकेनावच्छिन्न आकाशः श्रोत्रम् इत्यभिधीयते । तच्च कर्णगोलकं मोक्षकाले नास्ति । तस्मादाकाशरूपश्रोत्रेन्द्रियसत्त्वेऽपि गोलकाभावाज्ज्ञानं न भवति । अनया रीत्या ज्ञानजनकं यच्छ्रोत्रेन्द्रियस्य स्वरूपं तदेव दुःखम्, तस्यैव नाशः ।

As a part of analyzing the jīvātmā swaroopam, Nīścala Dās presented the jīvātmā swaroopam

according to Vedānta and he is presenting jīvātmā from the view point of other schools of philosophy. Now trivida nyayika matam. First type he is discussing. He talked about nature of ātmā from nyayika perspective. Ātmā is inert and gets consciousness temporarily. This ātmā suffers samsara because of identification with the body. Therefore, mokṣa is by removal of bhranti jñānam by right knowledge. Sukha dukham, shareera abhimana everything is removed. In nyayika mata, we do not speak of Ananda prapti, but dukkha dwamsa alone is mokṣa. Dukam is defined as 21 items. 20 are dukkha Kāraṇam, 1 is karyam dukham. 6 sense organs (mind inclusive), 6 sene objects, 6 sensory experiences born out of their contact. 3 are śarīram, sukham, dukham. By jñānam jnana will remove all the karmas, jnana will not have karma and 21 dukhams will end. Tarkadrṣṭi means intellectually overactive, hence he needs all these discussions. A PP is raised now. 1) shrotra indriyam is nothing but akasa itself. Space within karna golakam is shrotra indriyam. Space is nityam and hence shrotrendriyam must be nityam. Therefore shrotrendriyam will not end at the time of mokṣa. Even though shrotrendriyam may be there in the form of space but for it to exist it requires karma golakam. Therefore shrotrendriyam cannot give dukkha or sukha anubhava. Tasmāt ..due to absence of golakam, no jñānam is possible. Knowledge producing shrotrendriyam is not possible in mokṣa kala. PP1 answered by nyayika.

Now 2nd PP.

आत्मना सह मनसः संयोगेन ज्ञानमुत्पद्यते । स च संयोगो न्यायसिद्धान्तेऽन्यतरस्य क्रियया अथवोभयोः क्रियया भवति । यथा (१) वृक्षविहगयोः संयोगो विहगस्यैकस्यैव क्रियया भवति । (२) द्वयोर्मेषयोः संयोगस्तूभयक्रियया भवति । तथा विभावात्मनि क्रिया न कदापि भवति । मोक्षकाले मनस्यपि क्रिया न भवति । तस्मात्संयोगवन्मन एव मोक्षकाले नास्ति ।

first purvapaksha was that shrotrendriyam will continue, now another objection. In tarkaśāstra mind is also eternal. (in Vedānta mind is born from satva guna). Mokṣa kale, mind will not end therefore dukham will not end. This is PP2. Answer he gives is : mind by itself cannot be the cause of sorrow because mind by itself is inert. According to tarka śāstra, inert ātmā and inert mind come together to produce consciousness. Here consciousness is not eternal. It is produced. In tarka śāstra no RC concept, no eternal consciousness. Consciousness joins mind in tarka śāstra. In mokṣa kala, ātmā, mind will continue to exist.combination will not happen.

Samyogaha na bhavati. Atomic size infinite minds are there, sarvagata infinite ātmās are there. Which ātmā must join which mind, law of karma will decide. In jnanis mind karma ends so no sukha dukkha anubhava... dukkha dvamsa rupa mokṣa sambhavati.

Ātmā and mind, when they contact, jñānam arises. Footnote person: so much given... Im not going there. In Sanskrit medium, there I went through the footnotes. Additional information regarding tarka śāstra. This contact can happen because of three different reasons. Left hand and right hand are there. If they have to come in contact, 3 ways. Left hand stationery, right moves, opposite, then both move. It can happen because of movement of one of the combining factors or both factors. Like a tree and bird. Vigahaha. When bird flies and perches, bird moves not tree. Goats will fight, both will push each other, until blood comes. In the all pervading ātmā, motion is not possible, so ātmā cannot move towards mind. In samsara kala, in the mind, it joins the ātmā (one of the all pervading ātmās), combination being decided by karma, punyam pāpam belonging to (2/14) ātmā, this decides the joining with mind. A jnana ātmā will not have punyam and pāpam and hence will not get associated with any mind. In the mokṣa kala mind is there, combining mind is not there. Sensciency is samsara, become a stone you are liberated, that the teaching.

(३५७) त्वङ्मनसोः संयोगेनात्मनि ज्ञानमुत्पद्यते, आत्मा स्वभावतो जड इत्येकदेशिनैयायिकमतम् —

There is another sub division of nyayika no 1. 1a of nyayika. He says consciousness is generated ātmā mind are both jadam and eternal. Consciousness is generated. 1a has a difference of opinion. He says its not combination of ātmā and mind but combination of mind and skin indriyam. PP asks will not samsara continue, in 21 items mind is eternal. 1a philosopher says even though mind continues **it can produce consciousness by combining with tvag indriyam and tvag indriyam is not there at mokṣa kalam**. Tvag indriya manas samyogaha....either way mind will be there but it cannot generate consciousness both in first group and 2nd group.

कश्चनैकदेशी त्वचा सह मनसः संयोगं ज्ञानस्य कारणमाह । आत्मना सह संयोगं न कारणमाह । सुषुप्तौ पुरीतन्नामकनाड्यां मनः प्रविशति । अत- स्त्वचा सह मनसः संयोगो नास्ति । तस्मात्सुषुप्तौ ज्ञानं नोत्पद्यते । एत- न्मते त्वचा सह संयुक्तं मन एव ज्ञानद्वारा दुःखहेतुत्वात् दुःखम् इत्युच्यते । न तु केवलं मनः । मोक्षे त्वचो नाशात्तया सह संयोगाभावाज्ज्ञानं नोत्पद्यते । मोक्षकाले मनोऽस्ति । परन्तु दुःखहेतुज्ञानजनकं त्वक्संयुक्तं यन्मनस्तस्य संयोगनाशान्नाशो भवति ।

First subgroup of first nyayika, combination of mind with tvak, tvacaa, truteeya vibhakti, jñānam here means consciousness. Consciousness is the most difficult phenomenon to understand, even for scientists. Some scientists say we may not be able to explain at all (some say near future). We take this for granted. Vedānta alone has the most unique concept. Sankhya yoga philosopher comes very close, independent and eternal..there are so many consciousness. Most unique are the 5 features of consciousness. Vishishtadvaitin says there is one eternall all pervading consciousness and many attributive consciousness.

Non-eternal skin and eternal mind produce temporary consciousness. Generated consciousness will join the ātmā.

It is not the combination of ātmā and mind as said by previous group of nyayika. During sushupti consciousness is generated or not. According to tarka śāstra consciousness is not generated in sushupti.

During deep sleep state the mind will be travelling through the various nadis in waking state and in sleep state will go to hrudayam, there is a membrare around heart called puritat, ajatasatru brahmanam of Bri upa, nadis connect hrudayam and pureetat, mind goes to pureetat nadi. Because of that tvaca saha manadaha samyogaha nasti. Mere mind does not produce sorrow, it produces sorrow when combined with tvagindriyam. Therefore tvak associated mind is called dukham, not the pure mind. In sushupti also tvam mana samyogaha is not there..in mokṣa too, skin is not there, body not there because karma is not there. Although mind is there during mokṣa. That mind which becomes a cause of sorrow because of joining with skin that is not there.

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तस्मात्सुषुप्तौ ज्ञानं नोत्पद्यते । एत-न्मते त्वचा सह संयुक्तं मन एव ज्ञानद्वारा दुःखहेतुत्वात् दुःखम् इत्युच्यते । न तु केवलं मनः । मोक्षे त्वचो नाशात्तया सह संयोगाभावाज्ज्ञानं नोत्पद्यते । मोक्षकाले मनोऽस्ति । परन्तु दुःखहेतुज्ञानजनकं त्वक्संयुक्तं यन्मनस्तस्य संयोगनाशान्नाशो भवति ।

The acharya is analyzing nyaya vaisheshika darsanam. 3 types of this darsanam. Acharya is analyzing first one. They defined mokṣa as cessation of 21 types of sorrow. 20 are not actual

sorrow but causes of sorrow. 21st is actual sorrow. 18 groups of 6 each shad indriyani, shad vishayaha, shad indriya janya anubhavaha, 19 śarīram, then sukha and dukkha. At the time of mokṣa since all karmas have ended all 21 end. They themselves raise two objections and answer. 1 **how can shrotriya indriam end?** As t is akasa and it cannot end. The answer was it is akasa enclosed within earlobe. Therefore avacchina akasa is not eternal. The golakam is not eternal. Therefore this ends at death. 2 **One item is manaha and according to tarkaśāstra manaha is eternal**, therefore mokṣa kale manodwamsa cant take place. Mind will continue but consciousness generating mind is not there. Mind cannot generate consciousness. **Two types of nyayikas are there within first group giving two different answers.** Mind can generate consciousness only when **mind and ātmā combine together**. This happens only due to karma, but mokṣa kale karma has ended. 2nd view was according to 2nd group consciousness is generated by **mind and tvag indriya samyogaha**, once that ends once the samyoga ends. Temporary ending happens during sushupti. Mind and tvagindriyanam hav no samyoga as mind enters puritat nadi (pericardium..the membrane surrounding heart). When mind comes out of pericardium during jagrat avastha, there is samyoga. In mokṣa, manaha tvak sambanda permanently ends. Samsara kale dukkha kāraṇa bhoota manaha asti.

Mind continues but problematic mind is not there, consciousness generating mind is problematic which is not there in mokṣa. We are only presenting nyayika matam, our refutation is going to come much later..page 243

(११) इत्थं मोक्षदशायां परात्मनो भिन्नो दुःखरहितो व्यापक आत्मा जडरूपस्तिष्ठति ।
ज्ञानगुणेन ह्यात्मा प्रकाशते । जीवस्य सर्वं ज्ञानमिन्द्रिय-जन्यमेव; न नित्यम् ।
तच्चेन्द्रियजं सर्वं ज्ञानं मोक्षकाले नष्टम् । तस्मात्प्र-काशरहितो जडरूप आत्मा
मोक्षदशायां वर्तत इति न्यायसिद्धान्तः ।

In this manner during the state of liberation, liberated all pervading ātmā remains. Ātmā different from so many other all pervading ātmās (infinite are there!!). ātmā is like akasaha jada roopaha. We have become inert. Because the self will become senscient only when associated with consciousness. It does not declare its existence. (Self awareness plus awareness of others is the characterictic of a living senscient being. ...Vedānta) modern science does not understand how it happens.. self-awareness. When does matter reach a state when self awareness is possible, not only self but awareness of others, this stage of evolution is researched by modern scientisits till date. No answer. Nyayika says ātmā produces consciousness when it comes in contact with matter mind. Modern science does not accept material ātmā or material mind. Very serious subject matter. This extraordinary self awareness dropping is mokṣa according to nyaya vaisheshikas. Jīvasya, for this jīvātmā, sarvam jñānam is born out of indriyam. It is

temporary. For advaitins, consciousness is satyam, jñānam, anantam brahma.. mind does not produce consciousness, it only manifest consciousness, this philosophy belongs to Vedānta darsanam. **Sankhya also says consciousness is non material eternal principle**. That generated consciousness in nyaya during liberation, it is gone. Nyaya is closer to modern science, they both conclude that matter is fundamental and consciousness is an off shoot. Prakasa rahitaha, lightless, means inert ātmā which is all pervading. In advanced Vedānta books, this is discussed, sarva darsana sangrahas...all 12 schools discussed. Authored by Vidyaranya?? Not sure. Vicarasagara has not used additional new words from other philosophy.

Based on sarva darsana sangraha, survey into schools of philosophy written by Motilal Banarasi, Chandradar sharma. All 12 plus vishistadvaita and dvaita also. It is somewhat an equivalent book.

(३५८) न्यायमते आत्मनोऽनेकत्वव्यापकत्वयोरुपपादनम् —

While presenting the nyaya darsana, we say it classifying world into sapta padarthaha and 7 categories. One was substance and it was divided into 9...one substance is Ātmā d it is all pervading and there are many all pervading ātmās. How can there be many all pervading ātmās? **Definition of all pervasiveness is different from Vedānta. Here second thing is not possible.** Nyaya defines in its own way and they can have many all pervading ātmās. He is going to explain plurality and pervasiveness.

न्यायमते पूर्वोक्तरीत्या सुखदुःखबन्धमोक्षा आत्मनः सम्भवन्ति । अतः आत्माऽनेकः सर्वत्र व्यापकश्च । सकलाल्पपदार्थैः सह संयोग एव न्यायमते व्यापकस्य लक्षणं न तु सजातीयविजातीयस्वगतभेदशून्यत्वम् । न्यायमते यद्यप्यात्मनो निरवयवत्वात् स्वगतभेदशून्यत्वमात्मनि सम्भवति । तथापि सजातीयविजातीयभेदशून्यत्वं न सम्भवति । किन्तु सजातीयद्वितीयात्मनो भेदः आत्मन्यस्ति । तथा विजातीयघटपटादिरूपानात्मभेदश्चात्मन्यस्ति । तस्मात्सजातीयविजातीयस्वगतभेदशून्यत्वं न व्यापकस्य लक्षणम् । किन्तु सर्वाल्लक्षणम् । संयोगित्वमेव तल्लक्षणम् ।

In the nyaya school of philosophy as discussed in previous pages, sukham dukham bandha and mokṣa are possible for ātmā because they have defined how each of these come. He explained liberation also. All these are possible for every ātmā, infinite ātmās. Therefore Ātmās are many

and allpervading. Vyapakatvam or all pervasiveness being analysed. In nyaya it is defined in this manner, for all finite entities (Trka śāstra uses the word moorta dravyam and amoorthadvayam) sakala alpapadarthahi saha, connection must be there with every finite object, then the connecting one is all pervading like space. Space has connection with every object. whereas in Vedānta this is not the definition. That which does not have 3 fold differences. Sajaateeya vijateeya svagat beda. Pancadasi Vidyaranya presents..vrukshasya svagato bhedaha.. when you talk of difference between two members of same species, sajaateeya bedaha, tree and tree, chair and chair. Both belong to same class.

When you talk of them belonging to two groups. If you compare tree and man, man and chair, here it is vijateeya bheda, svagata bheda 3rd one, within same member, tree..internal difference, branch and leaf, leaf and fruit etc. chair seat and leg difference.. as long as these three differences are there, it cant be all pervading.. Vedānta says..footnote has discussed this in detail. Vidyaranya explained chāndogya mantra ekameva adviteeyam... negate sajaateeya vijateeya svagata beda. **Plurality of jīvātmā belongs to plurality of body, but ātmā is not plural.** As long as anātmā is accepted, difference, vijateeya bedaha alone applies. If we accept matter, ātmā will have vijateeya beda. Advaitam for junior students introduces consciousness and matter. If the student comes to mandukya karika successfully, 2, 32nd verse na nirodho..... vaimuktaha..ityesha paramāarthatha. Matter is an appearance in consciousness, it does not have existence of its own. It borrows existence from consciousness. This matter is called maya. We do not negate appearance of a second thing, we negate existence of a second thing. If a second thing does not exist no vijateeya difference is possible. Nyaya matam, this definition is not accepted, they say sarva alpa padartha samyogatvam....

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Niścala Dās is analyzing the ātmā swaroopam from the standpoint of NV school of thought. Definition of all pervasiveness of Ātmā is being discussed as it is all pervading in Vedānta and NV also. Niścala Dās says even though both of us say all pervading, definition is different in both the cases. A very fine observation not seen anywhere else. Niścala Dās defines as per Vedānta first, **sajatiya vijateya svagata beda shoonyatvam vyapakatvam sarvagatatvam,** a thing can be all pervading only when its free from all these bedas. Ātmā is free of these 3 differences. Even though there appears to be several jīvamātmā, this is only seemingly different, plurality belongs to minds and bodies. Jīvātmā by itself is not plural, therefore no jīvātmā jīvātmā beda, sajateeya beda. Jīvātmā paramātmā beda also we cannot accept even though shareera level there is difference. Paramātmā śarīram is prapañca. At ātmā level no difference. Therefore sajateya beda not there. Between ātmā and anātmā, then difference between the two will come under vijateeya beda as they belong to different species. We do not accept ātmā anātmā beda as

anātmā cannot exist independently at all. IT only appears but does not exist. It appears borrowing existence from ātmā. It cannot be counted as a second one. Similarly Swagata bheda is also not there. Ātmā is sajateya vijateya Swagata bheda rahitam therefore all pervading.

This is not applicable in nyaya matam. In nyaya philosophy there are many ātmās, each ātmā is saguna ātmā with 14 gunas. Gunas of one jīvātmā is different from gunas of other jīvātmā. In nyaya matam, other than ātmā there are many dravyams. Nine were enumerated. There are many other than dravyams. Difference between ātmā and these dravyams are vijateeya bheda. They do say ātmā does not have internal differences, niravayavam. Even though ātmā does not have svagata bheda, it has sajaateya and vijateya bheda therefore it cannot be all pervading.

They (Nyaya) say we don't apply vedantic definition of all pervasiveness (only seen in vicarasagara). Whatever is in contact with all the limited objects in the world, sarva alpa padartha samyogatvam vyapakatvam. According to this definition ātmā is in contact with every object in the world like space.

Is space all pervading according to Vedānta definition, akasa cannot be all pervading as it does not fulfill sajatiya vijateya Swagata beda... akasa has got vijateeya beda, it is different from agni jalam etc. According to Vedānta akasa is not all pervading. When we say so its according to nyaya matam. (because of vijatiya bhedavat)

Nīścala Dās is going to analyse vyapakatvam according to nyaya matam. Ātmā being without any internal part, its free from internal differences, ātmā cannot be free from sajateya bedaha in nyaya mata and cannot be free from vijateya bheda. In nyaya there is sajateya beda between one ātmā and another as they have different attributes, happiness is the attribute of ātmā, sorrow, raga, dwesha too. Although each ātmā is all pervading. Not only sajateeya beda is there, in the same way there are so many anātmā, panca bhootas, kala, desa, manaha. Not only these they are all eternal also. Difference between ātmā and anātmā will come under vijateiya bheda. Pot is different from ātmā. In nyaya pot is satyam, ātmā is satyam, difference is there vijateya beda. Vedantic definition of all pervasiveness is not the definition accepted by nyaya philosopher. He is not advaitin. If this definition is not possible, how do you say it is all pervading, he says it is all pervading according to his definition, it is in contact with every blessed thing in the creation. We are going to get a PP to nyayikas definition of all pervasiveness. Nyayika is going to defend.

अत्रैवं यदि कस्यचित् शङ्का स्यात् — ‘न्यायमते आत्मवत् आकाशकालदिशोऽपि व्यापकाः । परमाणुश्च सूक्ष्मो निरवयवश्च । तादृश-परमाणुना सह

सर्वव्यापकपदार्थानां संयोगो न युज्यते । परमाणुर्यदि सावयवः स्यात्तदा तस्य क्वचिद्देशो आत्मनः संयोगो देशान्तरेषु चैतद्व्यापकपदार्थानां संयोगश्च भवेत् । न तु परमाणुः सावयवः । किन्तु निरवयवोऽतिसूक्ष्मश्च । तस्मात्परमाणुना सहैकस्मिन्नेव देशे सकलव्यापकपदार्थानां संयोगो वक्तव्यः । स च न घटते । एकस्य व्यापकपदार्थस्य संयोगेन निरुद्धे स्थाने व्यापक-पदार्थान्तरसंयोगस्यासम्भवात् । तस्मान्नानापदार्थानां व्यापकत्वं न युज्यते । तस्मादेकस्यैव पदार्थस्य व्यापकत्वाङ्गीकारो युक्त इति' इति । तदेवं समाधानं नैयायिको ब्रूयात्—

Here PP says, in nyaya philosophy, there are many all pervading things, ātmā, kala, space, dik too. Therefore all of them can be called all pervading when all of them contact an object. They should also contact paramanu. According to nyayika, paramanu must be contacted by many all pervading dravyams, ātmā, akasa, kala and dik. Paramanu is partless principle. You cant say one part is contacted by akasa, one by kala etc... one paramanu must be contacted by akasa kala and dik. Since in one place since it is already contacted by akasa, it (the same portion) can't be contacted by kala or dik. Place is blocked by one all pervading dravyam, others cant contact as it is blocked like once you are seated on the chair, another person cannot sit there. No other object can contact the surface of the chair if somebody is already sitting. Therefore only one all pervading material can be there.

M; A PP may have this doubt, in nyaya like ātmā, akasa, kala dik all are pervading, vyapaka. paramanuscha which is atomic and sūkṣma without several parts. In paramanu four parts are not there for contacting. If paramanu had several parts, one all pervading material can contact one part and others can contact other parts but paramanu does not have 4 parts. Paramanu is accepted only by NV, Vedānta does not accept paramanu. (NV says nirguna brahman nasti, pramāṇa abhaavat). Like Atheist says there is no God. It is very subtle. You have to talk of one paramanu connecting with 4, which is not possible. One all pervading dravyam has contacted the paramanu, it blocks. You can never have several all pervading dravyams. You accept the all pervasiveness of any one of your choice. One iti is enough.

Then nyaya philosopher says it is possible..

He is going to say many all pervading objects can exist. Experientially its possible.

सावयववस्तुनः संयोग एवान्यवस्तुसंयोगं प्रति विरोधी । (१) यस्मिन् भूमिप्रदेशे हस्तस्य संयोगो भवति तत्र पादस्य संयोगो न सम्भवेत् ।

निरवयववस्तुसंयोगस्तु न स्थानस्य निरोधकः, तस्मात्स नान्यसंयोगस्य विरोधी। सोऽयमनुभवसिद्धोऽर्थः ।

Nyayika says what you say is true but only under certain conditions. When you are talking about samyoga, which are with parts, soli tangible materials, when one material contacts with the other material then it blocks the area thereafter no other object can contact that part, like our hands meeting. If one of them is niravayavam like akasa several niravayava partless things can simultaneously contact. He will explain experience later, now the law. Only the contact of savayava vastu with savaya vastu can become a block. Suppose you keep your hand on a particular part of the ground, you cannot keep your foot on that part of the ground. You can keep foot only on the hand. If that part of the ground is contacted by a niravayava vastu like akasa, then that akasa can contact the bhoomi pradesa and will not block and it will be available for contact with other things. That's why the akasa contacts the ground and we can also walk or place a book. Therefore kala can also contact after akasa has contacted. Niravayava vastu can contact and leave the place for other objects as well. Anubhavaha is the pramāṇam.

30th March 2019

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Top line

Trivida nyaya matam introduced..first one spoke of all pervasiveness of Ātmā, vyapakatvam. In Gita sarvagatam is used. Word vyapakatvam is used by vedantins as well as tarkaśāstra too. Nīścala Dās gave the definition of all pervasiveness sajaateeya vijateeya svagate beda rahit jnapakatvam.. this definition is not acceptable to nyaya philosophers. They say all pervasiveness is something through which a thing can be in contact with all the objects finite things in the world, like space, sarva alpa dravya samyogatvam vyapakatvam. In tarkaśāstra, vyapaka dravyam is not one but many, ātmā, akasa, kala and desa all are all pervading. Desa is dik here. Not only ātmā is all pervading, but all pervading ātmās are many...An objection was raised against the nyaya concept of multiple all pervading entity.

One all pervading entity if it comes in touch with an object, it will obstruct other all pervading entities from contacting this, like if we sit in a chair, no one else can..all the all pervading entities are niravayavam, partless portionless like akasa. Kala also, ātmā also...once the all pervading entity is understood as partless entity, when it comes in contacts an object say chair, but it will not block other niravayava sarvgata vastus from contacting say the chair. Sarvagata akasa will have chair sambandha and allow sarvagataniravayava kala also to come in contact with chair. Suppose desa sambandha blocks kala sambandha then Swamiji's body in astika samajam will become kalatheethaha or eternal...that's how my ātmā will contact all the bodies as per nyaya philosophy..because ātmā is niravayavam.

M: unlike a savayava vastu, any partless niravayava vastu like akasa cannot be used for blocking a seat (object). That's why we are able to sit on a chair, even though akasa is there. This is an experienced phenomenon.

(२) घटे यत्र देशे आकाशस्य संयोगोऽस्ति तत्रैव देशे कालदिशोरपि संयोगोऽस्ति । घटस्य यः कोऽपि देशो यदि आकाशकाल-दिग्भ्यो बहिः स्यात् तस्मिन् देशे आकाशकालदिशां संयोगो न स्यात् । किन्तु न तथास्ति घटादीनां आकाशकालदिग्भ्यो बहिर्भूतः कश्चन देशः । किन्तु सकलपदार्थानां सर्वोऽपि देश आकाशकालदिक्ष्वेव वर्तते । तस्मात्सर्व-पदार्थानां सर्वेष्वपि देशेष्वकाशकालदिशां संयोगोऽस्त्येव ।

You take a pot, take a portion of the pot, in every portion of the pot, there is akasa samyoga, in the same part of the pot, kala and dik samyoga is there. Every finite object is simultaneously associated with 3 all pervading entities, desa kala dik, our anubhavam is pramāṇam, maya kalpita desa kala kalanaat..vaichitrachtreekrutam...every part of every object in the creation is akasa kala dikshu eva (dvandva samasa). Dik...kshakaranta streeningam, Saptami, bahu vacanam. All the all pervading entities can contact all the paramanus also he says.

इत्थं परमाणावप्येकस्मिन्नेव देशे नानानिरवयवव्यापकपदार्थानां संयोगो युक्त एव । नात्र कश्चिदपि दोषोऽस्ति । तस्मादात्मा नाना भवति । सर्वत्र व्यापकश्च भवतीति ।

In this manner, same rule can be extended to paramanu also, difference between paramanu and chair is that chair has many portions, paramanu is a dot so top, bottom etc. paramanu is

also niravayavam. Paramanu and akasa are diagonally opposite in dimensions..niravayava akasa will be in contact with all the paramanus. In that one partless paramanu, all samyoga of akasa desa kala fik is possible.

Now special topic is jīva. In advaitam, ātmā is ekaha. **Naiyayika says ātmās are many..sankhya talks of many jīvātmās, yoga, nyaya, vaisheshika, purva mimasa, vishtadvaitam (jīvātmās are different from paramātmā), dvaitam too. Advaitins stand as unique system, here jīvātmā is ekaha even though jīvātmā appears to be many since it is available in many bodies. Plurality is transferred from bodies to ekaātmā. Charachavyapashraya adhikāraṇam...in Brahmasutra...trees are immobile śārīrams.**

Here tarkika says ātmās are many and each ātmā is all pervading.

Advaitin is going to speak of the fallacies of this theory. It will contradict their own philosophy as weak as experience anubhava. The same all pervading plurality, is going to dig your own grave, advaitin is going to argue.

३५९) ‘आत्मा व्यापकः, अनेकः, कर्ता, भोक्ता च’ इति न्यायमतस्य निराकरणम् —

nirakāraṇam meaning refutation of nyaya system, a system that holds the following idea, “ ātmā is all pervading, pluralistic, karta, bhokta”. An aside note, in all 5 schools of philosophy, all of them says jīvātmās are many and all pervading, in vishishtadvaitam, jīvātmās are many bt not all pervading, size is anuhu or atomic...in Gita, **it is sarvagataha, vishtadvaitin says you should not split as sarvagata sthanuhu, but sarvagasthaha anuhu. We say karmadharya samasa, vishtadvaitin says sarvagata paramasthaha he is in paramātmā and anuhu. ...43 minutes**

Continues upto end of page 244...refutation

सकलात्मनां सकलपदार्थैः सह संयोगोऽस्तीति न्यायमतम् । नानात्मनामव्यापकैः परिच्छिन्नैः सकलैरपि देहेन्द्रियमनोभिः परमाणुभिश्च संयोगोऽस्तीति नैयायिकमतं न सङ्गच्छते । तथा हि, व्यापकानां नानात्मनामङ्गीकारे सर्वशरीरैः सर्वेषामप्यात्मनां संयोगोऽङ्गीकार्यः । तदा चेदं शरीरमस्यैवात्मनो नेतरस्यात्मन इति निश्चायकप्रमाणाभावात् एकैकस्यात्मनः सर्वाण्यपि शरीराणि सम्बन्धीनीत्यापतेत् । यस्य कर्मणा यच्छरीरमारब्धं तदेव शरीरं तदात्मसम्बन्धि इति व्यवस्थापि न युज्येत ।

यतो येन शरीरेण यत् कर्म कृतं तेनापि शरीरेण सकलात्मनां सम्बन्धोऽभूत्
तस्मात्कर्मापि सकलात्मसम्बन्धेव भवेत् ।

All the ātmās has got connection with all objects in the world. If you say, all the Ātmās have connection with all finite objects, then every ātmā will have connection with all the bodies, mind, sense organs, paramanus, therefore no particular ātmā can be connected with a particular body. this will create a problem. you can never say a particular jīvātmā is associated with a particular body only. This does not belong to another body you cannot prove, no identity. I can never claim a particular body as myself. Each ātmā will be viswarupa Iswara. You are however connection one ātmā with one body. this will be baseless.

Nyayika says: there is an identity, every ātmā has 14 attributes. See page no 236, mūlam last para, chaturdasha guna, if you read the list dharmaha and adharmaha referred together as karma. Every ātmā is associated with prarabhdha karma, that will decide which ātmā will be connected to which body. Nīścala Dās says there is a problem...

6th April 2019

Topic 359

तथा हि, व्यापकानां नानात्मनामङ्गीकारे सर्वशरीरैः सर्वेषामप्यात्मनां संयोगोऽङ्गीकार्यः
। तदा चेदं शरीरमस्यैवात्मनो नेतरस्यात्मन इति निश्चायकप्रमाणाभावात्
एकैकस्यात्मनः सर्वाण्यपि शरीराणि सम्बन्धीनीत्यापतेत् ।

Acharya is analyzing nyayika mata. Ātmā vyapakaha...Ātmā is all pervading and are many. It is doer and enjoyer of the results. To explain the fallacy, if they accept many ātmās that are all pervading, all ātmās will have to get connected with all the śarīrams. his definition of all pervasiveness is Ātmā comes in contact (we say asanghaha) with every parichinna vastu. At that time, this particular body belongs to this particular jīvātmā only, not the neighbouring jīvātmā. You cannot specify as there is no pramāṇam to connect a particular ātmā to a particular body. therefore each ātmā will have connection with all the bodie. Each jīvātmā will suffer pain of all the bodies.

यस्य कर्मणा यच्छरीरमाख्यं तदेव शरीरं तदात्मसम्बन्धि इति व्यवस्थापि न युज्येत ।
यतो येन शरीरेण यत् कर्म कृतं तेनापि शरीरेण सकलात्मनां सम्बन्धोऽभूत्
तस्मात्कर्मापि सकलात्मसम्बन्धेव भवेत् । न त्वेकात्ममात्रसम्बन्धि भवेत् ।

Nyayika offers a remedy, whichever body has been originated due to karma of whichever jīvātmā, that jīvātmā will be connected to that body. it is karma which decides which ātmā will be connected to a particular śarīram. We say no this is not logically proper. Yataha yena... before origination of body, previous janma karma must have been accumulated and this body was created according to that karma, therefore in previous janma some particular śarīram must have done particular karma. Now that śarīram must be associated with which ātmā since all ātmās are all pervading, so all karmas will be connected to all ātmās. If my body does rudrabhisekham now, this punyam will be connected to which ātmā? It will be connected to all the ātmās. Karma also will be connected to all the ātmās, just as śarīrams were mentioned earlier.

यस्यात्मनो मनःसहितं यच्छरीरमभूत् तस्यात्मनः तदेव शरीरमित्युक्ति-रपि न समीचीना ।

Let us bring in the mind of the size of anu, countless minds are there. Mind alone produces chaitanyam in the mind. Produced consciousness (from mind and ātmā). A particular body mind mixture will come in contact with Ātmā and generate consciousness, that ātmā will be connected to that śarīram. Here he introduces the mind also. This solution is also not good, wont work.

(9) शरीरेणेव मनसापि सकलात्मनापि सम्बन्धस्य साधारण्यादिदं मनोऽस्यैवात्मन इति निश्चयेऽपि प्रमाणं नास्ति । किन्तु सकलात्मनां सकलान्यपि मनांसि सम्बन्धीन्येव भवन्ति । तथैवेन्द्रियाण्यपि सकलात्म-सम्बन्धीन्येव भवन्ति ।

From here onwards he has started numbering... even if you say mind generates consciousness along with body, therefore consciousness is associated with ātmā we cannot say. Mind comes in contact with all the ātmās so it will end up creating consciousness in all the ātmās. Mind also is connected to every ātmā. Connection being common, this mind belongs to this particular ātmā we can never say,, kintu every jīvātmā will be connected with all the minds, all these have a common doṣa, experience, we do not experience all bodies, minds. Don't bring sense organs now into this picture. It is the same treatment only.

From yasya karmana it should have started numbering

(२) बाह्यपदार्थेषु 'अयं पदार्थो मदीयः, अयमन्यदीयः' इति व्यवहारः शरीरनिमित्तकः । प्रदर्शितरीत्या सर्वशरीराणां सर्वात्मसाधारण्यात् सर्वेऽपि बाह्याः सर्वात्मसम्बन्धिन एव भवन्ति ।

I feel a particular house is mine, so whichever house the body mind etc are there we connect. Mamakara. My son, my parents or my wife or my house will determine the connection. Door no is the distinguishing feature. This also cannot be a pramāṇam, this expression is done by the body and that particular body is connected to all the ātmās.

अथ यदि नैयायिको ब्रूयात् — यस्यात्मनो यस्मिन् शरीरे अहं-ममबुद्धी भवतस्तस्यात्मनस्तदेव शरीरम् । अहमिति बुद्धिरेकैव । तथा ममेति बुद्धिरप्येकैव । तस्मात्सर्वेष्व्वात्मसु सा बुद्धिर्न भवेत्; किन्त्वेको धर्म एक- धर्म्याश्रित एव भवेत् । तस्मादेकस्यैवात्मनः सम्बन्धी भवति । तथा च यस्या-त्मनो यत् शरीरं सम्बन्धि भवति तेन शरीरेण सम्बद्धानि मनइन्द्रियबाह्यवस्तूनि तदात्मसम्बन्धीन्येव । तस्माद्ब्रूयापकनानात्मनामङ्गीकारेऽपि न दोष इति ।

This whole para is another solution from nyayika. Suppose Ny says, I thought and My thought, that's an attribute that should belong to one substance only, so particular ātmā is connected to particular I or my thought and through that to body. an attribute can belong to only one substance, thought belongs to a particular ātmā only. One body, rama jīvātmā, that we experience. That I thought is only one. Whichever jīvātmā ges connected to whichever śarīram through the I thought, that's the pramāṇam, through this external things can also be connected.

Advaitin says:

सापि वार्तासङ्गतैव — अहमिति बुद्धिरेकस्मिन् शरीरे एकस्यैवा-त्मनो भवतीत्येतत् न्यायमते न युज्यते । किन्तु सर्वेषामप्यात्मनामेकस्मिन् शरीरे अहमिति बुद्धिर्भवितुमर्हति । तथा हि, न्यायमते बुद्धिर्नाम ज्ञानम् । तच्च ज्ञानमात्ममनसोः

संयोगेनोत्पद्यते । मनसा सह संयोगः सर्वेषामात्मनामस्ति । अतश्च मनसा संयोगेन यदा एकस्मिन् शरीरे एकस्यात्मनो अहंबुद्धिरुदेति, तदा सर्वेषामप्यात्मनां अहंबुद्धिरुदेतुमर्हति ।

The above mentioned solution is also illogical according to nyayas own principle. Buddhihi can have different meanings, here vrutti jñānam. Buddhi is self knowledge. In a particular body there is self awareness in only one ātmā you cannot say. The I thought or self awareness you cannot connect to one ātmā, because all ātmās are connected to all the bodies. Self awareness will belong to all the ātmās as they are all available. To explain, tathaa hi, - in nyayika, buddhihi means knowledge or awareness. Chaitanyam chidabhasa and vrutti jñānam have their own meaning in advaita.

Here, ātmā mind sense organs sense objects, if this series of combination happens, knowledge will arise /associated with Ātmā. He will add two... mind sense organ and then object or body. **the rising knowledge ghata or pata jñānam will be connected with ātmā, this knowledge will take place simultaneously in all ātmās together.**

13th April 2019

Page 244 4th para 3rd line

तथा हि, न्यायमते बुद्धिर्नाम ज्ञानम् । तच्च ज्ञानमात्ममनसोः संयोगेनोत्पद्यते । मनसा सह संयोगः सर्वेषामात्मनामस्ति । अतश्च मनसा संयोगेन यदा एकस्मिन् शरीरे एकस्यात्मनो अहंबुद्धिरुदेति, तदा सर्वेषामप्यात्मनां अहंबुद्धिरुदेतुमर्हति ।

The acharya is dealing with type 1 of nyayikamatam, ātmās are countless and each is all pervading. Countless physical bodies, minds etc. mind of atomic size. We ask, If there are infinite ātmās, every ātmā will be connected with everybody. how will you connect one ātmā with one body?

nyayika is suggesting different solution. Every jīvātmā develops aham mama buddhi with respect to one particular body. I thought should belong to ātmā. Nyayika will use term I awareness or I knowledge and not I thought. Advaitin: I thought is connected to one particular body but you cannot connect because every jñānam will get connected to all ātmās. So particular ātmā cannot be connected to particular body. buddhi is used to refer to knowledge.

That I knowledge rises because of combination of ātmā and mind. You cannot say one ātmā is connected with the mind. For all ātmās, I thought should raise as within one body all ātmās are there. Aham buddhi cannot be the determinant.

Now nyayika is going to make one last attempt.

अथ यद्येवं प्रत्यवस्थीयते — यद्यपि मनसा सह संयोगः सर्वात्म- साधारणः । तथापि यस्मिन्नात्मनि ज्ञानजनकादृष्टमस्ति । तस्यैवात्मनोऽहंबुद्धि-रुत्पद्यत इति । तदप्यसङ्गतमेव । तथा हि, यो व्यापकनानात्माङ्गीकर्ता तस्य मते एकशरीरस्थशुभाशुभकर्मभ्यां तच्छरीरसम्बद्धसर्वात्मनामप्यदृष्टोदयोऽवश्यमङ्गीकर्तव्यः । इयं वार्ता पूर्वमेवोक्ता । तस्माद्व्यापकनानात्माङ्गीकारे एक-स्मिन् शरीरे सर्वेषामप्यात्मनां सुखदुःखभोगापत्तिरपरिहार्या । न तु तथा-स्त्यनुभवः । तस्मात् ‘आत्मा व्यापको नाना कर्ता भोक्ता च’ इति न्याय-सिद्धान्तो न समीचीनः ।

And suppose nyayika comes with final suggestion, in the following manner it is responded by nyayika. “mind has got combination with all the ātmās uniformly. There is a particular factor connecting ātmā with I thought. Factor is karma. In all astikadarsanams karma is a very common aspect. Nyaya adopts this solution. Ātmā to I thought to śarīram, this is determined by punyapāpam of this ātmā. Ahamkara mamakara thought is adrushtam, self awareness I thought identification will happen.

Our reply: that’s also not logical, to explain, you accept there are many all pervading ātmās connected with finite things in the creation, adrushtampunyam and pāpam are generated by body with karmendriyams. When a particular body does punya papa, that will belong to which ātmā, because as per you, it will be connected to all ātmās. This we have already told you before (in previous page 3rd para, topic 359...last 4 lines from yasyakarmanaa.....) we talked of ātmā and śarīram connection we spoke of, now ātmā and I thought connection we spoke about.

Karma cannot be the determining factor in nyayamatam. If you accept many all pervading ātmās, all ātmās will experience all the pains happening in all the bodies...our anubhava is I experience the pleasures and pains of only my body. first nyayamātmā concluded, ātmās are all pervading, many and saguna with attributes and ātmā is karta and bhokta.

We defined all pervasiveness. In nyaya... sarvaalpadravya or vastusamyogavatvam, simultaneous association with all the finite objects of the world. We will not accept association term itself.

Vyapakatvam in advaitam is (only in vicarasagaram) sajaateyavijaateeya Swagata rahitvatmavyapakatvam... definition we have seen for non duality. In previous books, advaitam was deined this. Vicarasagaram's uniqueness is same definition he uses for vyapakatvam.

How does advaitin connect ātmā to a particular body? if you have only one ātmā that's all pervading you will also have same problem of connection with all bodies. This is PP raised by others. How do you explain sukha dukkha in each body...we need not connect as ātmā is not connected to any body. A jnana who knows he is ātmā is nirmamahānirahāṅkāraha? How do you explain different jīvātmās identifying with different particular bodies.. this portion is really not required.

(३६०) अन्तःकरणमेव कर्तृ भोक्तृ च । तच्चान्तःकरणं नाना मध्यमपरिमाणं चेति वेदान्तसिद्धान्तकथनम् —

We do have ekātmā one all pervadingātmā from paramārthikadrṣṭi and anekha many non pervadingjīvātmā from vyavaharkadrṣṭi.

One Ātmā can be reflected in many sūkṣmasareeram just as one Surya can be reflected in many bowls of water. Definition of jīvātmā is reflected consciousness which is finite and many. Finite and many because RMs are finite and many. Sūkṣmasareeram in general or mind in particular. Every mind with chidabhasa becomes a jīvātmā. Infinite jīvātmās are there...

Many of you will get liberated that means so many jīva numbers are becoming less, every generation number will go down. One day last jīvātmā will get liberated. Śṛṣṭibhagawan will also end because bhagawan will not have work. Our answer is jīvātmās will never end as they are infinite in number. Each jīvātmā is kartabhokta finite and according to punya papa will be connected to a particular body. antahkāraṇam or chidabhasasahitasūkṣmaśarīrameva is karta and bhokta, when jnana claims imakarta and abhokta he identifies with cit, cit is all pervading, ahambrahmasmi is possible... that antah Kāraṇam vyavahārikajīvātmā are many infinite, and this jīvātmā is neither atomic in size but finite in size.

वेदान्तसिद्धान्ते त्वन्तःकरणमेव कर्तृ भोक्तृ च । तच्चान्तःकरणं नाना । तच्चान्तःकरणं न व्यापकम्, नाप्यणु । किन्तु शरीरपरिमाणकम्

। दीपप्रकाशवदन्तःकरणं बृहच्छरीरप्राप्तौ विकसति । अल्पशरीरप्राप्तौ सङ्कुचति च । अयमर्थः सिद्धान्तबिन्दौ मधुसूदनस्वामिभिः प्रतिपादितः । यस्यान्तःकरणस्य येन शरीरेण सम्बन्धो भवति तस्यान्तःकरणस्य तस्मिन् शरीरे भोगो भवति ।

Because we have ekaparamātmā superior I , and many jīvātmās we can manage. In chapter 13, in one śarīram, chidabhasa and citparamātmā is also there. Cit is all pervading, jīvātmāchidabhasa is tamil “all” pervading, this body. advaitin is able to win over all others because of vyavahārikaparamārthika levels only, degrees of reality makes the difference. Nīścala Dās writes antahkāraṇam, but it is with chidabhasa equal to jīvātmā which is kartabhokta, they are many. It is neither of biggest size not smallest size, its of intermediary size. Size depends upon the size of the body. tai upapancakosaviveka, when prāṇamaya is talked about, size is discussed tasyapurushavidata... in the next birth if it enters buffalo or snake body accordingly size will change. Shareeraparimaanikam...bahuvreehisamasa. Since every janma since bodies will vary the sūkṣma śarīram has to expand and contract. Example of prabhaa, rays of flame. Size of prabha will be as big as room. Depending on room, the rays will pervade, small or big, deepaprakasavat, like the light of the lamp. When it enters a bigger body, it expands, in a smaller body it contracts. Nirvanadasakam written by Sankaracharya..10 verses. Dasashloki also ...nabhoomirnatoyam...tadeko...shivakevaloham.. commentary written by MadhusoodanaSaraswati called Siddhantabindu..Ramarayakavi wrote commentary siddhantasindhu on this book. Mind can expand and contract, it is said. Whichever mind is connected to whichever body, because of karma, that mind can experience sukha dukkha bhoga only in that particular body. in Brahmasutra there is a discussion, travel of jīva after death, first Swarga loka-transit, megha, pritvi, through rains, through vegetables enters fathers body, then mothers body. pancaagnividya..chapter 3.1.1. Sankaracharya raises a question, in vegetable so many jīvātmās are there. Imagine a ladies finger. Will not jīvātmā suffer when ladies finger is cut, he says no there is no sambanda with ladies finger there is no pain. Only when body develops there can be pain. Mothers sukha dukkha cannot be experienced by foetus. No karma sambandha between mothers body and foetus. Throughout **antahkāraṇam must be translated as jīvātmā.**

20th April 2019

अल्पशरीरप्राप्तौ सङ्कु-चति च । अयमर्थः सिद्धान्तबिन्दौ मधुसूदनस्वामिभिः
प्रतिपादितः। यस्यान्तःकरणस्य येन शरीरेण सम्बन्धो भवति तस्यान्तःकरणस्य
तस्मिन् शरीरे भोगो भवति।

Acharya is analyzing 3 types of nyayaikas based on size of ātmā, vibhuparimaana- all pervading, madhyamaparimaana-medium size, anuparimaana or smallest. First group analysis completed, we have refuted them. Now madhyama. But in between acharya is presenting difference between nyayika and advaita. (nyayika) He talks of plurality as well as kartrutvam. Advaitins view of karta and bhokta. Nyayika says ātmā is karta and bhokta, advaitin says ātmā is akarta and abhokta.

Mind is of medium size, mind is plural, mind is kartabhokta, its blessed by ātmā, chetanaantahkāraṇam is kartabhokta. Senscient mind is called jīvātmā very often. Jīvātmā is used in different contexts, different meanings. Śāstra uses it loosely and in an inconsistent manner. 5 factors form an individual, **shareeratrayam, chidabhasa, cit**. jīvātmā can refer to any one, two, three, four or all five.

1. Jīvātmā is born...sthūla sareeram..yathovaa Imani bhootanijaayante
2. Jīvātmā travels from one body to another...sūkṣmasareeram plus chidabhasa
3. Aikyam..jīvātmā refers to OC

Jīvātmā and jīva...are they one and same..both are synonymous. Śāstra expects the student to apply the mind.

Here when we say antahkāraṇam is kartabhokta, it refers to sensient mind. In deep sleep state, mind withdraws from the body. (ajatashatru brahman...supta purusha). Mind goes back to hrudayam. In Siddhanta Bindu, MadhusoodhanaSaraswati says. My senscient mind can contact only my physical body. based on prarabhdha, my mind can contact only my sthūla śarīram. Whichever jīvātmā because of whichever prarabhdhacomes in contact with whichever physical body, will experience pains and pleasures of that physical body. here there are infinite jīvātmās. A vedantic listener must be attentive active listener and relate to jīvātmās contextual meaning. Anupravesaśruti...you should use appropriate jīva meaning...sūkṣma śarīram plus chidabhasa?? Will give you one month time to solve this..Sankaracharya gives two meanings, chāndogya and taitriya...

अन्तःकरणस्य व्यापकत्वस्वीकारे सर्वशरीराणि सर्वसाधारणानि भवेयुः। भोगोऽपि सर्वेषामापद्येत। अन्तःकरणस्य व्यापकत्वास्वीकारे नैष दोषो भवति।

अन्तःकरणस्याणुपरिमाणत्वस्वीकारे
तथोक्तिरप्यसङ्गता ।

शरीरैकदेशोऽन्तःकरणस्य स्थितिर्वाच्या ।

In advaita Vedānta darsanam (not vishtadvaitadvaita...note), size of the senscientmind.. is this senscient mind called jīvātmā and whats the dimension, it has to be of medium size, a size capable of contraction and expansion. It is a deliberate choice, if senscient mind is said to be all pervading or anu there will be a problem. if senscient mind becomes all pervading, senscient mind will contact all the physical bodies, then my mind will experience all the pleasures and pains of all the bodies. If we reject the idea of all pervasiveness, my mind will only contact my body.

why can't we take anuparimaanam? He had to take anuparimaanam as he wanted mind to be eternal (nyayika). As per tarkaśāstra anything of medium size would die. Vibhuātmā and anu mind, both are eternal as per him. Now he says if you choose mind as anuparimana, at any time mind can contact only one part of the body. if mind is in foot it won't be in head. If somebody touches both I will recognize only one of them. That statement(anuparimaana) will go against our experience.

तथा सति युगपदेव पादे मस्तके च कण्टकवेधे सति द्वयोरपि स्थानयोर्युगपदेवानुभूयमाना पीडा नोपपद्येत । यद्यन्तः- करणमणु तदा तदेकस्मिन् काले एकस्मिन्नेव स्थाने स्यात् । ततश्च यस्मिन् स्थानेऽन्तःकरणं स्थितं तत्रैव पीडानुभवो युज्येत । न तु द्वयोः स्थानयोः युगपदेव पीडानुभवस्य युक्तिरस्ति ।

If senscient mind is atomic in size and occupies one part, if a thorn pricks the leg and the head another thorn, simultaneously, in both places simultaneous experience of pain in both parts cannot be explained in this approach. Because if mind is atomic size, at a particular time, it can only be in one place at one time. Senscient mind is jīvātmā, plural, kartabhokta, medium size, subject to expansion and contraction. That's why in dream they say senscient mind travels through the naadi (ajatashatrubrahmanam, briha 2.2.1), in the naadi it experiences all the vāsanamayaprapaṇca. Here jīvātmā travels means mind...it can squeeze in through naadi. When the jīvātmā dies, the jīvātmā can squeeze through sushumanaadi and go out through brahma randram.

तस्मादन्तःकरणं नाणु नापि व्यापकम् । किन्तु शरीरसमानपरिमाण- कम् । अतो न कोऽपि दोषः। अणुव्यापकाभ्यां यद्विलक्षणं तन्मध्यमपरि- माणकम् इति कथ्यते ।

Therefore, the senscient mind jīvātmā is not anu, nor is it all pervading, but medium and will be of the size of the body. in this janma, it can only be my body size. Medium sizes, infinite.... All measurements in tarkaśāstra are classified into 3, anuvibhuu and madhyama.

Nyaya philosopher said mind is anu and said if it is madhyama it will perish. He wanted mind to be eternal therefore chose mind as anu. He will argue with advaitin saying mind being medium it will be perishable. In advaitam, other than brahman (and maya..leave aside) everything else is perishable.

Mind is subject to birth during śṛṣṭi, body is born in every janma. Kāraṇa śārīram is anadi not born. You can restudy tatvabodha after vicarasagara as well. Delve deeper.

So mind is perishable that's fine. If somebody asks where will the sanchita karma go? It will remain in kāraṇaśārīram. In waking state mind expresses ignorance, whereas kāraṇasareeram holds all the ignorance and sanchitakarmaani. With this first nyayikamatam, vibhu or vyapakaparimanaātmāvaadinayayikaha is over.

Now second nyayika...not popular at all. Unique to vicarasagara. Even Sankaracharya does not mention second and third nyayika.

(आ. ३६१-३६२) आत्मनो मध्यमपरिमाणत्ववादिमतनिरा- करणम् — (३६१) आत्मनो मध्यमपरिमाणत्ववादिनैयायिकमतकथनम् — न्यायमते केचन नवीना एवमाहुः — (१) आत्मा नाना, कर्ता, भोक्ता च । न तु व्यापकः । अतो न भोगसाङ्कर्यम् । (२) नाप्यणुरात्मा ।

Their philosophy (medium). Of this second group, their philosophy is briefly presented. Salient features. Some later nyayikas (maybe they were not there during Sankaracharya's time) said, ātmās are many (not minds), ātmā is kartabhokta. But not all pervading or vibhu. Ātmā is also of madhyamaparimana. Even jaina philosophers are madhyamaparimana..brahma sutra 2 chapter..anekantabhavaha...for mokṣa forgetting all this is better. Problem of first nyayika is avoided by second nyayika. Ātmā all pervading therefore contacting all bodies and experiencing pleasure and pain simultaneously. My ātmā will contact my body only. No mixing up of pleasure and pain.

10th June 2019

Page 245 topic 361 at the bottom

Printing mistake...parimaanatva

Ātmāno madhyama..

अतउभयत्रकण्टकवेधजन्यपीडानुभवासम्भवदोषोऽपिन।किन्तुयथा वेदान्तिमतेअन्तःकरणमध्यमपरिमाणंतथाआत्मापिमध्यमपरिमाणो भवति।तस्मिन्नात्मनिचतुर्दशगुणाःसन्तीति।

One of the students reminded me of the homework given just before the vacation. Two of them I mentioned. One was meaning of the word jīva, will vary according to the context, I said. A student must be very very alert. In the context of anupravesha vakyam, bhagawan created the world and sthūla sūkṣma śarīram and bhagawan enters each of these as jīva. Sankaracharya gives two meanings one in Tai and another in Chāndogya. In this context, it is OC plus RC, jīva enters the sthūlasūkṣma śarīram.

Is Maya perishable or eternal? Was second homework? We give both answers from two different angles. Physically and vyavaharically maya is not perishable, it will be there eternally, that's why we say bhagawan is eternal. Vyavaharically maya is eternal, process of creation is also eternal. From spiritual angle we talk of "end of maya". By knowledge when we understand maya is mithya, maya does not have its own existence. Mayaya: mithyatva nischayaha.. mayaya: badha: bhavati, therefore sublation...has to be translated as "end". After jñānam, from jnanis angle, maya is as good as absent.

We are focusing on superiority of vedānta in comparison to other schools of philosophy. We can feel proud not arrogant. We have to study other schools of philosophy. Intellectual scholarship is required for claiming the superiority of Vedānta. Student happens to be Tarkadṛṣṭī. For Tarkadṛṣṭī 6th chapter is presented. We saw sankhya earlier now trivida nyayika matam. This logician divides into 3 groups based on what? Size of ātmā. Biggest vibhu or vyapaka, smallest or anu and the medium madhyama parimana. Niścala Dās has completed the first group. We are entering into madhyama parimanavadi.

M: naveena because Sankaracharya does not talk of varieties 2 and 3 in Brahmasutra. Maybe these two were not there. Some modern people say, Ātmās are many, karta, bhokta (both group 1 and 2 are same so far). First group faced a problem of ātmā being all pervading as it can contact all the minds.

Second group says ātmā does not contact all the minds. There is no overlap of sukha dukha anubhava. Naapi anuhu ātmā..Why can't you take ātmā as smallest size? If it is atomic in size, it cannot be all over the physical body, it will be in one part of the body at one time. Only one part's experience can be realized at one time. M: when in two parts of the body are stung by thorn, both cannot be experienced. Therefore

I don't say Ātmā is anu it is not vibhu, it will be the size of our body. for nyaya mata size of mind is anu parimaanam, in Vedānta size of mind,, madhyama parimana. Ātmā in Vedānta is vibhu, in second naiyayika it is madhyama parimaana. In that ātmā there are 14 attributes. In Vedānta matam, zero attributes. Page 236, they were enumerated. End of mūlam.

(३६२) पूर्वोक्तमतनिराकरणम् — ९.

यथानानाघटानांव्यापकत्वाङ्गीकारोनिष्फलस्तथाप्रतिशरीरं कर्तृभोक्तृ-

रूपनानात्मनांव्यापकत्वाभ्युपगमोनिष्फलः। अथवानानान्तःकरणाभ्युपगमेनैवभोगा-

साङ्कर्यसिद्धेर्यापकस्यात्मनोनानात्वाङ्गीकारोनिष्प्रयोजनः। अयमपिपक्षोनसमीचीनः — (९)

आत्मनःसङ्कोचविकास-

शालित्वाभ्युपगमेदीपप्रभेवात्मापिविकारीविनाशीचस्यात्। ततश्चमोक्षप्रतिपादकशास्त्रस्यमोक्षसाधनानां चवैयर्थ्यंभवेत्। (२) मध्यमपरिमाणत्व- मात्मनोऽङ्गीकृत्यसङ्कोचविकासयोरनङ्गीकारे

‘आत्माकेनशरीरेणसमान- परिमाणः’ इत्यत्रनिश्चायकप्रमाणाभावः।

Upto 2 end.

Refutation of the second group of nyayika. 1) Once you say Ātmā is madhyama parimaana, does the size of ātmā change contract and expand? In each janma, the bodies will differ. So ātmā size can change. Suppose you say there will be, like the light of a lamp. Light is subject to expansion and contraction, like that ātmā is subject to change. Then it can go through 6 fold modification and it can perish like body, then attainment of eternal mokṣa becomes useless. Mokṣa śāstram, sadhana will all become useless. Vaidyantham..2) to avoid this he should say ātmā does not expand or contract, then he has to say it will be of human size eternally. Permanent size of Ātmā will be the same human size, so what is the permanent size, human, mosquito or elephant? You cannot answer. Bodies are different. This is second doṣa.

(३) आत्मनोमनुष्यशरीरसमानपरिमाणत्वाङ्गीकारे,

यदाआत्माहस्तिशरीरमाप्नोति तदाकृत्स्नेशरीरेआत्मा नभवेत्। ततश्चयत्रदेशेहस्तिनआत्मानास्ति तत्रपीडानुभवोनस्यात्। (४)

यदिहस्तिशरीरसमानपरिमाणआत्मेत्यङ्गीक्रियते,

तदाहस्तिशरीरादपि बृहच्छरीरंयदात्माप्राप्नोति तदातस्यशरीरस्यैकदेशेपूर्वोक्तरीत्यापीडानुभवो नस्यात्।

सर्वशरीरापेक्षयाबृहत्परिमाणकंनकस्यचिदपिशरीरमस्ति। येन समानपरिमाणकआत्माअभ्युपगम्येत।

(५)

सर्वशरीरापेक्षयाविराट्छरीरं बृहत्।आत्मनोविराट्छरीरसमानपरिमाणकत्वाङ्गीकारेविराट्छरीरेसर्व- शरीराणामन्तर्भूतत्वात्सर्वेषामात्मनांसर्वैःशरीरैःसम्बन्धःसिद्धः।ततश्च पूर्वोक्तोदोषोऽवस्थितएव।

Upto 4th end

3) you cannot fix the size because body sizes are variable, he said. Suppose you fix based on human body as it is superior and therefore standard. Even within humans we have a problem. Níscala Dās says Ātmā will fit into the body perfectly. In next jenma suppose I get elephant body, then ātmā can occupy only one leg. Then other parts' experience of pain or pleasure will not be possible.

4) suppose you say size is elephant and in next jenma it gets whale size. (blue whale) tada hasti shareeradapi, bigger size jenma it has (eg whale), similarly one part of the body cannot experience pain or pleasure. Another point mentioned in brahmasutra in jaina mata opposition, madhyama parimana here, in elephant śarīram it will occupy only one part we said, suppose it occupies mosquito body, then ātmā will remain outside..

Why can't we take ātmā as size of the biggest body? in madhyamana parimaanam, even the biggest will have next bigger size. Biggest is not possible.

We have to say Ātmā is viradātmā.

(५)

सर्वशरीरापेक्षयाविराट्छरीरं बृहत्।आत्मनोविराट्छरीरसमानपरिमाणकत्वाङ्गीकारेविराट्छरीरेसर्वशरीराणामन्तर्भूतत्वात्सर्वेषामात्मनांसर्वैःशरीरैःसम्बन्धःसिद्धः।ततश्च पूर्वोक्तोदोषोऽवस्थितएव।

5) here Naiyayika may argue there is one body which is biggest body, virat śarīram. Let us fix the size of all the ātmās. Size of the universe... in next jenma there will be no problem of bigger body.what problem in 1) we will have here too. This Ātmā will have connection with all bodies and minds as they are all in virat śarīram. Dosha mentioned before will continue, bhoga sankharyam, overlapping of all pleasure and pains was mentioned in vibhu paramātmā ātmā vadi and topic 261 2nd line bhokgasankharyam.

15th June 2019

Sarva shareeraapekshayaa.....

Here the author is discussing the three fold nyayika matam..i talked of another problem, which is a bigger body cannot enter into a smaller body. in the case of madhyama parimana. To avoid this problem, he has to say it is stretchable, then ātmā will become savikara and therefore will

become anityam like śarīram. Then mokṣa śāstra will be useless because it is nitya mokṣa. Then anitya ātmā cannot enjoy nitya mokṣa.

Kinca...

किञ्च ‘यद्वस्तुमध्यमपरिमाणंतदनित्यम्, शरीरवत्’
इतिनियमोऽस्ति। तस्मादात्मापिमध्यमपरिमाणत्वादनित्योभवेत्। वेदान्तसिद्धान्ते त्वन्तःकरणं ज्ञानेन न
श्यति। तस्मादन्तःकरणमनित्यम्। अन्तःकरणस्य मध्यमपरिमाण-
त्वाङ्गीकारेन दोषोऽस्ति। इत्थं न वीनतार्किकमतमप्यसमीचीनमेव।

This is a vyapti like yatra yatra dhoomaha tatra tatra vahni.. yatra yatra madhyama parimanatvam, tatra tatra anityatvam... biggest and smallest one is eternal nyayika says, akasa as well as mind both are eternal. Whatever is in between is non eternal, nyayika established this vyapti. Therefore by using your vyapti, ātmā is anityam because of this. Nyayika says, according to vedantin, mind is madhyama parimanam, therefore will become anityam. Vedantin says its not a problem for me, mind is anityam only. Mind perishes two times, temporary end at the time of pralayam dissolves into maya, at death mind will not perish, it will travel and take another mind. All kāraṇa sareerams will be in Maya. Temporary because the next shushti it will again be born. During Videha mukti, mind will end. Antahkāraṇam. through jñānam it will persish, Videha mukti. During jīvan mukti, it will be falsified. At Videha mukti it merges into Hiranyagarbha. Therefore we have no problem in accepting that mind is of the size of the body.

Manomaya will be of the shape of sthūla śarīram. Whereas in nyayayika matam there will be a problem.. madhyama parimana case. Second nyayika is over this.

Ātmā is anu... next one.

Topic 363

(३६३) आत्मनोऽणुपरिमाणत्ववादिमतनिराकरणम् — अन्येकेचननैयायिकाः
‘आत्मानानाअणुपरिमाणश्च’ इत्याहुः। सापिवार्तानयुज्यते। (१) आत्माकर्ताभोक्ताचेत्यङ्गीकारेअन्तः-
करणस्याणुत्वपक्षेयोदोषोक्तःसोऽत्रापिप्रसज्येत। (२)
आत्माकर्ता भोक्ताचेत्यनङ्गीकारेआत्मनोनानात्वाङ्गीकारोनिष्फलोभवति। व्यापकस्यै-
कस्यात्मनएवसर्वशरीरवृत्तित्वाङ्गीकारएवश्रेयान्।

Ātmānaha....this nyayika matam is spoken only in vicarasagara. In brahmasutra only first one is mentioned. Some other nyaya philosophers they declare ātmās are many (common to all 3 plus sankhya yoga), size is of the atom, this statement is not logical. Why? Advaitin asks a question.. ok you say its anu, do you say its karta bhokta or akarta abhokta? Both answers will have a problem. first..karta bhokta;; he will face a problem. problem that I mentioned before will come. Whatever problem has been mentioned when antahkaram is anu same problem will come. Previous page second para...page 245 2nd para a defect has been mentioned. Dosha mentioned is if ātmā is anu and it is karta and bhokta then bhokta ātmā can occupy only one part of the body at one time, say hand part, then what happens in the leg we will not know. Suppose both experiences happen simultaneously, listening and writing notes..to avoid this problem only when ātmā is karta bhokta it's a problem, so he nyayika will say mind is all over the body karta bhokta and of madhyama parimana, and ātmā is akarta abhokta.

Nyayika speaks of pluralistic ātmā. In our lives we experiences many kartas and bhoktas, each karta and bhokta is different. (all other philosophers speaking of plurality of ātmā say this). Therefore ātmās are many, in these darsanams, **plurality of ātmās is established based on assumption that ātmā is karta and bhokta**. Nīścala Dās says if you say ātmā is akarta and abhokta on what basis will you arrive at plurality of ātmās? Ingenious argument....

Advaita siddhanta alone is safest, ātmā is ekaha vibhuhu akarta bhokta...how do you account for plurality of karta and bhokta? Sūkṣma sareerams are many, karta bhoktas are many we say. This is the best method.

आत्मनःकर्तृत्वभोक्तृत्वानङ्गीकारेनैयायिकस्यस्वसिद्धान्तत्यागोऽपि भवति।ज्ञानसुखदुःखधर्माधर्मादय
आत्मनोधर्मादित्यणुवादिसिद्धान्तः। तस्मादात्मनोऽणुत्वाभ्युपगमेयस्मिन्शरीरदेशेआत्मानास्तिसदृशो मृ
तसमानोभवेत्।तत्रपीडाद्यनुभवोनस्यात्।

Suppose 3rd nyayika says ātmā is anu, ātmā is nana, akarta and abhokta, basis for establishing plurality of ātmā goes away , there is another problem if you say ātmā is akarta abhokta, you are giving away your fundamentals (ātmā is karta bhokta). Adhoc stand can go against your fundamental theory svamata parityagaha. He is repeating the problem, original siddhanta is ātmā is karta bhokta and has many attributes like jñānam or consciousness, happiness, pain ..14 gunas, dharma punyam, adharmam pāpam etc you said (anuvadi siddhanta). If ātmā is occupying a particular part of the body, there experience will take place and in other parts of the body, it appears like dead. Like sometimes our leg goes to sleep after class. You will not experience pain in that part. Page 247

Topic 364

(३६४) आत्मनोऽणुत्ववादिनआक्षेपः, तत्समाधानम्, आत्मनो- ऽणुत्ववाचिश्रुतितात्पर्यं च —

The 3rd nyayika argues further. I know you will talk about these doshas and therefore I have a solution to all the problems you have mentioned and I have śruti vakyam to prove ātmā is anu size. What are the śruti vakyams? Katopanisd 1.1.21. deve..anuresha dharma. Yamadharmaraja says Ātmā is anuhu. Mundaka upaniṣad 3.1.9. yeshonurātmā chetasa veditavyaha. Ātmā is anu. (Niścala Dās does not mention here)

Then you said Ātmā is anu means it will occupy only one part of the body, there is no such problem. Ātmā is anu and has an attribute consciousness. The consciousness is not anu. Like sunlight reaches several million miles away, consciousness spreads from the anu ātmā. Substance may be located like sun and attribute can pervade. Ātmā is in one part but consciousness is all over the body. whatever happens in any part of the body, consciousness will register the experience.

M: Ātmāna vadis objection to our objection and we have to answer these and we have to explain the śruti statements which says ātmā is anu. We cannot remove any portion of the veda, we have to explain.

अथयद्युच्यतेयद्यप्यात्माशरीरस्यैकदेशएववर्तते।तथापि कस्तूरिकामोदवदात्मनोज्ञानंकृत्स्नंशरीरंव्याप्नोति।ततश्चकृत्स्नेशरीरे अनुकूलप्रतिकूलयोःसम्बन्धस्यानुभवोभवतीति।

Suppose Nyayika is presenting his view, although Ātmā is anu karta bhokta many and occupying a small part of the body, still ātmā is in one corner of the body but consciousness is not in one part but body it pervades. Vishistadvaitam also says jīvātmā is anu and it has consciousness as property and it can contract and expand. Very similar. Here also it says consciousness pervades all over the body like the kasturikaamodam, musk deer has a substance produced in its body, this is very very fragrant, its used for so many things as a perfume. Although musk is located only in one part of the musk deer, the gandha gunaha pervades everywhere. Kasturika + aamodaka. Aamodaka is used only for good smell ..fragrance, gandha used for any smell. Therefore that chaitanyam can experience favourable experience pleasure and unfavourable experience pain. I'm eating a sweet and a mosquito is biting simultaneously, I will know both. Therefore, we have no doṣa, nyayika says.

22nd June 2019

अथयद्युच्यतेयद्यप्यात्माशरीरस्यैकदेशएववर्तते।तथापि कस्तूरिकामोदवदात्मनोज्ञानंकृत्स्नंशरीरंव्याप्नोति।ततश्चकृत्स्नेशरीरे अनुकूलप्रतिकूलयोःसम्बन्धस्यानुभवोभवतीति।

Nīścala Dās is analyzing the three fold nyayika matam based on the size of ātmā. We are analyzing the 3rd one. **According to Vedānta consciousness is not an attribute of ātmā but ātmā itself.** In nyayika matam, it is a substance having an attribute consciousness. Its an unique concept in Vedānta. In Nyayika ātmā is of anu category, inert in nature having consciousness as attribute. We pointed out a problem saying anu ātmā cannot pervade the body. anuvadi gave a solution. He suggested that even though substance ātmā occupies only a part of the body, attribute consciousness pervades entire body therefore body is able to sense in the leg, hand etc. eg: like a flame occupying a corner of the room, the light pervades everywhere. Deepaha is dravyam, prabhaa is gunaha. 2nd example kasturika the musk coming from the musk deer. Kasturika aamodaha. Aamodaha is fragrance...it pervades the entire room. Similarly consciousness. In the entire body we experience pleasant as well as unpleasant sensations simultaneously in the entire body.

Vedānta has to refute this.

तदप्युक्तमेव।यत्रगुणिद्रव्यमस्तितत्रैवगुणोवर्तते।तथाआत्मनो ज्ञानमप्यात्मनोऽन्यत्रनस्यात्।कस्तूरिकायाःसूक्ष्मोभागोयावन्तंदेशं व्याप्नोतितावन्तमेवदेशंकस्तूरिकामोदोव्याप्नोति।तस्मात्कस्तूरिका-दृष्टान्तोऽत्रनघटते।अतश्च ‘आत्माअणुः’ इतिपक्षोऽयुक्तएव।

Here we refute nyayika by using his own fundamental principle. Substance is called dravyam, attribute is gunaha. According to nyayika the relationship between substance and attribute is samavaya sambandha relationship of inherence. Having spoken about samavayasambandha he makes a general rule saying the relationship is eternal. Attribute cannot exist without substance. If this is the rule accept by you, how can you talk about ātmā the dravyam occupying one corner of the body and attribute being all over. It will mean consciousness in left foot is existing without the ātmā. Therefore you can never talk of consciousness pervading it goes against your own theory of samavaya sambandha.

Suppose he says I am changing this theory based on these two examples, kasturika and fragrance, lamp's flame and light. Vedantin says we accept samavaya sambandha we accept in worldly context. Minute parts of Kasturi is actually flying as minute particles that's how we experience fragrance. Guni dravyam kasturika vartate. So you cannot talk of substance attribute separation. Flame and light was another example. Flame is only one. Advaitin says prabha is not an attribute of deepaha, both deepaha and prabha are not related as substance and attribute but both are agni dravyam only. Light prabhaa is not an attribute agnehe gunaha naasti, what's

the relationship between flame and light, flames parts are intensely together like solid (atoms are densely together). Deepaha is nibida avayavaya agni dravyam. Prabha is virala avayava agni dravyam. Now suppose nyayika says ātmā is also like kasturika, particles of ātmā with attribute of consciousness is pervading all over the body. why? In the case of musk and agni particles are there in musk, parts in agni. Therefore particles floating is possible. According to nyayika, ātmā is anu and therefore cannot have avayavam. What does not have avayavam is anu... therefore anu ātmā cannot have parts or particles, ātmā itself is a particle. The attribute of consciousness can be located only where ātmā is located. You cannot have part or particles of ātmā. Therefore the stand that ātmā is anu is incorrect.

क्वचिच्छ्रुतौ

‘आत्माअत्यन्ताणोरप्याणुः’

इतियदुच्यतेतदात्मनो दुर्ज्ञेयत्वाभिप्रायेणोक्तम्।यथाअत्यन्ताणुवस्तूनांज्ञानमन्ददृष्टीनांपुरुषाणां नसम्भवति।तथाबहिर्मुखानांपुरुषाणामात्मज्ञानंभवति।तस्मादणु- समानआत्माइत्येवश्रुतेस्तात्पर्यम्; न ‘अणुपरिमाणः’ इति। “महतो महीयान्” (क. १.२.२०, श्वे. ३.२०), “ज्यायानाकाशात्”, “महान्तं विभुमात्मानम्” (क. १.२.२०), “सएषोऽनन्तोऽपर्यन्तः” इत्यादिना बहुषुस्थलेषुश्रुत्यैवात्मनोव्यापकत्वप्रतिपादनात्।तस्मादात्मानाणुपरिमाणः।

एवंच ‘आत्माव्यापकोनानाच’, ‘आत्मामध्यमपरिमाणोनाना च’, ‘आत्माअणुपरिमाणोनानाच’ इत्युक्तयोस्त्यन्तमसङ्गताः।

Then the nyaya philosopher raises another objection, if you say its not anu parimaanam, you will go against śruti. Two śruti kata 1.1.21 anuresha dharma, mundaka 3.1.9 eshonurātmā chetasa....if you refute anu vāda you are violating śruti pramāṇam. Here we have to apply mimasa method whenever śruti is logically contradicting. Can we swallow śruti vakyam? Illogical statement? We are not supposed to without analyzing. Intellect will always vote for logic only, if we nod our head no use, intellect will not accept it. We don’t reject śruti vakyam. “ātmā anuhu”. Mimasa method says Word anu means it is like anu, anuhu iva. We need special instrument to discern. You need śāstra magnifying glass to understand ātmā, ateeva sukshmam, dur vijñeyam.. anuhu final meaning is durvijñeyam.

How do I know if ,my interpretation is right. Vedantin says if śruti means ātmā is small like anu, there are many śruti statements saying ātmā is all pervading. Anoho aneeyam, mahataha maheeyaan. No doubt in some śruti statements it says ātmā is smaller than even atom. Wherever such statements are there, don’t take them literally. They are stated to show that ātmā is not easily comprehensible. Gaunarthaha...guna saamanyam between an and ātmā, common character is both are not easily recognizable. Just as the knowledge of minute things

like atom , is not understood by people not having sharp intellect. The extrovert students want to experience ātmā inside, looking for ātmā anubhava is manda buddhi. Bahirmukhanaam...they are called so, self knowledge is not possible for such people. Self knowledge is possible only in one way. Claiming I am the ātmā. This is the intent of the śruti, don't take it literally as anu. According to visjishtadvata, jīvātmās are all pervading and are part of paramātmā which has anu parimaana ātmā. Śruti clarifies by giving other statements...it is bigger than the biggest, ātmā is bigger than even akasa. Space is born in ātmā. Jaayan akasat is from chand upa 3.14.3. mahantam vibhum ātmānam...kato . sa eshaha....anantaha aparyantaha...ityadina.... Śruti itself clearly says all pervasiveness of ātmā is mentioned therefore it is not of atomic size.

In this manner ātmā is not all pervading and many (no1), ātmā is not of medium size and many (no 2), ātmā is not anu size and many(no 3). All have been refuted, they are totally inappropriate. What is appropriate. Ātmā is ekam and all pervading....Nīścala Dās is going to define ātmā the vedantic way.

29th June 2019

Page 247..

Last para of topic 364

एवंच 'आत्माव्यापकोनानाच', 'आत्मामध्यमपरिमाणोनाना च', 'आत्माअणुपरिमाणोनानाच'
इत्युक्तयोऽत्यन्तमसङ्गताः।

Here the authpr Nīścala Dās is concluding the discussion of 3 types of nyayika who claimed Ātmā is all pervading but of three sizes. That was negated. Having discussed both sankhya and nyayika philosophy, author now wants to present the vedantic view.

We should now reflect on the development we had in 6th chapter. In the beginning author discussed dhruṣṭi shruṣṭi vāda discussed. Through DSV, author established that both vyavahārika prapañca and Swapna prapañca both enjoy prātibhāsika status only, no vyavahārika. We see them differently because of double standards. We look at jagrat prapañca as a waker and Swapna prapañca as waker. As long as double standards is there DSV cannot be understood. You have to lear to look at Swapna prapañca as dream individual experiencing dream in dream state. You need to look at both worlds from their observer stand points respectively. Then it will be like hastamalakam. In spit of this student is unable to accept dsv.

He further argues that jagrat prapañca has objective existence and long life. Since student is not convinced, guru decides to teach entire Vedānta. He does so in a peculiar manner. Whole

Vedānta teaching is happening in dream with dream guru and dream disciple. Agrudadeva was introduced, he enters the dream, we are now in second part of the 6th chapter, no dsv but a new vedantic course. This teaching is happening in Agrudadevas dream. Agrudadeva after meeting dream guru in dream asked 3 questions in page 232,

(१) अहं कः, (२) संसारस्य कर्ता कः, (३) मुक्तेः कारणं किं
ज्ञानमुत कर्मथवोपासनमथवा कर्मोपासने उभे अपि इति ।

At end Agrudadeva will wake up, then Guru will disappear... Who am I, who's the creator of this world? Whats the means for liberation? There the student himself gives several options, am I the body? Am I different from the body? am I one? Are there many jivtmās? Is it atomic in size? Is it all pervading? All these options given based on various philosophies. Similarly options regarding second question, is there a creator? Is there one or many? Each question is based on a particular philosophy. Our enquiry will involve the study of other schools of philosophy. Student is Tarkadr̥ṣṭī. Mokṣa centred last...will karma give mokṣa? Upasana or jñānam? Or combination? Several Qs regarding mokṣa Kāraṇam. Bodendra Sankaracharya has written a book vehemently arguing nama sankeertanam can give liberation, quoting Sankaracharya, brahmasutra etc. whoever criticizes nama siddhanta will go to naraka, don't say its an artha vāda. Throughout life there will be newer and newer systems coming.... If we don't have clarity we will be doing Guru shopping... entire chapter 6 analyses these 3 questions. We are in first topic discussion, there we discussed sankhya and trivida nyayika theory of who am i?

sankhya says ātmā is akarta abhokta Chaitanya swaroopaha, sarvagataha, nitya muktaha, but said these ātmās are many..mokṣa does not require understanding this any case. Nyayika said ātmā is different from shareeratrayam, all pervading, but he said ātmā is inert matter and consciousness is a temporary attribute that comes in ātmā, mokṣa is permanently getting rid of consciousness and eternally remain as Ātmā. We saw three sizes, vibhu anu and madhyama parmana. Now dream guru says, after studying nyayika and sankhya we may forget advaita Vedānta. Dream guru is going to consolidate the advaita Vedānta ātmā and present to Agrudadeva. **Simhaavalokana nyaya:** at regular intervals you have to pause and study what I have studied and what I have to study..lion being the king of forest it wants to make sure whole orest is under its control, lion looks and walks and looks around and checks if any one is there to challenge it and if there is finish off, like the PPs are finished off. After taking 4 steps , it will give a pause and then it will take a few steps to check back if there is any body behind ..any PP. we have to see what we have learnt,,,,, nyayika or sankhya should never challenge me wrt jīva swaroopam.

(आ. ३६५-३६७) सिद्धान्तप्रदर्शनम् —

(३६५) आत्माएकोव्यापकः।सुखादयोऽन्तःकरणधर्मा अन्तःकरणोपहितात्मनिकल्पिताः —

Presenting the advaita Vedānta version, who am I? Ātmā (jīvātmā) is one and identical with paramātmā, two adjectives jīva and parama are born out of ignorance. Only namarupa is different when you remove that, there is no difference. Ātmā ekaha, vyapakaha all pervading..sankhya philosophy is knocked with word ekaha. Nyayika says ātmā has got 14 attributes, happiness unhappiness punyam pāpam etc, here dream guru knocks of entire nyaya by saying sukhadayaha (14 attributes- Page) are not ātmā's attributes, ātmā does not have any attribute even consciousness is not an attribute, it is Ātmā. These attributes belong to Anātmā, an intimate one called mind which is an object of experience. We all commit a blunder. I'm aware of the unhappy mind. Instead we say I'm unhappy. All emotions of the mind are taken as our own emotions because of false transference. Mind's attributes are transferred to the consciousness which is enclosed within the mind, not the all pervading consciousness. Antahkāraṇa upahits ātmāni...

पारिशेष्यात्आत्माएकोव्यापकश्च।आत्मनिधर्माधर्मसुखदुःखबन्धमोक्षाणामङ्गीकारेकेषाञ्चित्सुखंकेषाञ्चि
दुःखंकेषाञ्चिद्वन्धःकेषाञ्चिन्मोक्षश्चेतिव्यवहारो नसिद्ध्येत्।अतोधर्मादयोबुद्धेर्धर्माः।

Once you have negated the views of all the others sankhya, 3 fold nyayika, what's left behind is ātmā ekaha and vyapaka. All sizes are refuted, atomic, medium. Left out is vibhu, we also said attributes do not belong to Ātmā therefore it should belong to anātmā. Saguna anātmā. In 14th chapter, nanyebgunenya kartaaram....Gita. All the kartrutvam and bhoktrutvam belong to satva guna, rajo guna and tamo guna, nirguna ātmā cannot have any guna or attribute. Definition is in footnote 2.

२. प्रसक्तानांबहूनांमध्येइतरनिषेधेसतियदवशिष्यतेतद्विषयकनिश्चयःपारिशेष्यमूह्युच्यते।
“प्रसक्तप्रतिषेधेऽन्यत्राप्रसङ्गादिति माणसम्प्रत्ययः” इति (प. चि. २४५श्लोकव्याख्या)।

Rare definition of parishesha nyayam, a pair of chappal that's mine is taken, it does not belong to the other person. The other pair remaining here belongs to the left out person. Law of exclusion.

Ātmāni dharma...in the ātmā punyam pāpam sukha dukkha, sukham here belongs to mind as an attribute, it is pratibimba anandam. When you say happiness belongs to the ātmā, it is bimbaananda. Happiness is of two types OH bimbaananda and RH pratibimbaananda. Bimbananda is ātmā. As you start learning Vedānta more and more, your speech will become clearer and clearer. Here author is talking of pratibimbananda. We talked of 4 differences in tai

upa, one, many. Eternal, temporary. Satyam, vyavahārikam. Non experiential (only available for claiming I am) and experiential. Sukham is pratibimba sukham. Dukham no pratibimba, dukham is only in anātmā...not in ātmā. Bandha mokṣa... all belong to anātmā.. all these attributes if you say belong to ātmā then if one jīva is happy all jīvas are happy we have to say. We cannot explain different people experiencing different emotions. If you conclude they belong to mind, we can explain some minds are happy unhappy informed uninformed have more pāpam, more punyam etc. we don't have varieties of ātmā. Therefore varieties of experiences cannot be connected to ātmā. Therefore connect attributes to the mind. Dharma occurs twice, in the first expression it means punyam, buddhehe dharma it means attribute.

यद्यपिबुद्धेर्जडत्वात्त्रापिधर्मसुखादयोनयुज्यन्तेतथापितेषामात्म-

धर्मत्वंनसम्भवतीत्यभिप्रायेणबुद्धिधर्मत्वोक्तिरितिज्ञेयम्।तेबुद्धेर्धर्माइति नाभिप्रायः।

In this para, dream Guru introduces a serious problem advaitin will face if he presents this view, ātmā nirgunaha, anātmā is sagunaha. Problem alone different schools are trying to addresss, when we say saguna anātmā we say it has attributes, shabda, rupa, sparsha etc which will include happiness unhappiness also, varieties of emotions. They all come under attribute. Emotions or attributes should belong to ātmā or anātmā, we say emotions belong to anātmā. We ask which anātmā? Chair table are also anātmā, we choose certain anātmās, mind anātmās for placing attributes of emotion. Other schools of philosophy ask ātmā is chetanam anātmā is achetanam, you say. Therefore mind is also achetanam. How can you place emotional attributes in insenscient anātmā? We have to explain that. Other philosophers will say let's place emotions in ātmā. Vedānta has various prakriyas to answer this. Nīścala Dās uses a difficult method.

7th July 2019

Yadhyapi...

Nīścala Dās refuted the Sankhya school of philosophy as well as the three types of nyaya school of philosophy. Jīvātmā topic these were dismissed. Now Nīścala Dās is talking of vedantic conclusion regarding ātmā. He pointed out that nyaya schools of philosophy takes all emotional attributes as belonging to ātmā. Each ātmā has its own raga dwesha, Ātmās are many.

Vedantic philosophy does not require many ātmās as different emotions are explained by accepting different minds. Minds are many, emotions are many. Kshetram term used by Krishna, all emotions belong to kshetram and not kshetrajñaha which is ātmā.

A serious Q arises. How can you say emotional attributes belong to the mind? It is made of pancabhootani which is jadām. Brahmasutra discussion, a textual analysis, fine thinking and ultimate answer is simple for the question on inert mind having emotions.

Even though mind by itself is inert, it has become senscient because of borrowed sensciency, jīvātmā is karta, bhokta has got all emotions. Mind plus rc is jīvātmā. OC is akarta abhokta and does not have emotions. This is one prakriya, where two senscient entities are introduced, jīvātmā paramātmā. This is simple answer.

Second answer: all the kartrutvam bhoktrutvam and emotions do not belong to the mind also. We maintain mind as inert and say it does not have emotional attribues. Ātmā also cannot have emotional attributes, anātmā also being inert cannot have emotional attributes. Where are they located then? The attributes do not belong to ātmā or anātmā but they are superimpositions upon the ātmā, therefore ātmā is seemingly karta, seemingly bhokta, seemingly endowed with all emotions. They are two different prakriyas, first emotions belong to anātmā, second emotions belong to ātmā, seemingly. First answer emotions belong to anātmā, you've to add another statement. Anātmā is superimposed on ātmā. 2nd answer, instead of saying so, we say emotions are superimposed on ātmā. This answer is given in brahmasutra through a discussion. Second one is elaborately discussed in brahmasutra.

M.. no doubt, emotional attributes cannot belong to inert mind (avoiding chidabhasa). When we say emotional attribute belongs to inert mind, we do admit it belongs to inert mind, still we say so to emphasize that it does not belong to ātmā. When we say emotions belongs to kshetram, Tatparyam is emotions do not belong to ātmā. Emotion belongs to buddhi it says casually, strictly speaking, it does not belong to buddhi also as buddhi is also inert. Nīścala Dās says this has been discussed in brahmasutra.

They do not belong to ātmā or anātmā. Emotions, They are superimposed on ātmā because of ignorance.

गुहाधिकरणभाष्यानुसारीदंवाक्यम्। तथाच

“तयोरन्यःपिप्पलं स्वाद्वत्तीतिसत्त्वम्। अनश्नन्नन्योऽभिचाकशीतीत्यनश्नन्नन्योऽभिपश्यतिज्ञः। तावेतौ स त्वक्षेत्रज्ञौ” इति। सत्त्वशब्दो जीवः। क्षेत्रज्ञशब्दः परमात्मेति यदुच्यते।

Brahmasutra discussion. This discussion comes in brahmasutra 1.2.12, guha adhikāraṇam or guhapravishta adhikāraṇam. Brahmasutra has got 4 chapters, each divided into 4 sections. 1 chapter second section 12th sutra. A katopanisad mantra 1.3.1 ritam pibantau is being analysed. Second line says guham pravishtau...therefore sutra says guham pravishta and adhikāraṇam is called so. Sankaracharya completely discusses and concludes. Every individual within himself

has two ātmās. Jīvātmā and paramātmā, one karta bhokta and other akarta abokta. Both are available.

Jīvātmā is RC, Paramātmā is OC. In RC mind is included as rc cannot exist without RM. Mind with rc, or rc, or rc with mind is jīvātmā. At death, mind and rc, jīvātmā goes out. In Katopanisd, rata Kalpana comes. Now I think I am jīvātmā, through Vedānta vicara we should disidentify from mind and chidabhasa and learn to claim I'm the paramātmā.

After concluding the mantra vicara, Sankaracharya makes an observation. Same interpretation can be given to mundaka upaniṣad. Vyasacharya has not included mundaka mantra. Here we are going to get headache. He introduces Mundaka mantra, dva suparna sayujasakhaaya..samaanam vruksham.. there are two birds occupying a tree, jīvātmā rc (with mind) and paramātmā oc. Rc is available only in the body, oc is available in the body. jīvātmā is karta bhokta sagunaha samsara experiences karma phalam in the form of sukham and dukham. In Katopanisd and Mundaka also these are there. Even though this interpretation is possible for mundaka mantra, there are few others who object to this interpretation. This mundaka mantra is interpreted by veda elsewhere. When vedic interpretation is there why go in for our interpretation of mundaka mantra. In which part of veda is mundaka mantra interpreted. In paingirahasya brahmanam, in that brahmanam, veda itself interprets the mantra. It does not take the two birds as jīvātmā and paramātmā, the two birds are inert mind and the consciousness. When the pp objects to jīvātmā paramātmā interpretation, it can lead to a question, mantra says consciousness is sakshi chaitanyam does not experience anything sukham dukham, only the other bird or mind experiences the sukham and dukham. In this interpretation, if you don't accept chidabhasa and say inert mind is experiencing sukha dukham, how do you explain the inert mind experiencing sukham dukham. In BS 1.2.22 this is already discussed. Exp: it is mithya, it is superimposition on the sarva adhistana ātmā, like mirage water does not belong to sand or observer. All emotions are superimposed on ātmā.

M: the previous para is based on brahmasutra. Paingirahasya brahmanam is quoted here. "tayloranyaha..." when the mundaka mantra says one of the bird experiences sukha dukkha, it is inert mind experiencing. Occurring in Mundaka upaniṣad, the second bird witnesses everything, which is none other than consciousness. Satva kshetrājñau iti... the previous interpretation given by Sankaracharya extending to Mundaka mantra, is wrong. (one bird as jīvātmā as chidabhasa and paramātmā oc, this kind of first interpretation is not correct.) such a study is called mimamsa. Uttara mimamsa. So many reference texts are required. When analysis is text based and interpretation based, it is called mimamsa class. If your intellect is not tuned for this, you will get sleep or headache.

13th July 2019

गुहाधिकरणभाष्यानुसारीदंवाक्यम्।तथाच

“तयोरन्यःपिप्पलं स्वाद्वत्तीतिसत्त्वम्।अनश्नन्नन्योऽभिचाकशीतीत्यनश्नन्नन्योऽभिपश्यतिज्ञः। तावेतौसत्त्वक्षेत्रज्ञौ” इति।सत्त्वशब्दोजीवः।क्षेत्रज्ञशब्दःपरमात्मेतियदुच्यते।

The original topic is to find out the locus of emotional attributes like raga dwesha sukham dukham etc and whether they belong to ātmā or anātmā. PP says advaitin will find it difficult to answer as **emotional attributes** cannot belong to ātmā or anātmā. Anātmā cannot have emotions at all. Because it is jadām. This can be answered in a simpler way by using **abhasavada** prakriya by saying chidabhasa will become chetanam and it can have attributes. In this particular reply, emotional attributes belong to anātmā, an anātmā which has become senscient because of chidabhasa.

Second answer is emotional attributes belong to ātmā only by avoiding chidabhasa. Q is how can ātmā have attributes it being nirguna. These emotional attributes are superimposed on ātmā, entire world is superimposed on ātmā any case what about emotions this is based on **avaccheda vāda** where ātmā enclosed within the body is the adhiṣṭhānam. Since they are superimposed, they belong to ātmā as it were. He arrives at this in a roundabout manner using brahma sutra. There in guhadikāraṇam, Sankaracharya introduced the mundaka mantra where one bird is experiencing the karma phalam and other is watching. What are the two birds is the discussion. Sankaracharya says jīvātmā and paramātmā. Another person suggests another interpretation based on paingirahasya brahmanam, a vedic mantra. Two birds are mind and sakshi and not jīvātmā paramātmā. Nīścala Dās has discussed this mantra in a previous topic, page 105...topic 186.. interesting part adding to confusion, third dimension he has added there.

Two birds of mundaka mantra should not be taken as jīvātmā and paramātmā as per paingirahasya brahmanam, PP is saying. Sankaracharya is not against this as difference is ābhāsa vāda and avaccheda vāda. 4th line we saw. This brahmanam says one bird is satvam meaning mind. Second bird is not paramātmā but kshetrajñaha.. tvam pada lakshyarthā... when I choose the word consciousness, we should remember there is no rc here, kshetrajñā means chaitanyam and mind is satvam.

तन्नसत्त्वक्षेत्रज्ञशब्दयोरन्तःकरणशरीरपरतयाप्रसिद्धत्वात्।तत्र चैवव्याख्यातत्वात् —

‘तदेतत्सत्त्वयेनस्वप्नंपश्यति।अथयोऽयंशरीर उपद्रष्टासक्षेत्रज्ञः।

Third person says, in the paingirahasya brahmanam two birds are explained further, one bird is none other than satvam with whose help alone one experiences dream. And the other bird is

not paramātmā but the jīvātmā itself, shareera jīvātmā. Lakshyarthaha...which is nothing but sakshi Chaitanya rupa jīvātmā. This mind and chaitanyam is the interpretation for the two birds. We can accept the paingirahasya brahmanam but one bird is mind other one is sakshi, one does not experience karma phalam but just witnesses without partaking. If sakshi is the witness then who is experiencing the emotions. Mind. We have avoided chidabhasa. Q will be how come mind achetanam have emotions. Then the third person justifies when the upaniṣad says emotions belongs to the mind really upaniṣad does not want to say so. (person wants to know if a person is at home, answer is he has gone to market, person answering does not say hospital because he is not interested in this). Emotions are not there in ātmā is tatparyam.

We all experience emotions but we don't have emotions is the tatparyam so don't probe into details of if mind has emotions. Tatparyam is not in the idea that emotions belong to mind. You should not take literal meaning. Upaniṣad wants to talk about nature of ātmā and not details of anātmā. Vakshyami..uttama purusha.. aham means śrutihi here. (Paingirahasya brahmanam). If that's not the intention? Aim of upaniṣad is to take away the emotions from ātmā and dump. Once I know Im consciousness without emotions then it is very easy to claim I'm brahman. Now whats blocking us are these emotions which make me a problematic individual. The moment I neighbourise the emotions aham brahmasmi. Brahmaswabhavatham cha... I'm of the nature of brahman.

तावेतौसत्त्वक्षेत्रज्ञौ” इति। “नेयंश्रुतिरचेतनस्य सत्त्वस्यभोक्तृत्वंक्ष्यामीतिप्रवृत्ता।किंतिर्हि, चेतनस्यक्षेत्रज्ञस्याभोक्तृत्वं ब्रह्मस्वभावतांचवक्ष्यामीति।तदर्थसुखादिविक्रियावतिसत्त्वेभोक्तृत्वमध्यारोपयति।इदं हि कर्तृत्वंभोक्तृत्वंचसत्त्वक्षेत्रज्ञयोरितरेतरस्वभावाविवेककृतंकल्प्यते।परमार्थतस्तुनान्यतरस्यापिसम्भवति।अचेतनत्वात्सत्त्वस्य, अविक्रियत्वाच्चक्षेत्रज्ञस्य।अविद्याप्रत्युपस्थापितस्वभावाच्चसत्त्वस्यसुतरांसम्भवति।

All these are mimasa portion. It is mimasa pradhānam not tarka. Śruti is mimasa, yukti first, tarka is just supportive. These are fantastic portions of mimamsa. Tadartham...for the sake of removing the emotions from ātmā, upaniṣad is looking for a dumping ground it finds mind nearest. Even this dumping of emotions in the mind is not casual and thoughtless. All emotions are modifications, thoughts are nothing but modifications of the mind. It is better to attribute changing emotions to changing anātmā not nirvikara ātmā. Experiencerhood is superimposed even though mind cannot become an experiencer as it is inert. As though the mind is an experiencer. Adhyaropayati word used for this superimposition. Really speaking emotions cannot belong to ātmā or anātmā (on real analysis). From the stand point of reality, factually, emotional attributes cannot belong to either ātmā or anātmā. This kartrutvam and bhotrutvam are attributed by ignorant people to either ātmā or anātmā, both kartrutvam and bhotrutvam,

because of non undestaning of nirguna nature of ātmā, it is attributed to either ātmā or anātmā. Because the mind is inert, it cannot have emotions. If emotions cannot belong to either, it belongs to what then? You cannot say it belongs to neither ātmā or anātmā. **Advaitam comes with its own unique concept of adhyaropa. Whatever is an appearance cannot have a legitimate location. You need not speak about location only under one condition, anirvacaneeya mithya vastu.** Anirvacaneeyam...you cannot talk of its location also. Mirage water does not belong to either... it is a mysterious appearance, it does not belong to any location. I need not talk about a legitimate location.

Anything anirvacaneeyam mithya still should have adhistaanam from which it borrows existence. Q will come, emotions should have an adhiṣṭhānaṁ. For this we are gping to say ātmā is not the possessor of emotions but adhshtaanam. Possessor means equal degree of reality, adhiṣṭhānaṁ means different degrees of reality... ultimate adhiṣṭhānaṁ of everything is ātmā including emotions. In Ātmā emotions appear with a lower degree of reality. According to avaccheda vāda..(mind is emotional in ābhāsa vāda, here ātmā is adhiṣṭhānaṁ in avaccheda vāda). When we lose to New Zealand, Jnani can **either say I am not unhappy, in my presence the mind is unhappy.** He will not say I or my mind is unhappy. In avaccheda vāda, **he will say I'm unhappy as though.** Mithya emotions are superimposed on me, the ātmā.

तथाचश्रुतिः — ‘यत्रवान्यदिवस्यात्तत्रान्योऽन्यत्पश्येत्’ (बृ. ४.३.३९)

इत्यादिनास्वप्नदृष्टहस्त्यादिव्यवहारवदविद्याविषयएवकर्तृत्वादिव्यवहारंदर्शयति।

‘यत्रत्वस्यसर्वमात्मैवाभूत्तत्केनकंपश्येत्’ (बृ. ४.५.१५)

इत्यादिनाचविवेकिनःकर्तृत्वादिव्यवहाराभावंदर्शयति” (ब्र. १.२.१२सूत्रस्थभाष्यम्) इति।

All these are occurring in 1.2.12 brahmasutra bhashyam. A few lines have been dropped. Now answer is based on avaccheda vāda, jnana will say I'm karta, bhokta, im unhappy etc, jnana will say as though. Ajñāni will stop without as though. Jnana knows in vyavahārika plane these are all superimposed on I the ātmā. There is an experience of emotion and emotional attribute all in vyavahārika dṛṣṭī, just as in Swapna I experience an elephant.. and run away. I'm intensely aware I'm part is satyam.. rest are mithya. Briha 4.3.31, everything is understood as ātmā, then who is there to see, hear, from paramārthika dṛṣṭī this world is as good as non existent. Mastaani sarva bhootani...Gita. A jnani can say...

Emotions belong to ātmā or anātmā was the question from nyayika. Nyayika said ātmā has 14 attributes and asked in your advaitam, emotional attributes belong where? Nyayika treats ātmā and anātmā as same order of reality including emotional attributes. Here in advaitam, emotions are adhyāsa, difference in the orders of reality. **Advaitin ātmā is guna adhiṣṭhānaṁ. In nyayika ātmā is gunaashraya. Therefore advaitin and nyayika are appearing similar.**

19th July 2019

तथाचश्रुतिः — ‘यत्रवान्यदिवस्यात्तत्रान्योऽन्यत्पश्येत्’ (बृ. ४.३.३९)
 इत्यादिनास्वप्नदृष्टहस्त्यादिव्यवहारवदविद्याविषयएवकर्तृत्वादिव्यवहारं दर्शयति।
 ‘यत्रत्वस्यसर्वमात्मैवाभूत्तत्केनकंपश्येत्’ (बृ. ४.५.१५)
 इत्यादिनाचविवेकिनःकर्तृत्वादिव्यवहाराभावंदर्शयति” (ब्र. १.२.१२सूत्रस्थभाष्यम्) इति।

We have entered a discussion regarding locus of emotional attributes like likes dislikes pleasure pain. In advaita ātmā is nirvikara and anātmā is jadam or inert. There is no third entity. We have a problem in locating the attributes in either of these two. In Ātmā problem is vrutti there is parinaama or change. In anātmā also it cannot be located as it is inert and emotions cannot be located there. Similarly kartrutva bhoktrutvam.

We can say anātmā mind is senscient and solve this problem. PP will ask how, we can say it's become senscient because of chidabhasa and senscient mind has all these attribute we can say. This is different from pratibimba vāda, although pratibimba vāda considered a primary prakriya initiated by pancapada vivaranam. Ultimate answer is emotions belong to ātmā only, it is the adhiṣṭhānaṃ of all mithya emotions. If it can be aashraya for entire world, it can definitely be adhiṣṭhānaṃ of savikara śarīram and mind. Changes in the mind are called emotions. When you ask a jnana you ask the jnana if he is unhappy he can answer through ābhāsa vāda prakriya or avaccheda vāda. **He can say I'm not happy the ahamkara is unhappy**, I'm the ātmā who can never become unhappy. Avaccheda prakriya answer: **I'm unhappy, as though**. I am is paramārthika satyam, unhappy adjective is vyavahārika satyam. But it cannot touch me. Svayamjoti brahmanam.. unhappiness is a vyavahārika event caused by prarabhdha karma.

We are talking about two birds, mind and consciousness. Upaniṣad says mind has got motional experiences, Ātmā does not have. Pyngirahasya brahman we were seeing.. how can inert mind have emotions. Really speaking emotions belong to neither of them. Mind or consciousness. Whatever has no locus it is mithya or anirvacaneeyam, all emotions are mithya and exist in ajñāna kalam and negated in jnana kalam. How does upaniṣad show this? It shows that only inajñāna avastha we accept emotions. **Anyat eva is very important word in advaita**. As though there is duality..location is anirvacaneeyam. There is subject object duality are all in ignorance only...like seeing an elephant in dream... after waking up from dream, you cannot locate it anywhere not even in your brain as brain is too small. Vishaye eva (yantavantadesa sandhi). Yata tu.. during vidhya avastha there is no duality at all, no anātmā, There are no emotions to find the location. Who is there to experience any object? Tripuṭī is gone. Conclusion: emotions

are mithya, they have no location. Even though they do not have a location for the sake of worldly transactions until knowledge comes, emotions must be given a location. During jñānam, they need have a location. But during ignorance they must be given a location. As attributes require a location temporarily. What should that temporary location. This vakyam says if you want a location, really speaking it cannot be ātmā, **but ātmā can be said to be the location of emotions, but superimposed emotions.** Anātmā mind cannot be location of real emotions or superimposed emotions (mithya). **Because mind itself is mithya therefore anātmā can never be the locus of real or unreal emotions also.** Paramarthastu....the emotions cannot be located either in ātmā or anātmā because mind is inert.. Ātmā being nirvikara. Avidhya pratyupasthapita svabhavam....means mithya. The mind being mithya can never be the locus of real or unreal emotions.

बुद्धिःसुखादयश्चात्मन्यध्यस्ताः।

(9)

यद्यत्राध्यस्तंतत्तत्रनपर-

मार्थतोऽस्ति।यथारज्जाद्यध्यस्तंसर्पादिनपरमार्थतोरज्जादावस्ति। तथाबुद्धिसुखादिकंनात्मनिविद्यते।

(२) अध्यस्तंवस्तुनकस्यचिदप्या- श्रयोभवति।

All the emotions are not in the mind (guhadhikāraṇam discussion over). Upaniṣad also does not mean it is in the mind, it wants to say kartrutvam bhoktrutvam are really not in ātmā but temporarily the superimposed emotions are in ātmā. Buddhi here means vrutti jñānam knowledge of objects, pleasure pain raga dwesha. They are superimposed upon ātmā. Emotions are in ātmā. Emotions belong to ātmā nyayika says, so whats the difference. Nyayika says emotions are attributes of ātmā. Advaitin says they are in ātmā. For nyayika attributes are real and ātmā is also real. We advaitins say emotions are unreal attributes, they are superimposed on the seeming substance, adhishtaana ātmā. We use word adhyastham, they use ātmā ashritaha gunaaha. Nyayika will say I'm unhappy, advaitin will say I'm unhappy as it were. Pashyan sprushan jigraṇ naiva kincit karomi.

Yat yatra ...whatever is superimposed on ātmā does not really exist in ātmā. There is sorrow, the isness attributed to sorrow does not belong to sorrow but belongs to ātmā. Like in dream I handover isness to all the objects and suffer. It is really not there we say to show isness is borrowed. Thathaa...I don't have happiness or sorrow..na me dvesha ragau..... even when mind has all these, jnana will say they are not there. Masthaani sarva bhootani na ca masthani...I have sorrow, I don't have sorrow immediately. Adhyastam vastu...mithya mind, superimposed, can never become the locus of emotions. Buddhihi api sukhadyashrayaha, buddhi cannot be the locus of emotions.

अतोबुद्धिरपिनसुखाद्याश्रयः।परन्तु

(9)

अज्ञानंशुद्धचैतन्येऽध्यस्तम्।(२)

अन्तःकरणमज्ञानोपहितेचैतन्येऽध्यस्तम्। (३)

अन्तःकरणोपहितेधर्माधर्मौ,

सुखदुःखे,

बन्धमोक्षौचेत्येतेऽध्यस्ताः। इत्थमात्मनोधर्माधर्माद्यधिष्ठानत्वेऽन्तःकरणस्योपाधित्वात्धर्माधर्मादयोऽन्तः-
करणस्यधर्माइतिव्यपदिश्यन्ते।

Now he wants to make finer observation, all emotions are superimposed on ātmā. Ātmā is all pervading. Can emotions be superimposed in ātmā obtaining in the chair. He says it is superimposed on ātmā but not on all pervading ātmā. First we should say ajñānam or maya is first superimposed on ātmā and then 2 you should say upon maya enclosed ātmā you should say all minds are superimposed. 3 Emotions inclusive of kartrutvam and bhoktrutvam are superimposed on mind enclosed consciousness. Certain conditions and rules are there for superimposition. **Like one space is enclosed in all containers. Within pot space you can accommodate few litres of space but we cannot say we can conduct class in the pot.** In accommodating there are certain rules. In the chaitanyam, ajñānam is superimposed. No difference between micro and macro difference done first. Shuddha chaitanye adhyastam ajñānam. Some acharyas says ajñānam ajñāna avachinna adhyastam. Ajñāna upahite chaitanyam, in this all minds are superimposed. Antahkāraṇa upahita chaitanye, in the small consciousness (mind enclosed consciousness) called living being, dharma adharma, sukha dukkha, banda mokṣa is located.

Let us assume 1000 people can be accommodated here. Accommodation is an attribute belonging to akasa. The space in narada gana sabha can accommodate 1000 people, hall enclosed space can accommodate, but we make a casual mistake.. hall can accommodate 1000 people. Hall is enclosure, space is enclosed. Instead of saying space accommodates we say hall accommodates. Emotions are superimposed upon mind enclosed consciousness, so they are located in consciousness, but we wrongly say emotions belong to enclosure mind. We should say mind enclosed consciousness has emotions superimposed on this.

Itham ...even though really speaking mind enclosed consciousness is holding the emotions since mind is serving as an enclosure, we loosely say dharmadharmadayahha we say wrongly that emotions are attributes of mind. Correct statement is mind enclosed consciousness. This is figuratively referred as mind. Pot enclosed space can accommodate 1 litre milk. Not pot accommodates milk.

27th July 2019

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Last 3 lines at bottom, item 3

(२) अन्तःकरणमज्ञानोपहितेचैतन्येऽध्यस्तम्। (३) अन्तःकरणोपहितेधर्माधर्मौ, सुखदुःखे, बन्धमोक्षौचेत्येतेऽध्यस्ताः। इत्थमात्मनोधर्माधर्माद्यधिष्ठानत्वेऽन्तःकरणस्योपाधित्वात्धर्माधर्मादयोऽन्तः-
करणस्यधर्माइतिव्यपदिश्यन्ते।

Here the acharya is analyzing the location of the emotional attributes. Jnaya vysheshika philosopher located these in ātmā. 2 approaches, we place them in the mind, then question will be mind is anātmā and jadam. Vedantin says even though mind is inert by itself but with rc it has become Sensient. Ātmā becomes free from emotional attributes... 2nd is based on brahmasutra, pyngirahasya brahmanam. Dva suparna mantra is analysed. Location of kartrutvam and bhoktrutvam analysed. it belongs to mind only it says. Mind also cannot have we conclude because it is achetanam. Ātmā as well as inert mind cannot have kartrutva bhoktrutvam. Therefore it is mithya, as it is not logically locatable. Being mithya they require adhiṣṭhānaṃ which is satyam, ātmā is the only option. Kartrutvam bhoktrutvam are superimposed on ātmā. This is the conclusion in guhadikāraṇam. Now Niścala Dās extends this rationale to emotional attributes. Once the emotional attributes are located in ātmā, ātmā will become saguna.

1st prakriya emotional attributes are located in senscient mind (ābhāsa vāda) in avaccheda vāda 2nd prakriya emotional attributes are superimposed on ātmā.

Do you say emotional attributes are superimposed in general ātmā or in a particular enclosed ātmā? Upahita chaitanyam or enclosed chaitanyam. In samanya chaitanyam, maya or avidhya is superimposed, in maya enclosed consciousness or ātmā all minds are superimposed. Mind's emotional attributes are also superimposed only in maya enclosed mind enclosed consciousness. Mind enclosed ātmā is adhiṣṭhānaṃ of sukha dukkha bandha mokṣa. Even bandha mokṣa are superimposed on mind enclosed consciousness.

Why can't we say banda mokṣa superimposed on maya enclosed consciousness or general ātmā? Hw

Here he says since emotional attributes are superimposed on mind enclosed ātmā, we loosely say emotional attributes belong to mind. Like we say class is conducted in the hall, correct one is hall enclosed space. **Credit which belongs to the enclosed is transferred to the enclosure.**

(३६६) धर्मादयोऽन्तःकरणविशिष्टात्मनिनकल्पिताः —

धर्मादयोऽन्तःकरणविशिष्टात्मन्यध्यस्ताइतिनयुज्यते।विशेषण-

सहितं हि विशिष्टमूढ्यभिधीयते। धर्मादेरध्यासाधिष्ठानस्यात्मनोऽन्तःकरणं विशेषणमित्यङ्गीकारेऽन्तःकरणमपि धर्मसुखादेरधिष्ठानं भवेत्। तन्न युज्यते। मिथ्यावस्तुनाधिष्ठानं भवेत्। तस्मादात्मनि धर्माद्यध्यासं प्रत्यन्तःकरणं विशेषणं भवति। किन्तूपाधिर्भवति। उपाधेरयं स्वभावः —
यउपाधिः स्वयंतटस्थः स न्यावतिदेशोऽस्वयमस्तितावतिदेशोऽस्थितं वस्तु बोधयति। विशेषणस्यायं स्वभावः —
यद्विशेषणं तद्यावतिदेशोऽस्वयमस्तितावति देशोऽस्थितं वस्तु स्वेन सहैव बोधयति। विशेषणवद्विशिष्टमिति, उपाधिम-दुपहितमिति चोच्यते।

He wants to talk about two expressions that need to be carefully employed. We did say that mind enclosed consciousness is adhiṣṭhānaṃ. Antahkāraṇa vishishta chaitanyam and antahkāraṇa upahita chaitanyam. If you say antahkāraṇa vishishta chaitanyam is adhiṣṭhānaṃ, the adhiṣṭhānaṃ status will go to both, but if you say that for antahkāraṇa upahita chaitanyam, adhiṣṭhānaṃ status will go only to chaitanyam. Which is right? Upahita chaitanyam alone is adhiṣṭhānaṃ as mind is a container mithya and therefore cannot be adhiṣṭhānaṃ of another mithya. We had a parallel discussion earlier in page 41. 3rd and 4th para. There we said antahkāraṇa vishishta chaitanyam is called pramata and upahita chaitanyam is sakshi. So exclude the container, upahita chaitanyam is appropriate. (vishishta means inclusive). Swamiji and fruits plate, example. am I supposed to take the plate also? Vishishta or upahita. Dharmaadhyaya..it is not superimposed on vishishta chaitanyam. Once you use vishishtam, mind the visheshanam enclosure will be included in adhiṣṭhānaṃ status. Antahkāraṇam should not be treated as inclusive (visheshanam) with regard to the adhyasaha or superimposition. Once you use upaadhi, this idea is conveyed, it will remain aloof or remain excluded like wall in hall space. Accommodation is done by space. Tatasthaha means non participating. In whatever area the mind is there, it reveals (as adhistanam) the enclosed consciousness only and the corresponding emotions supported. What is inclusive it is called visheshanam and enclosed object is called vishishtam. Similarly upadhi and upahitam. These two mean exclusive of the object.

इत्थमन्तःकरणविशिष्टस्थितधर्मादेरध्यस्तत्वे यत्र देशोऽन्तःकरणमस्ति तद्देशस्थितचैतन्यभागः अन्तःकरणं चेत्युभयमप्यधिष्ठानं भवेत्। तत्रान्तः-

करणस्य स्वयमप्यध्यस्तत्वादधिष्ठानत्वं न भवितुमर्हति। अनेनाभिप्रायेणान्तः-

करणोपहिते धर्मादयोऽध्यस्ता इत्युच्यन्ते। तस्मात् यत्र देशोऽन्तःकरणमस्ति तद्देशस्थितचैतन्यभागमात्रेऽधिष्ठानतास्ति, अन्तःकरणेनास्तीत्युक्तिः समञ्जसा।

Consolidating para. Antahkāraṇa vishishta chaitanyam is adhiṣṭhānam of emotional attributes..whats the mistake here? In the place where antahkāraṇam is there, mind and consciousness mixture will become adhiṣṭhānam. Here the mind itself being mithya, saying mithya mind is adhistaanam is a mistake. One borrower cannot borrow from another. To avoid this mistake we change the language. We use upahitam, antahkāraṇam has a role to play as enclosure but not adhistaanam role. Only chaitanyam part is the adhiṣṭhānam. Such a statement is proper..

(३६७) तथैवान्तःकरणमप्यज्ञानोपहितेऽवाध्यस्तं नाज्ञानविशिष्टे। तथाचाध्यस्तधर्मादीनामधिष्ठानमात्मैव
— (१) अध्यासाधिष्ठानत्वं प्रति अन्तःकरणमुपाधिर्भवति। तस्मात्सुख दुःखादयो बुद्धिधर्माः कथ्यन्ते। (२)
अविवेकात्तु अन्तःकरणात्मनोरुभयोरपि ते प्रतीयन्ते। तस्मादन्तःकरणविशिष्टप्रमातृधर्मत्वेनोच्यन्ते। तत्र
(१) धर्मादयोऽन्तःकरणस्य धर्मा भवन्ति, (२) अथवा अन्तःकरणविशिष्टप्रमातृ- धर्मा भवन्ति, (३)
अथवा रज्जुसर्पवत्, स्वप्नपदार्थवत्, गन्धर्वनगरवत्,
नभोनैल्यवच्चनकस्यचिदपि धर्मा भवन्ति। सर्वथा आत्मनो धर्मान् भवन्ति। यद्यप्यात्मनि तेऽध्यस्तास्तथापि य
द्वस्तु यस्मिन् अध्यस्तं भवति तद्वस्तु तस्मिन्परमार्थतो नास्ति। तस्माद्वागद्वेषधर्माधर्मसुखदुःखबन्धमोक्षरहित
एको व्यापक आत्मास्ति। अध्यस्तं नाम कल्पितमित्यर्थः।

Here the discussion is to convey the idea, not only we should be very clear about the concepts of Vedānta but use appropriate words only. Don't be loose with regard to concepts and words. As concepts get finer and finer words must be finer and finer. **Upadhi and visheshanam**, upahita and vishishta etc. all these paras are paying attention to the words. Language. Four śāstrams are compulsory, Vedānta śāstram plus clear understanding requires pada vakya pramāṇa śāstram. Pada is being clear about words, communication skills...especially for the guru. **Grammar** is important. Next is **tarka śāstra**...logical analysis. You need fine reasoning. Interpretation is also important as we are using all these to study the veda mantra. We have to use the 6 clues..upakramo....arthapatti.. this is **mimamsa śāstram**. Commentators will employ all these three. In traditional teaching these three will be introduced first. Like the plumber puts on a overcoat with tools (you can see in U.S). Guru uses these tools and the students know these. In Vicarasagara both tools and Vedānta are introduced.

4th August 2019

तस्मात्त्रदेशोऽन्तःकरणमस्ति तद्देशस्थितचैतन्यभागमात्रेऽधिष्ठानतास्ति,
अन्तःकरणेनास्तीत्युक्तिः समञ्जसा।

Niścala Dās is analyzing status of emotional attributes. It will help differentiating nyaya and advaita vedānta. In nyaya, all emotional attributes are located in ātmā. Ātmā is saguna and dravyam in nyaya.

In advaita Vedānta, we say ātmā cannot and does not have any attributes at all, even consciousness is not attribute but nature of ātmā. We concluded that all emotional attributes are superimposed mithya. Any superimposition cannot be located anywhere. Whether it is sat or asat you cannot explain, you cannot say whether its located in ātmā or not. They must be given a temporary location. Niścala Dās concluded that any mithya must ultimately located upon the satya vastu to borrow existence. You have to choose a part of ātmā still although it is partless. Mind enclosed consciousness alone is the adhiṣṭhānaṃ of the superimposed emotional attribute. What you should not say is also clearly mentioned. Never say emotional attributes are superimposed on the mind, because mind itself is mithya and therefore cannot be an adhiṣṭhānaṃ. Don't say adhiṣṭhānaṃ is a mixture also. Vishisht chaitanyam or pramata can also not be adhiṣṭhānaṃ. Upahitam chaitanyam is referred as sakshi the adhiṣṭhānaṃ of all emotional attributes..I support the attribute but I'm not affected by the attribute. Every branch of śāstram, they always introduce unique concepts belonging to a particular science. Either new word or existing word with new meaning, like inflation..loaded meaning. Vrutivyapti and phalavyapti are used for explaining how knowledge takes place, jñānādhyāsa and arthādhyāsa are theories for wrong perception. You cannot mix up...semantics is the study of these...next para is semantics..

(३६७) तथैवान्तःकरणमप्यज्ञानोपहिते एवाध्यस्तं नाज्ञानवि-
शिष्टे। तथाचाध्यस्तधर्मादीनामधिष्ठानमात्मैव—

As explained in previous para, just as emotional attributes are not superimposed on mind but mind enclosed consciousness, where is mind superimposed? A) Mind is superimposed on maya or B) mind is superimposed on consciousness enclosed by maya (upahita chaitanye adyastham) or C) mind is superimposed on mixture of maya and ātmā –vishista chaitanye adyastham

Answer is B) because in A, maya itself is mithya and in C) it is mixture. Without maya mind cannot be there therefore B) is ok. Maya enclosed consciousness...upahita chaitanyam.

(HW: answer banda mokṣa is superimposed on mind enclosed consciousness or maya enclosed consciousness. Answer: **antahkāraṇa upahita consciousness, that's how you can explain how some people are liberated and some are bound.** In Guru's mind enclosed consciousness, the bondage enclosed within his mind will be removed. Like switching on light in a dark room will light up only that room.)

(१) अध्यासाधिष्ठानत्वं प्रतिअन्तःकरणमुपाधिर्भवति। तस्मात्सुखदुःखादयो बुद्धिधर्माः कथ्यन्ते। (२) अविवेकात्तु अन्तःकरणात्मनोरुभयोरपि ते प्रतीयन्ते। तस्मादन्तःकरणविशिष्टप्रमातृधर्मत्वेनोच्यन्ते।

Emotional attributes are superimposed on ātmā only when enclosed by mind. If mind is not there, emotional attributes cannot be superimposed even if ignorance is there like in deep sleep state. Anvaya vyatirekha can be used. With absence of mind, emotional attributes will be absent.

Compromise expressions:

1) emotional attributes are located (belong to) in the mind, we can say loosely, a compromise statement. (although it is mind enclosed consciousness)

2) since mind and consciousness are very very intimate, they are always available as mixture, we can loosely say emotional attributes belong to mixture. One child has taken key to the house and gone out, two children have gone out. When asked you can say they have taken the key...when wife asks husband instead of saying one of them has taken.

3) never say emotional attributes belong to mind enclosed consciousness. NEVER SAY... as consciousness will become sagunam. Never say it belongs to upahita chaitanyam or sakshi.

M: For the sake of superimposition of emotional attributes, mind serves as an enclosure very important role it serves. Therefore, all the emotional attributes are loosely said as attributes of the mind. It is compromised right expression. Katyante, they say (bhavati not used). Because of mixing up of mind and consciousness, mind and ātmā mixture, the emotional attributes looks as though belonging to the mixture.

तत्र (१) धर्मादयोऽन्तःकरणस्य धर्मा भवन्ति, (२) अथवा अन्तःकरणविशिष्टप्रमातृ- धर्मा भवन्ति, (३) अथवा रज्जुसर्पवत्, स्वप्नपदार्थवत्, गन्धर्वनगरवत्, नभो-
नैल्यवच्चनकस्यचिदपि धर्मा भवन्ति। सर्वथा आत्मनो धर्मान् भवन्ति।

Niścala Dās says both expressions are acceptable. Compromised. If both are compromised statement what is the right uncompromised statement? You should say emotional attributes

do not belong to anything, because it is mithya. Like mirage water, any superimposition cannot belong to anything...like the rope snake. Like a dream object, like the city in the sky. Like the blueness of the sky. Emotional attributes are really not there...never say emotions belong to Ātmā, that's very very important.

10th August 2019

Contd..

Niścāla Dās in this portion is discussing the status of emotional attributes like raga, dwesha, sukham duhkham etc. Important points were established:

1. Emotions are all superimposition, which means they are experienced their location can never be identified. Then adhiṣṭhānaṃ of the emotions were discussed.
2. 2nd point: mind mixed consciousness or vishishta chaitanyam or pramaata is not the adhiṣṭhānaṃ
3. Mind enclosed consciousness upahita chaitanyam saakshi is the adhiṣṭhānaṃ.

2nd part seems to contradict the previous discussion

4. Even though mind is not the adhiṣṭhānaṃ, it is ok to say emotions are attributes of mind (as a compromise)
5. Even though pramaata is not the adhiṣṭhānaṃ of emotions, it is ok as a compromise to say emotions are attributes of pramaata.
6. Even though sakshi is the adhiṣṭhānaṃ of emotions, never say emotions are the attributes of sakshi. Even though sand is carrying mirage water, mirage water does not belong to sand. Because it is of a lower order of reality. Na hi adhyasya...adhiṣṭhānaṃ is never contaminated by the adhyāsa.

Athavaa....

4 examples, rope snake, dream, sky city and blueness of sky, they are not the attributes of anyone.

Item 3 is nirvana shatkam of Adi Sankaracharya... all are superimposed on Me they don't belong to Me.

यद्यप्यात्मनितेऽध्यस्तास्तथापियद्वस्तुयस्मिन्नध्यस्तंभवतितद्वस्तु तस्मिन्परमार्थतोनास्ति।तस्माद्वागद्वेषधर्माधर्मसुखदुःखबन्धमोक्षरहित एकोव्यापकआत्मास्ति।अध्यस्तंनामकल्पितमित्यर्थः।

All these emotions are superimposed on Ātmā, sakshi chaitanyam. Sakshi is paramārthikam, emotions are vyavaharically real. Whatever lower order of reality is superimposed on higher order of reality, those emotions however intense they are, they cannot change the order of

reality. Absence of ignorance regarding the status of emotions is jnana nishtaa. All those emotions, are not paramaarthatha.

We can say emotions belong to sakshi, (as though). I provide the adhiṣṭhānam for these emotions. There is only one all pervading ātmā which is different from all other anātmā. The Ātmā is free from raga dwesha dharma adharma, sukha dukkha, bandha mokṣa. Guru of Agrudadeva who is in dream.

Sankhya nyaya philosopher says Ātmā is different from śarīram. However difference is, on adjective for nyaya vaisheshika philosopher. Special attributes of Ātmā he says. Emotions are unique to Ātmā only he says. Here he says not only is ātmā free from shareera trayam but all emotions.

Sankhya and yoga : eko vyapakaha. Sankhya says ātmā is nirgunaha but says nirguna ātmās are many. Each nirguna ātmā is all pervading and ekaha.

3 Qs, Jīva, Iswara, mokṣa sadhanam. Then each Q had sub divisions. First was jīva, we are still continuing the jīva related topic. When vedantin says Ātmā is different from all body mind sense organs, say ekaha and vyapakaha, nirgunaha all other schools of philosophy will go away from us.

Anātmā: all of them are experientially available but superimposed on Ātmā. All the emotions that we experience are adhyastam, kalpitam or experientially available, superimposed. Mastani sarva bhootani....

Hereafter, nature of Ātmā going to be discussed.

(३६८) आत्मनःसद्रूपत्ववर्णनम् — आत्मासद्रूपः।

यद्वस्तुज्ञानेनबाध्यतेतत्असदित्युच्यते।यस्य निवृत्तिःकालत्रयेऽपिनभवतितत्सदित्युच्यते।सर्वपदार्थानां तेषां निवृत्तेश्चात्माअधिष्ठानम्।यद्यात्मनएवनिवृत्तिरभ्युपगम्यतेतदातस्याअधि-

ष्ठानान्तरंवाच्यम्।नहिशून्येनिवृत्तिःसम्भवति।आत्मनस्तन्निवृत्तेश्चा-

धिष्ठानान्तराभ्युपगमेतस्याप्यधिष्ठानान्तरमभ्युपेयंभवेत्।तथाचानव- स्थादोषःप्रसज्येत।

Now, three more he is going to add, sat chit Ananda swaroopaha (after ekaha, vyapakaha, nirguna). Satchitananda never comes together in 10 principle upaniṣads. Only in one of the minor upaniṣads you see these three together. In chāndogya, sat is there, In Taitteriya Ananda is discussed. Very very important portion here.

Sat – 5 features...of consciousness extended to existence and happiness. Chidabhasa is small C, with that all transactions come.

Nature of pure existence going to be covered. Sadeva somya idamagraaseeth from Chāndogya Upa. What is sat? Whatever is other than asat? What is asat? Whatever is negated by jñānam? This world cannot be negated by worldly knowledge pramāṇaṃ, there is only one jñānam that can negate the world which is brahma jñānam through Vedānta pramāṇaṃ. After śāstra jñānam I say whatever I see in front of me is brahman. World is asat brahmajnana badhyatvat. Brahma jñānam negates everything except brahman. Including brahma jñānam itself, it negates. Because jñānam is vrutti roopam. Brahma jñānam is like cleansing powder, it dismisses all the mithya dirt and then finally can be discarded itself. Sarva padartha... if everything is mithya including their jñānam (ātmā jñānam) what is the adhiṣṭhānaṃ? Teshaam nivruttesha....negation means posterior non existence. After knowledge of rope, sarpa nivrutti takes place, the elimination of rope snake meaning non existence of snake after knowledge of rope. According to śāstra, any abhava must have two factors associated with it. Jalam nasti. Example. Nasti means of what? Kasya abhavaha? Jalam becomes abhava pratiyogi. Then kutra nasti? In say Madras. You cannot say Karnataka or Maharashtra. Therefore always location must be mentioned. Abhavya anuyogi or adhikāraṇaṃ or avati. When you talk of Nivrutti of everything including ātmā jñānam, then you are speaking of non existence . who is pratiyogi? Everything including ātmā jñānam? Now adhikāraṇaṃ kim? Ātmā, I'm the locus in which all these things are present.

19th August 2019

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After negating the sankhyas and nyayikas definition of ātmā, the dream guru of Agrudadeva is defining Ātmā based on advaita Vedānta. In other Vedānta sects, Ātmā is looked at differently, jīvātmā and paramātmā differences, anu vibhu etc. in advaitam there is only one ātmā which is vibhu. Nature is satcit Ananda. Prātibhāsika prapañca is negated by vyavahārika jñānam, vyavahārika prapañca is negated by paramārthika jñānam. Paramārthika is unnegatable sat. rest are asat.

Pradvamsa abhavaha or posterior non existence is required to negate anything. Non existence should have pratiyogi and anuyogi(locus) or adhiṣṭhānaṃ or avadhihi. If sat is negated question will be what is the adhiṣṭhānaṃ for sat? For entire creation, ātmā is adhiṣṭhānaṃ. If Ātmā is negated by any pramāṇaṃ or knowledge, for ātmā negation there must be some other negation, you cannot say shoonyam is adhiṣṭhānaṃ which means no adhiṣṭhānaṃ. Anything mithya requires a adhiṣṭhānaṃ. Anything negated by knowledge is mithya. Mithya by definition

has to borrow existence from adhiṣṭhānam. Suppose you say Ātmā is negatable and for that there is adhiṣṭhānam...you continuously negate and ultimately whatever adhiṣṭhānam is non negatable, that's ātmā. (infinite regress problem).

किञ्चात्मनोऽपि निवृत्तिमङ्गीकुर्वन्तमेवंपृच्छेत् — यःकोऽप्यात्मनो निवृत्तिमनुभवति न वा इति। (१)

आत्मनो निवृत्तिरनुभूयते इत्युक्ति- रसङ्गता। योऽनुभवति स एवात्मा स्वस्वरूपं च भवति। तस्य निवृत्ते-

योऽनुभवः स स्वमस्तकच्छेदनस्य स्वेनैव योऽनुभवस्तत्तुल्यो भवेत्। तस्मादा- त्मनो निवृत्त्यनुभवोऽसङ्गतः।

(२) अथ यद्युच्यते आत्मनो निवृत्तिर्भवत्येव। परन्तु सानि वृत्तिर्केनाप्यनुभूयते इति। तर्हि

‘आत्मनो निवृत्तिर्भवति’ इत्येषोऽर्थः सिद्धः। यद्वस्तुन केनाप्यनुभूयते तद्वस्तु वक्ष्यासु तस्य संभवति। तस्मादात्मनो निवृत्तिर्भवति। अतश्चात्मा सद्रूपः।

Ātmā is established as the ultimate reality. Everything else can be negated by ātmā jñānam. Previous argument was adhishtaana abhaavat ātmānaha nivrutihi na bhavati. Now 2nd. Pramāṇa abhaavat. If ātmā is negated, after wards who will speak about absence of ātmā, therefore Ātmā can never be negated. Is there anyone experiencing the absence of Ātmā or not? Suppose you want to say I am absent in the hall!!!!!! Suppose a person says the absence of ātmā is experienced by me, that statement is wrong...whoever experiences the absence of ātmā is the real ātmā. That alone is my real nature also. In advaita makaranda, sakshi... I'm not I.(the popular I but that I when popular I is absent). If you talk about the absence of the real ātmā, that statement is like the following example, experiencing the removal of my own head...is it possible? It is improper to talk about this. 2nd option: real ātmā becomes absent. Who is there to experience and talk about the absence of ātmā. Ans: nobody experiences the absence of ātmā, no pramāṇam or witness. Guru says that's not correct, if something is not witnessed by anything you can never prove such a thing has happened. It will become similar to a son of a woman who has never given birth to anybody. Mana adeena meya siddhihi. Any prameyam is said to be existent only if there is a corresponding pramāṇam. Therefore ātmā that's unnegatable is sat. sat is pure existence.

(आ. ३६९-३७९) आत्मनश्चिद्रूपत्ववर्णनम् —

(३६९) आत्मा सर्वार्थप्रकाशकः — आत्मा चिद्रूपोऽस्ति। प्रकाशरूपं ज्ञानमेव चिद्रूपं इत्युच्यते। (१)

‘अप्रकाशरूप आत्मा’ इत्यङ्गीकारे अनात्मजडवस्तूनां प्रकाशः कदापि न भवेत्। (२)

अन्तःकरणेनेन्द्रियैश्च पदार्थानां प्रकाशकत्वं न तु न युज्यते। तथा हि, (१)

यत्परिच्छिन्नंतद्यटादिवत्कार्यम्।अन्तःकरणमिन्द्रियाणिच परिच्छिन्नत्वात्कार्याणि। (२)
देशकालाभ्यांयस्यान्तोभवतितत्परिच्छिन्नम्। (३) यत्कार्यतत्तज्जडम्।

Ātmā is of the nature of consciousness. (5 features). In sushupti consciousness existence are both there but does not claim. Pure consciousness cannot do any transactions. It just "IS". Any transaction including self-awareness requires desha and kaala. Ātmā has self-awareness only within the vyavahārika realm. Mind enclosed consciousness has self-awareness.

Nearest comparison for consciousness is light. If you think ātmā is not revealing itself or others, I can never say there is a hall there are people chairs etc. very experience of the world would have been impossible, like in a dark room without light.

Why can't we say Ātmā is jadam? Mind and sense organs reveals the ātmā. (nyayika's ātmā is jadam). Mind and sense organs themselves are jadam so they cannot reveal inert ātmā, like inert chair revealing inert hall in the wall. Nīścala Dās is proving evident things. 1 yat yat parichinnam, tat tat karyam. 2 yat yat karyam tat jadam. Then he applies the law to mind. Mind is a limited entity. Therefore mind is karyam. Whatever is karyam is jadam therefore mind is jadam and therefore it cannot reveal the world. मनः कार्यं परिच्छिन्नत्वात् घटवत्।मनः जडं कार्यत्वात् घटवत्।Mind and sense organs are limited because they are products. Whatever is constricted by time and space is limited. Whatever is product is jadam.

Next para should be continuation only.

अन्तःकरणमिन्द्रियाणिचजडानि।तैःकस्यापिवस्तुनःप्रकाशो न स्यात्।तस्मादात्मैवसर्वपदार्थानांप्रकाशकः।अतश्चात्माप्रकाशस्वरूपः।

Based on the above argument, mind and sense organs are products, limited and therefore cannot reveal the world. Therefore something else must be revealing the world. Therefore, Ātmā is the revealing principle consciousness. Therefore ātmā is of the nature of light of consciousness. Science understand there is a phenomenon called consciousness. Nobody can refute. Modern science does not know what's this phenomenon exactly, it is mind boggling. They say consciousness has not be clearly explained till date after so many years of research nyayika says it's an attribute of ātmā. Only Vedānta defines consciousness this way. Yato vacho nivartante.

(३७०) आत्माप्रकाशरूपोनेत्याक्षेपस्तत्समाधानंच — यदिकश्चिदाचक्षीत —
'आत्मानप्रकाशरूपः।किन्तुजडः।

A PP says I do not accept ātmā is of the nature of light of consciousness. But jadam only. We saw 9 basic building blocks called dravyam or substances and ātmā is one such eternal all

pervading pluralistic jadam ātmā. Advaitin negates that... when nature of consciousness topic comes we have to take to śāstram, science will not accept śāstram. It will only accept scientifically proven facts. It will say these are hypothesis. Any conclusion based on śāstram. For us śāstram is a valid source of knowledge where science cannot reach. Consciousness is something science cannot reach. Therefore in tradition, chaitanyam is apaurusheya vishayam. Go by śāstram, shraddha is required. Shraddha vaan labate jñānam.... Science cannot prove or disprove what śāstram says...

24th August 2019

The nature of Jīvātmā the individual is the subject matter being discussed. Author refuted sankhya and nyayika theories. Sat cit Ananda swaroopam. Definition of sat already established. Abadhyam that that cannot be negated. Rope snake is considered by not sat as it will be negated by pratyakṣa pramāṇam. Unnegatable by any pramāṇam is sat. jagrat prapañca is revealed by panca pramāṇam, pratyakṣa and others, none negate the world so jagat is sat(satyam) from these five pramāṇam stand point. Physics chemistry (shabda pramāṇam) including veda purva bhaga reveal the jagat. World gets into trouble only when upaniṣad pramāṇam comes. Until one comes to Vedānta pramāṇam/understands Vedānta, world is satyam. When it negates the world, it negates the prameyam and the pramāṇams also. Therefore jagat is not sat. Ātmā is non negatable by any pramāṇam including Vedānta. Therefore sat satyam. In Brahmasutra 4th sutra end bhashyam, this is discussed. Ātmā is sat rupaha.

Now Ātmā chit rupaha. Prakasa rupaha... revealer of others and self revealing... that that reveals everything and is never revealed by anything. That I'm here need not be proved by anyone. If I have to prove my own existence, I have to use a pramāṇam to prove myself. Pramata I need not be proved by any pramāṇam. Therefore I am self-evident, I the sakshi.

Ātmā is of the nature of self revealing consciousness. All schools of philosophy accept there is consciousness, what is this is the question? Is it a substance, attribute or process? Different people think differently. Vedānta says it cannot be classified as any of these.

It cannot be substance as definition of substance is it carries property. Going by this, Ātmā cannot be substance as it does not have property.

It cannot be called attribute as attribute always depends on a substance. Consciousness is an independent principle, even before world arrives, consciousness is there.

It is not process or action also as it depends on substance. Milk becoming curd process has to take place in the milk substance. Consciousness being independent is not a process. Therefore beyond verbal description. The dream guru said this in the dream of Agruda devaha. Somebody is raising an objection, ātmā is not self-revealing. Ātmā na prakasha roopaha, iti aakshepaha. The response to the objection.

आत्मनिज्ञानरूपोगुणोऽस्ति। तेन ज्ञानेनात्मानात्मनां प्रकाशो भवति' इति। तमेवंपृच्छेत् —

‘आत्मनो ज्ञानरूपोगुणः किं नित्य उतानित्यः’ इति।

Suppose a person raises the following objection. Achaksheetā ..aa + chaksh dhatu ātmānepadī Pratham purushaha eka vacanam. vidhiling. Ātmā is not self revealing and jadam. (nyaya

vaisheshika) In that inert ātmā, there is an attribute of consciousness. there is jada ātmā, jada mind. Attribute of consciousness in waking state goes to ātmā. When mind and ātmā get separated in sleep, the consciousness is lost. This attributive consciousness reveals ātmā and jada anātmā also. Nyayika says so. In advaita makaranda, interesting answer. He says if consciousness is an attribute revealing ātmā and anātmā then ātmā will become revealed object then it will no longer be ātmā but anātmā. Nīścala Dās is approaching differently. Advaitin must ask following question to nyayika. Consciousness attribute of ātmā is it permanent or impermanent. Depending on the answer we will have different replies. Nowhere this kind of discussion on satchitananda is done.

(१) यदिज्ञानंनित्यमित्युच्यतेतदाआत्मनःस्वरूपमेवज्ञानमिति सिद्ध्यति।तथाहि, आत्मनोऽन्यत्सर्वमनित्यमिति नियमः “अतोऽन्यदार्तम्” (बृ. ३.७.२५) “नतुतद्वितीयमस्ति” (बृ. ४.३.२३-३०) इत्या-
दिश्रुतिभ्यः।यदिज्ञानमात्मनोभिन्नमित्यभ्युपगम्यतेतदाज्ञानमनित्यमेव स्यात्।अतोज्ञानस्यनित्यत्वमभ्युप-
गम्यतस्यात्मनोभिन्नत्वकथनंनयुज्यते।

He asked the question is consciousness attribute permanent or impermanent? Nīścala Dās assumes if nyayika claims it is permanent. Reply is based on Vedānta pramāṇam., ātmā substance and chaitanyam gunam both are nityam. Then there will be two permanent things. Śāstra says there is only one satyam possible. So a second satyam other than ātmā is not possible. Consciousness cannot be separate or different from ātmā. It is the very ātmā itself.

We are forced into this conclusion because Vedānta says ,”everything other than ātmā— anātmā(includes God) is impermanent or anityam is the niyamaha”. Briha 3.7.25.. antaryami brahmanam, comes in ushastā, kahola brahmanam..”there is no second thing other than brahman” 4.3.23 to 30 f briha upaniṣad..na tu tat dviteeyam asti.. if yadi jñānam...meaning consciousness (throughout jñānam means consciousness) is different from ātmā, then you cannot claim consciousness as eternal. If you say consciousness is eternal, it is identical with ātmā. Analysis and refutation of first possibility..

(२) यदिज्ञानमनित्यमितिकथ्यतेतदाघटादिवत्ज्ञानंजडंस्यात्। यदनित्यंवस्तुतज्जडमिति नियमः।अतोज्ञानमनि-
त्यमितिवचनमसङ्गतम्। तस्माज्ज्ञानंनित्यमेव।तच्चनित्यंज्ञानमात्मस्वरूपमेव।अनित्यत्वाङ्गीकारेकदाचि-
दात्मनिज्ञानंस्यात्कदाचिन्नस्यात्।ततश्चात्मनोभिन्नमपिज्ञानंभवेत्। नित्यत्वाङ्गीकारेतन्नभिन्नंभवेत्।

Second option, if consciousness is said to be impermanent, whatever is anityam is jadam in nature, this is already established in the previous page topic 329. If jñānam is anityam, anything that's anityam cannot be consciousness but jadam. Scientists try to explain that temp consciousness arise in brain and will be there as long as its alive and then it will go away. Vedānta refutes temporary consciousness, they will ask us how do you say this is illogical? Then they will say in sleep, coma we don't experience consciousness. Also at death. So how do you say temp consciousness is not there. Vedānta introduces chidabhasa, is is not temp consciousness but temp manifestation of consciousness. Like seeing hand in light, when hand is not there, you don't see light. Consciousness is eternally there, when its fit brain, it manifests (healthy prāṇa which is inert manifests consciousness) living being is manifest consciousness in inert prāṇa. Consciousness is eternal and does not belong to ātmā but is Ātmā. Who will be able to talk about sleep, if sakshi chaitanyam is not there? Pramata is not there in sleep. i

योगुणःसगुणिकदाचित्स्यात्कदाचिन्नस्यात्।यथावस्त्रस्य नीलपीतादिगुणःकदाचिदस्तिकदाचिन्नास्ति, तद्वत्।तस्माद्योगुणःस आगमापायीभवति।ज्ञानंतुनित्यत्वादागमापायिनभवति।तस्मादात्मनः स्वरूपमे वज्ञानम्।

if consciousness is taken as attribute of ātmā, what's the problem? attribute gradually gets faded and finally it will disappear. Like the blue or yellow colour in the cloth. When you purchase the cloth, it is bright and then it will fade away and end up white. Similarly we will gradually lose consciousness. Our answer is it is fading of the alertness of the mind, the chidabhasa becomes dull, chit never becomes dull. Consciousness of the ātmā is never subject to arrival and departure. There is a difference between consciousness being nature and attribute of ātmā.

Topic 371

(३७१) अन्तःकरणाद्यजन्यत्वाज्ज्ञानमनित्यंनभवति —

ज्ञानस्यानित्यत्वाभ्युपगमेइन्द्रियैर्वान्तःकरणेनवाज्ञानमुत्पद्यतइति वाच्यम्।तन्नसङ्गच्छते।तथाहि, सुषुप्ताविन्द्रियादीनिनसन्ति।

Most important principle: consciousness is never generated by matter. Vedānta is very firm, no matter can generate consciousness, it is eternally present. Time may appear, space world may appear but consciousness was is and will be there. Ajanyatvat. Consciousness is never generatable, mind or brain or prāṇa. It is never temporary, it is eternal...this is Vedānta siddhanta. Only other philosopher who accepts this is sankhya. Nyayika says attribute, bauda says it is temporary. Sankhya says it is independent and eternal but many such independent and eternal consciousness. If consciousness is accepted as temporary phenomenon you have to

say its generated. Nce it is accepted as product, then who is manufacturing. They will have to say consciousness id produced by sense organs..one type of nyayika argued that it is not genetraed by ātmā mind combination, another said it is generated by ātmā and skin. Tvan samyogat.. or because of mind and ātmā joining together. That is never never possible.

सुखज्ञानंतूत्पद्यते।तन्नोत्पत्तुमर्हति।सुषुप्तौसुखस्यज्ञानानङ्गीकारेसुप्तोत्थितस्य 'अहंसुखमस्वाप्सम्'
इतिसौषुप्तसुखस्यस्मरणंनस्यात्।

Nyayika says ātmā and mind or skin generates consciousness in waking state, it will mean in deep sleep state consciousness is not generated hence not there. Then the problem is there is nobody to register the experience of deep sleep state and in waking state you cannot remember deep sleep, but experience shows there is something that reveals deep sleep which is consciousness.

Nature of ātmā is being discussed according to the advaitic teaching. First sat swaroopam..abadhyatvam sat roopam. 2ndchidroopam..svaprakastvam chidroopam. Jñānam here refers to consciousness not vritti jñānam but Swaroopa jñānam. Whether consciousness is eternal or non-eternal is the discussion. Jnana swaroopam also must be as eternal as jñānam. We explain the impermanence of consciousness through chidabhasa. We do experience consciousness arriving and departing. Like a person in swoon. We use concept of RC to explain that. Therefore others conclude that consciousness arises and departs. They also break their head on what generates consciousness. Niścala Dās says if consciousness were generated by antahkāraṇam or sense organs it would have been non eternal with a mfg date and expiry date. अन्तःकरणादि अजन्यत्वात्therefore it does not come under a temporary product. As in tarka śāstra when consciousness is accepted as temporary, they will be orced to conclude that consciousness is born out of mind or sense organs-skin. This will not stand enquiry. To explain, in deep sleep neither mind nor sense organs function, they are all resolved in kāraṇa śarīram. We find in sushupti a particular type of knowledge is generated. In fact two types, anandaha and avidhya jñānam both. Therefore there is the knowledge of happiness even without sense organs in deep sleep state. The nyaya philosopher cannot explain this in deep sleep as this requires consciousness, according to him, in sushupti there is no mind and therefore consciousness cannot be generated. Nyaya philosopher will say I don't agree that sukha jñānam is not there, no knowledge is there in deep sleep. Niścala Dās gives the answer here. For a person who has woken up from sleep the following memory won't be there. Asvaapsam (ātmānepadi lung)...I slept happily. Nyayika will say he is remembering so without experiencing.

Nīścala Dās says you cannot remember what's not experienced. Yasya yasya smṛitvam, tatra tatra anubhava poorvatvam.

यद्वस्तु पूर्वमनुभूतंतस्यैवस्मरणंभवेत्।अननुभूतस्यस्मरणंनस्यात्।सुप्तोत्थितस्य सौषुप्तसुखस्मरणस्य जायमानत्वात्सुषुप्तौसुखस्यानुभवोऽस्ति।तादृशज्ञानो-
त्पादकेन्द्रियादिकंसुषुप्तौनास्ति।तस्माज्ज्ञानंनित्यम्।

Minimum in a movie or book, you must have experienced. Smṛti is the grandchild of experience. Experience generates samskara, vāsana generates memory. All vāsanas do not raise memories simultaneously. Vāsana will generate a memory when there is a triggering factor. Prarabhdha karma is also one such triggering factor. Udbodaka hetuhu triggering factor. Sushupti memory requires sushupti anubhava and anubhava janya samskara. All in kāraṇa śarīram. Pure consciousness cannot remember anything. A vrutti is required, that's kāraṇa shareera or avidhya vrutti is required. There will never be a remembrance of a non-experienced thing. If we get memory of something we have never experienced, it is purva janma anubhava. Between purva jenma and current jenma, sūkṣma and kāraṇa śarīram continue. Tam vidhya in shareeraka brahmanam of briha upa. ... tatra tam buddhi samyogam..chapter 6 of Gita.

It is our experience that after deep sleep we feel so happy and we declare, I slept like a log and enjoyed that sleep. We have to admit the experience or knowledge of sukham. This can be explained only by advaitin. In nyaya there is no producer of consciousness like mind or sense organs. Therefore nyayika theory is wrong.

ज्ञानंविनानकदाप्यात्माभवति।तस्माज्ज्ञानमात्मनःस्वरूपम्। यथाऔष्ण्यंविनाकदाप्यग्नेरभावादौष्ण्यमग्नेः स्वरूपमेव।तथाज्ञान- मप्यात्मनःस्वरूपमेव।यआगमापायीसगुणः।औष्ण्यंज्ञानंचागमा-
पायरहिते।तस्मात्तेक्रमेणाग्नेरात्मनश्चस्वरूपभूते।यद्वस्तुकदाचिद्भवति कदाचिच्चनभवतितदागमापयि भवति।

There is no occasion in which ātmā alone is there without consciousness. Only nyayika says so. In nitya mokṣa, your ātmā will be permanently inert ātmā. Mokṣa is because as jadām it won't have any dukham. We say ātmā is Chaitanya swaroopam in all three states and mokṣa. Whatever is there permanently is nature not attribute. Like fire is hot, water is hot when heated. Heat is not the nature of water, then you wont need a flask for water heat is temporary attribute for agni it is nature.No full stop tathaa, in the same way, consciousness is of the nature of ātmā, it is ātmā. In Shashti vibhakti, it is nature of..aupacharika Shashti.. consciousness is ātmā. An attribute is that that is subject to arrival and departure. Just before topic 371..yatha vastrasya neela pita guna... colour is attribute of the cloth. Where as heat of

fire consciousness “of” ātmā are not subject to arrival and departure. Heat also is nature of fire, consciousness is ātmā. Te....meaning is here referring to Prathama, dvivachanam, napunsakalingam...heat and consciousness. Svaroopabhute also is nap Prathama dvivacanam. Now definition of agamapayi. Whatever is temporarily there and at other times not there is agama payi. Like the color of cloth disappearing after repeated washing.

Topic 372

(३७२) अन्तःकरणवृत्तेरुत्पत्तिविनाशौस्तः, नज्ञानस्य —
 उत्पत्ति वनाशावन्तःकरणवृत्तेर्भवतः। नज्ञानस्य। (९) आत्मस्वरूप-
 भूतज्ञानविशेषव्यवहारहेतुर्नभवति। किन्तुज्ञानसहितावृत्तिर्वृत्त्यारूढं वा ज्ञानव्यवहारहेतुः।

Important paragraph. Our personal experience is that consciousness is temporary like in coma, at the time of death etc. our anubhava and śāstra pramāṇa there is virodhaha. Any knowledge must conform to śruti yukti and anubhava. How to reconcile this contradiction? Now Niścala Dās introduces RC and OC for this purpose. RC alone is available for transaction and transaction is possible only if rc version is available. If transaction has ended, rc ends. They coexist. Transactional consciousness. OC is beyond all transactions. In 4th feature of consciousness, consciousness continues to exist even after the body ends. 5th..surviving consciousness after end of RMs , is only OC version and that is not available for any transaction, therefore avyavaharyam. Then how do you know it exists, shoonya vadi says that’s why I say it is shoonyam. We say to say it is shoonyam is also is a vyavahara which requires a pramāṇa. Yatho vacho nivartante aprapya manasa saha... it is neither sat or asat... from paramārthika drushtya its neither sat nor asat, from vyavahārika angle it Ātmā is sat because it accommodates mithya prapañca.

Our topic is to reconcile our pratyakṣa vakyam with śāstra vakyam. By saying vrutti is subject to arrival and departure, aham vrutti then idam vrutti, oc gets manifested in the vrutti, manifestation we misunderstand as arrival of consciousness. Utpati vanashau, origination and end are there for the thought of the mind, bhavataha (dvivacanam). Based on avaccheda and ābhāsa vāda you can explain the vinashau.

Avaccheda vāda, when pot is born, pot enclosed space is loosely termed as arrived now. Pot space is seemingly born, thought to be compared to pot. Within vrutti consciousness gets enclosed. (In **ābhāsa vāda**, you say reflected consciousness seems to be born when reflecting medium is born). For understanding OC śāstra pramāṇam is required. Even RC science has not understood clearly. They can never understand OC. Consciousness and thought gets associated, that’s why when I wake up, self-awareness comes, I am ...requires I thought. This is the explanation given by avaccheda vāda.

Now ābhāsa vāda. In ābhāsa vāda, vrutti along with reflection, is associated with transaction. There is an empirical consciousness in both cases and it can come into existence only when there is OC. Like enclosed space or a reflected face, can be there only when original is there.

7th September 2019

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First para 4th line...

इयमवच्छेदवादस्यरीतिः।

(२)

आभासवादे त्वाभाससहितयावृत्त्याव्यवहारोभवति। आभासद्वारावासाक्षाद्वृत्तिद्वारा वा आत्मस्वरूपज्ञानेनैव सर्वव्यवहारः सिद्ध्यति। ज्ञानं विना तु न कोऽपि व्यवहारः सिद्ध्यति। इत्थं सर्वप्रकाशको ज्ञानस्वरूप आत्मैव। तस्मादात्मा चिद्रूपः।

We are continuing with the first topic of jīva swaroopaha, later iswara Swaroopa and mokṣa sadhana Swaroopa will have to come. These were the 3 introduced.

Jīva is none other than Chaitanya swaroopam which is different from shareeratrāyām, pañca kosas. He is now dealing with nature of ātmā from advaita stand point after dismissing other philosophies. Now satchidanāna rūpa. First sat, that that cannot be negated by any pramāṇa. Different people have different opinions. The ātmā is of the nature of OC which is not available for any transaction. Even self-awareness is an empirical phenomenon. Only in duality we can speak of self-awareness and other awareness. Empirical meaning what falls between time and space. Beyond time and space is transcendental, avyavahāryam, beyond transactions OC. Now vedāta has to explain how empirical awareness comes into play. Another consciousness. How does it happen is crucial discussion... original consciousness takes an avatara. Anupravesaha, brahman's avatara. It becomes empirical consciousness without becoming The transcendental awareness take avatara of selfawareness first (our vātara!!). descent of transcendental to empirical is presented through two vādas. Maya kalpita... in brahman, maya is there, still there is no duality as it is mithya. Mithya is responsible for arrival of prapañca. We do not speak of arrival of kāraṇa śārīram, but sūkṣma prapañcam and śārīrams. In the antahkāraṇam there is transcendental awareness presented as enclosed consciousness (avaccheda vāda) or reflected consciousness (ābhāsa vāda). I thought is there in active version in jagrat avastha, in sushupti passive version. We say I slept like a log. Dormant form self-awareness. Vrutti aaruda chaitanyam... thought enclosed consciousness or thought reflected consciousness...vrutti and chaitanyam are both involved in transactions. **We say thoughts do all**

the transactions backed by empirical consciousness or we say empirical consciousness does all the transactions backed by thoughts. Both are important. Moment thoughts end, there is no more empirical consciousness. Even in deep sleep, I thought becomes dormant and therefore all transactions end. Revealing ajñānam and Ananda anubhava are the only two experiences possible with dormant empirical consciousness. If I thought is missing totally, there will be no sleep as well and minimum transaction. During all the transactions, nothing happens to transcendental consciousness. Vedānta says claim this transcendental consciousness not the 3 empirical consciousness, viswa, taijasa, prājña.. abhasa dvara means emphasis is on abhasa, vrutti dvara means thoughts. Self-knowledge is possible only in empirical field. Remaining in empirical you have to understand transcendental absolute consciousness.

Last point: empirical consciousness will not totally disappear any time. We can only negate it cognitively as mithya, it will never physically disappear. In sushupti also kāraṇa śarīram is there therefore I thought must be in potential form, in pralayam as well as maranam. Even if you claim you are Videha mukti, there are other ajñānis, therefore kāraṇa śarīram will continue and empirical consciousness will continue. Total empirical consciousness is called Iswara. Sarvajñaha. We negate empirical consciousness only intellectually. This understanding is called negation of empirical consciousness. When we become Videha mukta we will continue to exist as transcendental brahman. Anoraneeyam....

Very very important paragraph.. advaitin explaining the phenomenon of empirical consciousness, therefore ātmā is cid roopaha, transcendental consciousness.

Topic 373-376

(आ. ३७३-३७६) आत्माआनन्दस्वरूपः —

(३७३) आत्मैवआनन्दस्वरूपः।

विषयेआनन्दोनास्ति

—
आत्माआनन्दस्वरूपोऽस्ति।आत्मायद्यानन्दरूपोनस्यात्तदा विषयसम्बन्धात्स्वरूपानन्दस्यभानंनसम्भवेत्।विषयेत्वानन्दोनास्तीति चतुर्थतरङ्गएवप्रतिपादितम्।

Topic 373

This portion of vicarasagara is the unique portion, sat cit and anada explained together comprehensively and convincingly. Ātmā is of the nature of happiness...happiness is not part, product..... (5 features).

Ātmā eva anadaswaroopaha..ātmā alone is of the nature of happiness. Vishaye anandaha nasti...in any object, anātmā there is no happiness (people and objects)..includes our children and grandchildren.

Ātmā is of the nature of and therefore it is the source of happiness or Ananda. Even though ātmā is the source of Ananda it can manifest in the mind only under certain condition, condition being favourable external condition...event, person or object. Like mirror is required for the manifestation of my face. Every vishayaha is like the mirror. My own Ananda comes to manifestation. If ātmā were not of the nature of Ananda, then by the arrival of the sense object mirror, only then in the presence of vishaya mirror, there will be manifestation or reflection. There is a possibility, why can't we assume Ātmā does not have Ananda but the vishayas that come have Ananda. PP can argue this way... akshepa sangati.

Niścala Dās is ready with answer, no no external objects or people can bring happiness. There is no happiness in vishaya, chand upa, pooma vidya..yo vai pooma tat sukham... sthūla śarīram, sūkṣma, kāraṇa śarīram, sense objects are alpaha and alpatvat na sukham asti. This I have already explained Niścala Dās says. In Chapter 4. Page 76 topic 130

Niścala Dās is restating...

विषयेयद्यानन्दो भवेत्तदायस्मिन्विषयेकस्यचित्सुखं भवति तस्मिन्नेव विषयेऽन्यस्य दुःखमुत्पद्यमानं न घटेत् ।
तथा हि, अग्नेःस्पर्श- न अग्निकीटस्य, सर्पदर्शनेन सर्पिण्याः,
सिंहदर्शनेन सिंह्या आनन्दो भवति अन्येषां पुरुषाणां तु दुःखमेव भवति । तन्नोपपद्येत यदि विषये आनन्दो भवेत् ।

If say a sweet dish has happiness in it, then we would have added it to the list of ingredients!! Then all the people would get happiness from it. From avakkai pickle some people enjoy it, same object causes dukham in others. 3 examples.. touch of fire by fire fly (this insect is said to enjoy coming in contact with fire), when male snake is seen by Mrs Sarpaha!! (we are all frightened that's why this example), simha darsanam by the female lion. We get no ananda from these. This cannot be logically explained if the 3 examples are intrinsic sources of happiness. In Vedānta, it is explained this way.

सिद्धान्ते तु अग्निकीटस्याग्निस्पर्शेच्छा भवति । तदा तस्य चञ्चलायां बुद्धौ स्वरूपानन्दभानं न भवति । सिद्धे त्व
ग्निसम्बन्धेक्षणमात्रमिच्छादूरी-

भवति । तदानिश्चलायां तस्य बुद्धौ स्वरूपानन्दो भाति । अन्येषां पुरुषाणां त्वग्निसम्बन्धेच्छा न भवति,

किन्तुपदार्थान्तरसम्बन्धेच्छास्ति।साचपदार्थान्तरेच्छाअग्निसम्बन्धान्नदूरीभवति।तस्माच्चञ्चलेऽन्तःकरणे
ऽग्निसम्बन्धादानन्दो नभवति।

Vedantic explanation of the phenomenon of sensory happiness, fire insect loves coming in contact with agni, therefore it has desire for agni, the moment any desire arises, parallelly mental disturbance arises, desire and rajo guna are equated, planning how can I fulfil the desire starts, until the desire is fulfilled, mind is continuously disturbed. Mind becomes restless based on desire. Adhikāraṇa Saptami...chanchalaayam buddhau. In the disturbed mind, ātmānanda cannot manifest as mind cannot serve as a reflecting medium. Like a vibrating mirror cannot be used for looking at the face or disturbed waters cannot be used to see the face. The moment the fire fly comes in touch with fire, the desire will be eliminated. What people call fulfillment, Vedānta calls it elimination, rajo guna has becomes satva guna, kshana matram the fulfillment lasts. Desire is eliminated. Glory of ātmā jñānam is soshnute sarvan kamaan saha. In one stroke all desires are as though fulfilled. Prajahati yada kamaan... gita.

Nischalayam is adjective to buddhi, adhikāraṇa Saptami. Svaroopananda bhati, manifests. Happens to agni keeta. Other people, they don't have a desire to come in contact with fire. In the back of one car it was written, I love you, but do not kiss me. That desire to contact another object, will never get fulfilled when I contact agni. Desire continues even though I meet several unwanted objects.. the search continues. Suddenly the wanted object comes and there is happiness in antahkāraṇam. Object helps in removing the desire. The moment desire is gone, disturbance is gone, ātmānanda manifests... in Tai upa Ananda mimamsa discusses this. All experiential Ananda are reflected Ananda only.

14th Sep 2019

Page 252 last 4 lines.. siddhante

Jīvātmā swaroopam, according to Vedānta is being discussed, he wants to say jīvātmā is satchidananda swaroopam..now Ananda swaroopaha, for that he first establishes that there is no Ananda in anātmā, still we experience anada now and then, therefore only source of Ananda must be ātmā (by parishsha jnaya). He is establishing that sense objects do not give Ananda. He says if it is so it must give Ananda consistently to everybody all the time.

PP: how come I get Ananda by acquiring sense objects? Vishaya. Resp: sense objects do not give Ananda directly but provide for ātmānanda to manifest in the mind. The conditions are provided by the objects. When we have desires, they disturb the mind, mind is anxious. Out of the so many desires one of them gets fulfilled either by our effort or purvajanma punyam, the

desire goes away. One cause of mental disturbance goes away. Temporarily the mind gets satisfied and therefore ātmānanda manifests. Three examples, fire fly, simha and simhi, sarpa and sarpini sambandha. We do not have any of these icchas. We don't get iccha nivrutti but bhaya Nivrutti due to these. Vishaya does not produce Ananda. Dog and bone example in footnote. Bone is dry, but dog enjoys its own blood from getting hurt...dog uses dog logic blood biting satve blood satvam... bone abhave anvaya vyatireka seems to work ...

(३७४) इच्छानिवृत्तौस्वरूपानन्दभानप्रकारनिरूपणम्। अत्रेयंशङ्कास्यात् —

When the desire for fulfillment of an object is gone, Nīścala Dās wants to study the procedure or methodology by which ātmānanda gets reflected. He presents two methods and then rules out first one. Procedure is going to be discussed, a PP is also raised. Real deep enquiry which is the beauty of VS.

When a particular desire is fulfilled (Vedānta calls it elimination, as it sees it as negative, yatra yatra kamaha tatra tatra samsaraha), every vedantic student must register this deeply.. desire reveals my apurnatvam.. desire is the symptom of avidya janita kama rupa samsara.

Icchanivrutau (sati Saptami) , Swaroopa ananda need not come on elimination of the desire, it just surfaces, modus oprandi (going to be explained), A doubt with respect to this topic.

अन्तःकरणस्येच्छारूपवृत्तिर्विषयप्राप्त्याविनष्टा। निमित्ताभावान्नान्या वृत्तिरुत्पद्यते। वृत्तिं विना स्वरूपानन्दस्य भानं न स्यात्। तस्माद्विषये एवा- नन्दोऽस्तीति।

PP says what you claim is not correct, sense objects alone generates Ananda. The disturbing thought in the mind in the form of “ I want, I want” throughout life. This I want vrutti in the mind, thought of desire goes away when sense object is acquired, since the person is engaged with that object there is no other desire at that moment. Next desire is not there. There is no desire thought after this is fulfilled. Without a thought there will be no reflection of ātmānanda. Only one thought, the vishaya that I got is there, no other desire or thought. Therefore vishaya vrutti alone give Ananda.

नैषाशङ्कायुज्यते

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(9)

इच्छारूपान्तःकरणवृत्तिर्नास्तीति सत्यम्। सत्यामपीच्छारूपवृत्तौ तत्रानन्दो न प्रकाशेत। इच्छारूपवृत्तिः राजसी। आनन्दप्रकाशः सात्त्विकवृत्तावेव स्यात्। तथापि वाञ्छितपदार्थ-
लाभे सति तादृशविषयस्वरूपं विषयीकर्तुं ज्ञानरूपा अन्तःकरणस्य या वृत्तिरुदेति सा सात्त्विकी।

“सत्त्वात्सञ्जायतेज्ञानम्” (भ. गी. १४.१) इतिसत्त्व-
गुणाज्ज्ञानमुत्पद्यतेइतिनियमः। तस्यांसात्त्विकवृत्तावानन्दोभाति।

When a particular desire is fulfilled, that particular thought is not there is true, even though vrutti is required for manifestation of Ananda, any vrutti wont do, satvika vrutti is required for producing Ananda, icchaa vrutti is rajasic vrutti. Satva guna is supposed to be svacchaha satvaha just as face can be reflected only in a fine surface, Ananda also requires fine surface that's satvika vrutti. Bhagavat gita chapter 14 nirmalam.. when a particular desire is fulfilled by acquiring, there is the knowledge of the object, there is vishaya jñānam in the mind. It is this that generates Ananda as vishaya jñānam is satvam. Vanchitam means desired.

Jnana vrutti raises through one of the jnanedriyam eye or tongue... 14th chapter of Gita.. satvat sanjayate jñānam. Therefore jnana vrutti is satva vrutti or svaccha vrutti which reflects Ananda.

परन्तुसा ज्ञानरूपावृत्तिर्बहिर्मुखा। तस्याः पृष्ठभागस्थितान्तःकरणोपहितचैतन्यस्वरूपा-
नन्दोयस्तस्यग्रहणंतयावृत्त्यानस्यात्। तस्मात्तस्यांवृत्तौविषयोपहित-
चैतन्यस्वरूपानन्दोभाति। तच्चविषयोपहितचैतन्यमात्मनोनभिन्नम्। तस्मादानन्दएवविषयेभातीतिकथ्य
ते। तस्याज्ञानरूपवृत्तेरुत्पत्तौ विषयेणसहनेत्रादीनांसम्बन्धोहेतुः।

Here alone he is going to make a very fine observation, we saw this in Vedānta dindima. He says in satvika vrutti, vishaya jñānam. (Ātmā being all pervading, he says ātmā Ananda is all pervading) there is vishaya avacchina ātmā which has got ananda. When the person is looking at the object since the mind is extroverted, jñānam is of external object, in that jnana vrutti, vishaya avacchina ātmā Ananda pratibimbati. Not antahkāraṇa avacchina ātmāanandaha.

Two types of vishya avacchina ātmā ananda (bahihi) and antahkāraṇa avacchina ātmā Ananda. When I enjoy an external object say waterfall, in my jnana vrutti I see the waterfall, in the waterfall anubhava vrutti, waterfall avacchina ātmā Ananda is manifested outside. Anandaha is all pervading. Five features of happiness. Happiness is there in every object. Object has avacchina rupa ātmā ananda like a modakam, outer layer is not sweet. Extrovert jnana vrutti (vrutti is in the vishaya through vrutti vyapti, as vrutti has pervaded the vishaya, jñānam requires vrutti vyapti and phala vyapti) cannot reflect mind avacchina ātmā Ananda. Therefore, that does not reflect swaroopananda which is enclosed in the mind inside the body. in that vishaya jnana vrutti, vishaya upahita Chaitanya Swaroopa ananda, the ātmā Ananda (poornam) which is contained in the ātmā chaitanyam which is enclosed in the vishayaha (maavu). The ātmā Ananda enclosed in vishaya and ātmāananda enclosed within mind are not different. Generally called ātmāananda anubhava. Therefore ātmāananda is experienced in the vishaya as

vishaya does contribute by holding ātmā ananda within itself. Eg: whenever you say milk is sweet it is the sugar in the milk that's sweet. When you say the grandchild is happiness Vedānta says ātmā in the grandchild gives happiness. A jnana understands that, all children are grandchildren, they find happiness in all. For the satvika jnana vrutti to take place, the vrutti is generated by the contact between object and sense organs. In that jnana vrutti ātmāananda gets reflected. Now explanation 2. He wants to say antahkāraṇa upahita ātmāananda eva vruttau pratibimbati. For first one we require a extrovert vrutti but second one you need introvert vrutti.

(२) अथवाविषयज्ञानरूपबहिर्मुखवृत्तेरन्याकाचनान्तर्मुखावृत्तिरु-
त्पद्यते।तस्यामन्तःकरणोपहितचैतन्यरूपानन्दएवभाति।अयमेवोत्तमसिद्धान्तः।

Instead of the previous mode of interpretation, we can use another method of interpretation. In first method, We used extrovert vrutti. Therefore Ananda must come from outside we said.

2ndmethod : after the external thought of vishaya jñānam has taken place, some peculiar internal vrutti (Priya moda pramoda vrutti arises). Contentment here comes from removal of desire (desire is fulfilled). You see they close their eyes. Nadal closed his eyes instead of seeing the cup. That fulfillment is an antarmukha vrutti. This person walks to Kedarnath and during deeparadhana he closes his eyes. So an antarmukha vrutti is introduced, we can call it Trupti vrutti.

Pancadasi 3.9..a peculiar introvert shanta vrutti (in chapter 15 of pancadasi he calls so as compared to gora vrutti) takes place. Ātmāananda alone we experience, no vishayaananda or mind Ananda. Ātmā eva purnam. In between the two, this is the best conclusion.

21st September 2019

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See above, last para athavaa.....siddhantaha.

Now the Guru is talking about the anada swaroopam. According to Vedānta ātmā is thw only source of Ananda. All sense objects called vishaya cannot have Ananda as its nature, they are all anātmā. If any object had happiness it can give happiness to all people at all times. Like fire has heat and it will give heat to anything or anybody who has contact. Any experience of Ananda is ātmā Ananda alone. If vishaya is not source of happiness then how come we get happiness by contacting the sense object? Shabda sparsha roopma etc...vishaya sambandha gives me happiness, how? No dobt vishaya sambandha gives me happiness, it is not the happiness coming from the vishaya but vishaya sambandha helps me experience happiness which is

within me. Like when I bring a mirror in front of me, pratibimba mukham is manifested by the mirror. Mirror helps in manifestation. Similarly vishaya manifests ātmā Ananda, it does not produce vishayananda.

Two prakriyas or methodology given here. Whenever I contact a liked sense object there is vishaya jñānam, and vishaya jñānam, knowledge of sense object takes place in the form of vishaya jnana vrutti a satvika vruttihi as jñānam is always associated with satva guna. Gita..satvat sanjayate jñānam. Even though vishaya does not have happiness, it has ātmā within it, ātmā pervades the vishaya. Ātmā...yati apnoti tat ātmā... 4 derivations are there for ātmā. There is happiness in ātmā tht pervades the vishaya. Like the sweetness in the rasagulla. Similarly vishaya is like rasagulla, ātmā Ananda is like sweetness pervading the rasagulla. When I contact the sense object there is satvika vrutti, in the ātmā within the vishaya there is Ananda. Vishaya avachhina vishaya upahita ātmā has happiness. विषय अवच्छिन्न आत्मानन्दः विषय ज्ञानरूप सात्विकवृत्तौ प्रतिबिम्बति। Vishaya avachhina ātmānandaha vishaya jnana rupa satvika vruttau pratibimbati. Sweetness of syrup is wrongly attributed to sweet object. Ananda belonging to ātmā is transferred to object wrongly. Guru is going to reject this as not being best method.

2nd explanation is from athavaa.....according to second explanation, vishayajnanasatvika vrutti does not reflect Ananda, but it removes the desire to get the object. This jñānam does not reflect Ananda but removes the iccha vrutti. Once jñānam negates the desire another thought comes, thought of fulfillment or contentment. Its like the next staple coming when you finish stapling, atleast after a bunch you have to put another bunch, but in mind desires will keep on coming. Priya moda or pramoda depending on intensity of the desire will last briefly. This vrutti is called antarmukhavrutti as it is introvert vrutti, we close our eyes whenever we are fulfilled. This antarmukha vrutti (shanta satvika vrutti) is other than vishaya jnana vrutti, is also a satvika vrutti. This also reflects Ananda which is within our own mind. शान्तसात्विकवृत्तौ अन्तःकरण अवच्छिन्न आत्मानन्दः प्रतिबिम्बति। Shantasatvika vruttau antahkāraṇa avachhina ātmānanda pratibimbati. Second explanation..internal ātmānanda is getting reflected. Earlier case external. Either way it is ātmānanda that's getting reflected. This is better explanation.

तादृशान्तर्मुखवृत्तेरुत्पत्ताविच्छादीनामभावएवकारणम्। इच्छादिरहितस्यैकान्तेस्थितस्योदासीनपुरुषस्य बहिर्मुखज्ञानरूपाकापिवृत्तिर्नोत्पद्यते। आनन्दभानंतु तस्य भवति। तस्मादिच्छादीनामभावरूपनिमित्तेनोत्पन्नान्तर्मुखवृत्तिरानन्दं गृह्णातीति सिद्ध्यति। तस्माद्वाञ्छितपदार्थलाभानन्तरमिच्छादीनां विरहे सति विषय ज्ञानानन्तरमन्तर्मुखवृत्तिरुत्पद्यते। तयान्तःकरणोपहितानन्दो गृह्यते।

This is being explained now. When the desire is fulfilled and I have got what I wanted, vrutti of contentment takes place, is as though desires and consequent disturbance are absent. This absence is the cause for quietitude of mind. Imagine a person like this who is quiet, and his mind is not extrovert (people who are extrovert cannot enjoy the happiness). Happiness is something that has not yet sunk in the heart...a tennis player who recently won the title will say when interviewed...he has to think in solitude. This is the ātmānanda every jnani enjoys whenever he is not involved in extrovert activities. Ekante... purnātmā... Sankaracharya says enjoy the ātmānanda in ekantam, he says in sadhana pancakam. Mind is no longer involved in ahamkara raga dwesha centred activities, udaseena purushaha, udaseena meaning not involved. In his mind there is no more extrovert thoughts. Anātmā vrutti does not arise at all. In that antarmukha vrutti, the only difference between jnana and samsara is, for samsara the fulfillment and contentment is only until new desire comes. There is no difference in the contentment between jnana and samsara, nature is same, bedaha is that samsaris fulfillment is temporary, jnana has understood he is the ever-fulfilled ātmā. Because of the temporary elimination of desire temporary contentment thought receives the reflected Ananda. Tai upa shrotriyasya sakamaya....

When the desired object is obtained, the vishayajnana **Anantara** antahkāraṇa vruttau, the Ananda is reflected. Antahkāraṇa upahita Ananda.

तदिदंस्वरूपानन्दग्रहणंविषयज्ञानंचात्यन्तमव्यवहिततयोत्पद्यते। अतएव ‘अहंविषयेआनन्दमन्वभवम्’
इतिभ्रान्तिःपुरुषस्योपजायते। प्रथमपक्षापेक्षयाअयंपक्षउत्तमः।

In this portion he explains why do people wrongly attribute happiness to sense objects? For that he gives reasoning. Why we attribute sweetness to milk? Because milk and sugar tasting happen closely, they are so proximate. Immediately we taste milk and sweetness together. Sweetness of sugar experience and milk experience happen together. Therefore I wrongly transfer sweetness of sugar to milk because of proximity. Here im experiencing the vishayam and immediately there is jnana vrutti and shanta vruuti, Ananda reflects either in jnana vrutti or shanta vrutti as per respective prakriyas and we wrongly attribute happiness to the vishaya. Because both are extremely proximate. Therefore we commit a blunder, the sense object gave me happiness, that delusion takes place. See footnote 1: the dog and bone example given. If the dog commits mistake its understandable but unfortunately the human being also uses the dog logic. Between the two explanations compared to the first explanation second explanation is better. Why is Nīścala Dās then talking about the wrong explanation? Because during mananam we must know how to differentiate between different thoughts of different schools of philosophy. We need not criticize the other schools of philosophy but if my advaita jñānam has to be clear, fine thinking ability is required. I should know where is doṣa and where there is

no doṣa. In public you should not criticize but for knowledge critical analysis is required. In Gurukula Guru takes the views of several mahātmās, but he is able to critically analyse the views, he learns to separate philosopher and philosophy. That's why mavidvishavahai,, don't hate the Guru because he criticizes the work of a mahātmā. The loser will be the student. Clarity of knowledge required critical analysis of theory of everyone. Now we are going to analyse difference between first and second prakriya. Dosha is if vishaya avachina ātmānanda is going to be reflected in vishayajnana satvika vrutti, consequence will be any object you experience I should get Ananda why? Im looking at a cockroach, ātmā is there in cockroach and therefore cockroach avachina ātmā will have Ananda reflected. That's satvika vrutti any way. I should be jumping with joy. Therefore first explanation is against our anubhavaha. Very nice explanation. (Sankaracharya says even if veda says bhagawan says Swarga is eternal, I will reject the statement, I will be intellectually honest). All vedantic teachers will criticize other schools. Sadosha nirdosha viveka between Prathama and dviteeya paksha..

28th September 2019

Page 254 ..tadidam...top line upto uttamaha

In this portion guru is establishing jīvātmāswaroopaha as satchidananda swaroopa. Now ananda swaroopam
Vishaya do not give ananda but help in manifestation of our ananda. A conducive vrutti is generated which serves as mirror. They dont produce ananda but produce an internal mirror. How do they produce a conducive vrutti, two prakriyas we have seen.

Prakriya 1: Vishaya produces vishaya jnana satvika vrutti which is reflecting mirror, in that satvika vrutti vishaya avachina ātmā ananda is reflected.

Prakriya 2: vishaya jnana vrutti does not reflect, it comes and goes away. If that vishaya is a sought after vishaya then that vishaya jñānam produces a fulfillment in the mind, only that particular vishaya jnana vrutti (not coackroach vrutti) which varies from individual to individual depending on raga and dwesha, that vishaya jñānam is replaced by fulfillment vrutti, graded priya moda pramoda..

Priya moda pramoda or purnatva vrutti or shanta vrutti or trupti vrutti reflects ananda. Anatahkāraṇa avachinna ātmānanda is reflected.

Since reflection happens immediately after vishaya prapti we commit a mistake that ananda is from vishaya like the bone and dog example.

2nd prakriya is uttama Niścala Dās says.

3rd line onwards criticism of 1st prakriya

विषयज्ञानरूपयावृत्त्याअन्तःकरणो पहितानन्दस्यप्रकाशोनयुज्यते।विषयज्ञानरूपवृत्त्याविषयोपहितान
न्दस्यभानंयदिस्यात्,
तदामार्गस्थितवृक्षादीनांज्ञानरूपायावृत्तेरपि सात्त्विकत्वात्तयावृत्त्यापिवृक्षोपहितचैतन्यस्वरूपानन्दस्यभा
नंभवेत्। तथैवसर्वैरपिज्ञानैर्ज्ञेयोपहितचैतन्यस्वरूपानन्दस्यभानमापद्येत।तस्मादनात्मवस्तूनांज्ञानरूप
याबहिर्मुखवृत्त्याज्ञेयोपहितचैतन्यस्वरूपस्यानन्दस्यग्रहणं नभवति।

In first prakriya, satvika vrutti comes as mirror, in that mirror antahkāraṇa avacchina ātmāanandam does not get reflected as it is external vrutti. Therefore it does not reflect the internal ātmāananda but external vishaya avacchina ātmāananda. The problem here is if vishaya jñānam vrutti is going to reflect ātmā ananda. Tada....whatever object I see like a tree on the riad, the tree jñānam comes, within tree ātmā is there, in the tree ātmāananda is there therefore whatever object I experience must give happiness. It doesnt happen. Extend to cockroach... that tree vrutti also being jnana vrutti which is satvika vrutti, that ātmā ananda would have come. All objects on the road do not give me happiness. There is therefore some flaw in the first prakriya...this is anubhava viruddhaha... only second prakriya which is a prakriya..but uttama term used.. therefore we are not getting ananda from vishaya jnana vrutti. We have to formally reject first prakriya.

Second prakriya... first we say vishaya dies nit give then we say vishaya cannot give...

Yo vai bhooma tat sukham from chāndogya chapter 7 bhooma vidhyaa Sanatkumara's ...na alpe sukham asti. In anything finite there is no happiness. Therefore no living being gives happiness, even if a bhakta gets Iswara darsanam, these are secrets of vicarasagaram. Nedam yadidam upasate...devata śarīram is also finite it cannot give happiness. Gopikas rurudhu suswaram...in bhagawatam and Krishna again appeared we read. With all smiles Krishna appeared... vedānta says the arriving or departing Krishna is maya roopam..

A vedantin looks at Iswara Krishna as ananda ātmā, thats why he sometimes appears as nastika

Na vittena tarpaneeyaha manushyaha..money can never give happiness or fulfillment says katopanishad

इत्थंविषयसम्बन्धादात्मस्वरूपानन्दस्यभानंभवति।आत्माआनन्दरूपोयदिनस्यात्तदाविषयसम्बन्धादान
न्दस्यभानंनोपपद्येत।तस्मादात्मा आनन्दरूपोऽस्ति।

This is conclusion. Whenever a person contacts the liked sense object, it brings out the ātmāananda. Vishaya is abhivyanjakam na ananda-utpadakam, manifestor if ananda not producer.. if ātmā is not ananda swaroopaha then vishaya would not have manifested

therefore ātmā is ananda swaroopaha. We already ruled out vishaya cannot produce happiness. Therefore it has come only from ātmā, paarishesha jnanaya law of exclusion, I alone must be the source of happiness.

Law of exclusion is first argument. Next argument.. in next topic.

Aside discussion. Law of exclusion is often used. Three factors in sense pleasure, happiness I and sense object. Which one generates happiness. Vedānta said sense object said it does not give happiness as then it must give happiness to all the people to all the time therefore I alone must be the source of happiness, there is a modern purva paksha. However this is not discussed in the śāstra directly. It is powerful modern purva paksha. It should have come to you. Same argument can be extended to sorrow also..

Sorrow also can be treated same way. Here also subject and object are together. Same object does not give sorrow to all the people all the time. Three examples, agni keetaha , sarpaha, simhaha... were given. Parishesha jnayena I alone am the source of sorrow. This will be the conclusion if you extend the conclusion. Vedānta first accepts I am the source of happiness as well as source of sorrow also. You are the problem, you are the solution. Puja Swamiji..

We analyse the swaroopam of ātmā. Both cant be swaroopam, both are diagonally opposite, fire cannot have heat and coldness together as swaroopam. Heat and brightness can be swaroopam. Which one is searoopam? Only happiness can be my swaroopam.

Argument: If sorrow is my swaroopam, i will feel comfortable with sorrow.. but i want to reject it just as one wants to reject a foreign body. Our immunity takes care of rejecting foreign bodies or anything natural. If sorrow had been natural we would have been happiliy unhappy. Oximoron. Universal desire of every living being is I should be happy always... just as health is natural ill health is unnatural, unhappiness is extraneous.

The dukham must be in antahkāraṇa avacchina ātmā but its not swaroopam... the. How did dukham come? rope does not have snake but how did snake come. Ātmāni ajñānat dukham adhyastam...

Tatvena bhayam vidudho...manyeta... jnata ātmā ananda hetuhu... ajñāta ātmā dukha hetuhu..

One is called swaroopaha dukham is swabhava which is superimposed. Untill i get jñānam, from anadi kala. Jnani will never say im dukhi..

5th October 2019

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2nd para..

इत्थंविषयसम्बन्धादात्मस्वरूपानन्दस्यभानंभवति।आत्माआनन्दरूपोयदिनस्यात्तदाविषयसम्बन्धादानन्दस्यभानंनोपपद्येत।तस्मादात्मा आनन्दरूपोऽस्ति।

After talking about the sadroopam and chidroopam of the ātmā, now the author has come to Ananda Swaroopa. He is establishing using two methods. We saw the first method. During sense pleasures a person experiencing Ananda. That time there is a contact between sense object and person. Because of this Ananda is generated. Cause must be either ātmā or anātmā.. when you apply parisheshanyaya you know ātmā alone can happiness as object to give happiness, it must give happiness to everyone. By the law of exclusion parishesha nyaya, ātmā must be source of Ananda. Object is required not for producing anada but manifesting the Ananda that's already there. Like a juice maker extracting juice, it does not produce the juice but extracts the juice. There is a problem in this argument.

Topic 375

(३७५) सर्वापेक्षयाअतिशयितप्रीतेरास्पदत्वादात्माआनन्द- रूपः — आत्मसम्बन्धिषु (ममतास्पदेषु) वस्तुषुप्रीतिर्जायते।तत्रापिसन्निहि-
तेषुपदार्थेष्वधिकंप्रेमभवति।इत्थंबाह्यबाह्यतरादिवस्त्वपेक्षयाआन्तरान्तर-
तरादिवस्तुष्वधिकाप्रीतिर्जायते।

A very living being has a natural liking towards a source of happiness. The moment of loved object stops being a source of happiness, the degree of love comes down. As the source of happiness becomes source of sorrow, it will become an object of hate. Nobody wants sorrow, so it becomes an object of dislike. Since I'm always looking for happiness any person or object giving me joy, I develop a liking for that. Whatever is connected to me, that I love.

M: compared to everything in the world, the highest liking for a person is oneself. Self love is greatest love. Therefore ātmā must be a source of happiness. Ātmā sanbandishu vastushu... all things and beings connected to me, my house, my property etc, I carefully possesss and love the object. Ātmā here means oneself. Vastu refers to not only inert things but also living beings. In the train, we keep counting all our luggage pieces we don't count others. Even with regard to possessed object and being some of them are closer emotionally. Thathapi..with regard to closer objects, there is greater love. Thus with regard to external and more external, the degree of love becomes gradually becomes lesser and lesser. Love is dependent on the distance. Compared to farther and farther objects, love intensity increases. He explains through solid example.

तथाहि, (१) परम्परयाआत्मनः स्वसम्बन्धिनिपुत्रस्यमित्रेप्रीतिर्भवति। (२)
 पुत्रमित्रापेक्षयापुत्रेऽधिका प्रीतिः। (३) पुत्रापेक्षयापिस्थूलसूक्ष्मशरीरयोरधिकाप्रीतिः। (४) तयो-
 र्मध्येस्थूलापेक्षयासूक्ष्मदेहेऽधिकाप्रीतिः। अत्रपूर्वपूर्वापेक्षयाउत्तरोत्तरमात्मनःसन्निहितम्।

To explain, gradually for a person there is a natural love for his son, through the son there is love for son's friend. Whom do you love more? There is love for putrasya mitra, compared to putra mitra, putra is loved more. Pain caused is vastly different when putra gets hurt and putramitra's hurt. Compared to putra, one loves one's own sthūla sūkṣma śarīram, suppose a son comes for 10 days and gives lot of mental and physical pain, then news of his arrival is no more giving happiness. You will be happy to see him go. One's own physical and subtle body is more loved. Between physical and subtle body, subtle body is loved more. Mind that enjoyed the physical body gives pain in second half, prayer will change, anayasena maranam... Therefore bpdya is no more lovable, it gives pain to me and pain to others. Sthūla sūkṣma śarīram madhye.. compared to sthūla śarīram, sūkṣma śarīram is loved. When mind also gives pain, people try to suppress the mind. If you take this series, you can arrange them in order, closest item is sūkṣma śarīram, farthest is putra mitra. Love increases as it gets closer and closer. Now what is more closer. For ātmā, closest thing is ātmā only.

तत्र (१) आत्मनआभासःसूक्ष्मशरीरेभवति,
 नान्यत्र। अतः आभासद्वाराआत्मनःसूक्ष्मशरीरेणसम्बन्धोऽस्ति, नेतरैः।
 (२) स्थूलशरीरेणसूक्ष्मशरीरस्यसम्बन्धोऽस्ति। तस्मात्स्थूलशरीरेणसह सूक्ष्मशरीरद्वाराआत्मनःसम्ब-
 न्धोऽस्ति। (३) पुत्रेणसहस्थूलशरीरद्वारा सम्बन्धोऽस्ति। (४)
 पुत्रमित्रेणसहपुत्रद्वारासम्बन्धोऽस्ति। अनयारीत्या उत्तरोत्तरोयआत्मनःसमीपवर्तीतत्राधिकाप्रीतिर्भवति।

Nice analysis. Im the Ātmā the OC. My direct connection is only with sūkṣma śarīram. Although kāraṇa śarīram is not mentioned, you include kāraṇa śarīram in sūkṣma śarīram. By my mere presence I form a reflection in Sushma śarīram even without my will. I for the link, through Chidabhasa dvara. Ātmā does not form a reflection in the sthūla śarīram directly, how to prove. If it can happen then there will be no dead body. by means of sūkṣma śarīram ātmā can get connected to sthūla śarīram through chidabhasa. Ātmā is indirectly connected to sthūla śarīram, therefore ātmā is closer to sūkṣma śarīram from consciousness angle. As ātmā is connected only to sūkṣma śarīram directly. M: ātmānaha..Ātmā never gives chidabhasa to anything in the entire creation only sūkṣma śarīram, then sūkṣma śarīram gives chidabhasa to sthūla śarīram. Only as long as sthūla śarīram is needed by sūkṣma śarīram. Until prarabhdha is

exhausted the sūkṣma śārīram no more needs sthūla śārīram. Ātmā does not provide chidabhas directly to sthūla śārīram. Prarabhdha karma nimitta sambanda...connection between sthūla śārīram and sooksha śārīram is through karma. Dvara means indirect connection. Your son is connected only through the body, once body is gone, that sambandha is not there. Shraddha is for gratitude. As long as my son has got connection with his friend, he is connected to me as well. Until exam, we give snacks food to these friends as well. If you make this series whatever is farthest, love is least and vice versa.

यस्यात्मनःसम्बन्धात्पदार्थान्तरेषुप्रीतिरुपजायतेतस्मिन्नात्मन्येवमुख्या प्रीतिरस्ति।नपदार्थान्तरेषु।यस्मात्पुत्रमित्रेपुत्रसम्बन्धादेवप्रीतिर्भवति तस्मात्पुत्रएवप्रीतिर्नपुत्रमित्रे।एवमात्मनोऽत्यन्तसन्निहितेष्वधिकप्रीते- र्जायमानत्वात्सर्वेषामात्मन्येवमुख्याप्रीतिरितिसिद्धम्।

Niścala Dās is extending an argument. All the other things are loved because of connection and therefore it is conditional love and therefore gauna preeti (secondary love). Only unconditional love is primary. So many sweet eatables are there. Due to sugar sambanda sweet is sweet. So all the sweets are called secondary sweets. They are due to sugar which is primary. Sugar is sweet is not because of connection with anything which is unconditional sweetness which is primary. Putra preeti, puta preeti, sthūla shareera preeti, suksha shareera preeti all are secondary preethi. They are all due to ātmā preeti which is primary unconditional mukhya preeti. Self-love is unconditional. It is absolute love. In entire anātmā prapañca we have secondary and graded love. We saw this in Tai upaniṣad. Yagnavalkya told Maitryi in Maitryi brahmanam, no husband loves his wife for her sake, only for his own sake. Ātmānastu kaamayai.... A huge list is given, nobody loves anyone unconditionally. The one who is talking...oneself. From love we have to go to Ananda....

12th October 2019

Page 255 3rd para

The author is establishing the Ananda Swaroopa of ātmā by giving two arguments..1. parishesha jnaya. 2nd argument, is presented by most of Vedānta acharyas. Very well structured manner. Two parallel observations. 1st one: we have love for all subjects/objects connected to us. We do not have love for anything unconnected. Anātmā is loved conditionally therefore only secondary love called gauna preeti. Aside information: the gauna preeti in anātmā is a graded gauna preeti. It is guided by the proximity towards the anātmā. Putra mitre and putra. Love for putra is greater love. Similarly love for sthūla śārīram is more than putra love. Similarly sūkṣma śārīram love is more than sthūla śārīram love. Ātmā has got connection with sūkṣma śārīram. Ātmās connection to sūkṣma śārīram , ātmā is able to form chidabhas in sūkṣma

śarīram directly. Sūkṣma śarīram, sthūla śarīram, putra, putra mitra all 4 have conditional love, they are all anātmā. Condition is ātmā sambandha. Gradation is there... anātmā is **conditionally loved. Condition is ātmā sambandha. Conditional love is graded. Whatever is responsible for conditional love is the object of absolute love.** Therefore Ātmā is an object of primary love mukhya preeti. Yasya ātmānaha sambandhaat,.....eg: all the sweets are sweet because of sugar sambandha. Therefore the sweetness of the sweet is conditional sweetness. Condition is sugar sambandha. The conditional sweetness of the sweet is graded sweetness because of the amount of sugar. Next message: conditional sweetness of the sweet is because of which sugar, that sugar's sweetness is primary sweetness. In Vedānta in place of sugar is ātmā, in place of sweets anātmās are there. In mukhya preeti there is no taratamyam or gradation. This is one observation. One more parallel experiment. After the second exp, we should remember both and combine.

साचप्रतीतिरानन्दे (सुखे) दुःखाभावेचोत्पद्यते, नान्यत्र। अन्य-
पदार्थेषुयाप्रीतिः सा आनन्दोद्देशेनाथवा दुःखाभावोद्देशेनैव भवति। तस्मादानन्दादुःखाभावाच्चान्यत्रप्रीति
र्न भवति। तस्मात्सर्वप्रीतिविषय आत्मा आनन्दरूपो भवति।

We said condition is ātmā sambandha we said. Now similar experiment for love of anātmā. Earlier condition was love for anātmā is ātmā sambandha. Now anātmā is loved when it is a source of happiness. Therefore anandasanbandha is required to love anātmā. Whether it is an event object or subject. Association has to give Ananda. Therefore Nīścala Dās says primary love is not towards anātmā but towards Ananda that comes. Love also will continue as long as that object gives me Ananda. As long as they serve you and give you Ananda. Like the car...when car gives trouble you look for disposing the car. Pujya Swamiji says from I love you to I allow you...as long as the object gives me happiness, I love otherwise I try to dispose it off. If I have music program and Vedānta, what do you choose? Two Vedānta classes...in gauna preeti, there is gradation. Because of Ananda sambandha there is gauna preetihi, we unconditionally love only Ananda. We now have two mukhya preeti, first experiment ātmā is mukhya, second experiment—ananda is mukhya preeti. You cannot have two mukhya preeti vishayaha. Therefore there has to be only one unconditionally loved object. Mukhya preeti vishaya we have observed ātmāni and anande, only way you can resolve this logical contradiction is ātmā is equal to anandaha.... Based on these two experiments, we see that vedānta's observation is thorough. Our love for ourselves is unconditional, our love towards happiness is also unconditional. **Either you say ātmā sambandha or Ananda sambandha.** A beautiful analysis. Nowhere else you find these discussions. In pancadasi (tatpremaartham ...paramandātmānaha) and advaita makaranda (ahameva sukham...svatah priyam) only one shloka is there on this subject.

M: that love is unconditionally available towards Ananda (sukham) or dukha abhave (peace), first we look for Ananda then atleast some peace of mind. Don't give me dukham. If I love any other thing other than Ananda its only because it is associated with ananda. Therefore, we never love anything other than dukkha abhava. The following is not mentioned here. **Conditional love is not real love.** As long as a person has money...yavat vitho...vaarthan kopi prucchati... peoples love towards us will dry up. If it happens we could not be shocked or surprised. Yairai nambi naan poranden pongada ponga.... Fantastic song. Ekante ..poornat to samekshitam.. I don't miss the love of any person in this world..I don't require another person. Yagnavalkya told Maitryi that you don't love me. Another aside note: world gets all the three important factors from ātmā alone, sat, chit and Ananda all are borrowed. No thing no being or no situation has got ananda. Narada defines bhakti as absolute love.. in Narada bhakti sutra. Absolute love is possible only towards one thing. love towards God is conditional or not? We should ask what is your definition of God? If God is anātmā God who fulfills then it is conditional, expecting something in return for prayers. God love will become unconditional only under one condition, God should become identical with ātmā. For advaita jnana God love and self love have merged into one. Dvaitins claim they have real love towards God, but its not so....an advaitin has unconditional love. Sat chit Ananda prema and sat chit Ananda prema abhasa difference is mukhya preeti and gauna preeti respectively. Nobody loves anātmā. Anumaanam: ātmā ananda svaroopaha mukhya preeti vishayatvat vyatirekena dukhavat.

दुःखाभावोऽप्यात्मरूपएव। कल्पितवस्तुनोऽभावोऽधिष्ठानरूपएव। 'अधिष्ठानावशेषोहिनाशः कल्पितवस्तुनः'

इतिवचनात्। यथा सर्पस्याभावोरज्जुरूपएव तथा कल्पितदुःखस्याभावोऽपि आत्मस्वरूपएव। इत्थमात्मा आनन्दरूपइतिसिद्धम्।

In the previous para Nīścala Dās said, people love happiness and freedom from unhappiness. He concluded earlier that ātmā is Ananda svaroopaha. So Q may be what about dukkha abhaavaha? Absence of dukham will come under ātmā or anātmā, superficially they appear different. Absence means non-existent. Ātmā is existent bhava rupaha, dukkha abhavaha is abhava rupaha, tarka śāstra says abhavaha is adhikāraṇa rupaha, it cannot be experienced independently. General rule in tarkaśāstra: Abhavaha adhikāraṇa(locus) rupaha. It is identical with the locus where you are speaking of absence. Ghata abhavaha is not an independent thing... you are actually experiencing hand when you are talking of absence of pot in the hand. Dukkha abhavaha also we are speaking in Ātmā... Ātmā has got two svaroopams, Ananda svaroopaha and dukkha abhava svaroopaha both. This is based on tarka śāstra.

In Vedānta we have a rule, when you experience rope snake because of ignorance and rope snake is mithya, mithya sarpaha goes away when torch light is shone (after jñānam). Mithya Swapna abhavaha waker roopaha...in general kalpita vastu abhavaha adhishtaana rupaha. Dukham or sorrow is kalpita vastu, when through jñānam we negate the jñānam, the dukkha abhavaha is of the nature of ātmā the adhiṣṭhānaṃ or swaroopam of the ātmā. Ātmā has got Ananda swaroopaha...

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5th para from top. 2nd para from bottom

दुःखाभावोऽप्यात्मरूपएव। कल्पितवस्तुनोऽभावोऽधिष्ठानरूपएव। ‘अधिष्ठानावशेषोहिनाशः कल्पितवस्तुनः’

इतिवचनात्। यथा सर्पस्याभावोरज्जुरूपएव तथा कल्पितदुःखस्याभावोऽपि आत्मस्वरूपएव। इत्थमात्मा आनन्दरूपइतिसिद्धम्।

Discussing the nature of ātmā, the author is establishing sat cit and Ananda are the essential nature of ātmā and not an attribute. If we take it as attribute, ātmā will become a substance with attribute of existence. Ātmā the substance will become different from existence and then it will become non-existent some time. This is concept of nyaya philosopher, he divides everything into substance and attribute, here satcitananda is ātmā not attributes. That he established by giving two reasonings. (last class) Ātmā Ananda swarupaha. Then he added a note ātmā is not only Ananda swaroopaha but dukkha abhavaha. Dukkha abhavaha and Ananda are not one and the same, many people think so but Vedānta wants to differentiation. Like absence of loss and profit. They are not equal. Dukkha abhava is an intermediate stage of freedom from sorrow. In English we have peace (absence of sorrow) and happiness (presence of joy). Here Nīścala Dās says ātmā is shanti (dukkha abhavaha) and anandaha. This raised a PP which he answered. If ātmā is defined as dukkha abhava it will become abhavaha rupaha or non-existent. Do you mean to say ātmā is of the nature of non-existence. Siddhanta: absence of anything that is mithya is nothing but the presence of adhiṣṭhānaṃ only. Vidyananda gives an example in pancadasi. If there are many objects in the room and you remove all of them and say there is nothing in the room, what's the meaning of nothing? There is space which was accommodating everything which we take for granted. Presence of akasa is proved. When you remove dukham, the accommodating adhiṣṭhānaṃ ātmā is proved. **Destruction of a**

superimposed object is the presence of adhiṣṭhānam. Absence of sorrow is presence of ātmā, just as in deep sleep state absence of everything is presence of Ātmā.

Topic 376

(३७६) न्यायमते आनन्दस्यात्मगुणत्वोक्तिरसङ्गता — न्यायमते आनन्द आत्मनो गुण इति कथ्यते। तन्न समीचीनम्। तथा हि, (१) आनन्दगुणो यदि नित्यस्तर्हि तस्यागमापायित्वं न घटेत्। तस्मादात्मनः स्वरूपमेवानन्द इति सिद्ध्येत्। “आनन्दो ब्रह्मेति व्यजानात्” (तै. भू. ६) “विज्ञानमानन्दं ब्रह्म” (बृ. ३.९.२.७.७) इत्यादिश्रुतेः। न्यायमते नित्य आनन्दो नास्त्येव ।

For this, Advaitam has identified one reason, happiness like consciousness has two versions just like OC and RC. RC is the attribute of the mind. OC is the nature of Ātmā. Same rule applied to happiness. OH and RH. RH is an attribute of mind Priya vrutti, moda vrutti, pramoda vrutti. OH is ātmā. That there are two versions other people do not know. Reflected happiness should be taken as attribute of the mind. He also misses the OH. He takes RH as attribute of ātmā. Iccha dvesha.... Gita. RH according to Vedānta is experiential happiness. Its an attribute of the mind. There is OH called Swaroopa Ananda which is not an attribute but ātmā. Nīścala Dās is refuting that here.

M: nyaya mata talks of Ananda which is Reflected experiential Ananda, he takes that as ātmā's attribute. This statement is wrong or inappropriate or illogical. Instead of taking happiness as nature of ātmā, he takes it as an attribute of ātmā. To explain, when you talk of happiness are you talking about nitya Ananda or anitya Ananda? He talks about problems with both options. Vikalpa method. Is the attribute of happiness permanent or temporary (in nyaya philosophy) if you say Ananda guna is eternal, then there will be no arrival or departure of Ananda as it is permanently there. And if you say Ananda is permanently there in ātmā and it will not get separated then you should not refer to it as attribute but nature of ātmā. Just as heat is not the attribute of fire but nature of fire. Heat is fire as they cannot be separated. Suppose nyayika says ok I accept that its very swaropam of ātmā, then he has joined the advaitam. Upaniṣad says this exactly... anandaātmā, very nature (Tai upa..anadamaya kosa). 5 features of happiness. Happiness is not part.....therefore ātmā quotes anandaha....vyajanaat. tai upa anandaātmā is better quotation. Then from briguvali ... briha 3.9.28 th mantra has 7 verses. There 7th verse. Shakalya brahmanam...head bursting brahmanam. Yagnavalkya keeps asking, anybody has questions come forward. Then he asks what is jagat kāraṇam. He answers brahman and explains. Nyaya mate, since in nyaya matam ananda is an attribute of ātmā, it is temporary. Here consciousness itself is a temporary attribute. Ātmā is without attribute of consciousness in sleep according to nyaya philosopher. 2nd option,, they have to say anandaha anityaha. It will come and go.

Only Vedānta analyses happiness and existence. No other philosophy or science ever looks at these... first you have to speak of existence first, as human beings live with that hope that they will settle children grandchildren. Existence is meaningful when consciousness is there. Consciousness is meaningful when happiness is there. All 3 are nature of ātmā. My life is meaningful because of ātmā. I the ātmā give meaning to everything. I am meaningful and I'm the meaning of everything. Science analyses consciousness and has not understood fully. Vedānta says all 3 are my nature. If this is not understood and happiness is taken as temporary attribute what will the problem be?

(२) आनन्दो यद्यनित्यस्तदा अनुकूल- विषयेणेन्द्रियाणां सम्बन्धे आनन्द उत्पद्यत इत्यङ्गीकार्यम्। ततश्च सुषुप्तावानन्दभानं न स्यात्। सुषुप्तौ विषयेण सहेन्द्रियाणां सम्बन्धो नास्ति। तस्मा- दानन्दो नात्मनो गुणः। किन्त्वात्मैवानन्दरूपः। इत्थमात्मा सच्चिदानन्द- रूप इति सिद्धम्।

Suppose tarkaśāstra person says happiness is a temporary attribute then Q will be how does the temporary attribute of ātmā be arising? For this he gives a formula. Ātmā joins the mind producing consciousness. Mind joins sense organs. Sense organs then join sense objects. Ananda arise properly. Imagine coffee in the morning, in sleep I was jadam. Then consciousness joins ātmā, then mind joins consciousness then darshana sukham, graham sukham then pana sukham. When the sense organs are coming in contact with sense objects, Ananda is produced. All these things are not happening in deep sleep state. Therefore in sushupti ananda should not be there according to nyaya philosopher. Here author says that is against our experience. We all experience ananda in deep sleep state. Yat prema atpadam tat ananda hetuhu. Whatever I love produces Ananda. That's why I love. Anybody loves sleep or not, sleep is universally loves sleep. Nobody wants to come out of sleep. Tatascha, Ananda anubhava would not have been there if it was only sensory pleasure. Therefore in sushupti it is referred as non sensory pleasure. We relate after waking up, I slept very very happily. According to nyayika, in sushupti sensory contact is not there therefore happiness or Ananda must have been absent. But we experience Ananda in sushupti. It is therefore a permanent one available at all times.

Then why am I unhappy in waking state? Its because it is obstructed by avidhya raga and dwesha. Misconceptions are obstructing ātmāananda. Here author uses the word thoughtfully. In sushupti ātmāananda manifests. In jagrat because of our own wrong thinking Ananda is suppressed. If we remove wrong thinking, problem is solved. Prahati yadan Kaman..i don't require presence or absence of any ātmā to be happy. That's called jīvan muktihi...

Tasmat...kintu ātmā is of the nature of Ananda or it is anada. Now he concludes all 3 discussions. Ittam. Ātmā is of the nature of sat cit Ananda. VS is the only place where all 3 are discussed.

(३७७) सच्चिदानन्दानामैक्यं ब्रह्मात्मनोरैक्यं च — सच्चिदानन्दाः परस्परमभिन्नाः सन्त एकरूपा एव भवन्ति। यदि आत्मगुणाः स्युस्तदा परस्परं भिन्ना अपि भवेयुः। तेषामात्मस्वरूपत्वान्न ते भिन्ना भवन्ति।

Existence , consciousness, happiness are they attributes or parts of ātmā. This is a question. Cloth is orange in colour. Orange is attribute. Weight is an attribute of body. what about body and hand. Hand is not the body. then weight of body will be weight of hand. That's not true. Hand is not property of body also. Hand is not the body not property it is part of the body. avayavam. Body and complexion have dravya guna sambanda, body and hand have avayava avayavi sambanda. Ātmā and sat, chit, Ananda have what connection? Neither of these...satcitananda are not part or attributes, then what is their relationship, sat is ātmā, cit is ātmā, Ananda is ātmā. It is neither part nor attribute of ātmā not related to ātmā..ananda is ātmā, cit is ātmā, sat is ātmā. Therefore we can understand as there are three ātmās. Ekam eva adviteeyam, they are not 3 but only one. If ātmā is only one, and if sat cit Ananda is neither part not product and there is only one ātmā why do you use three words? Even though ātmā is one, sat is cit, cit itself Ananda, when you look at one ātmā from 3 anātmā standpoints which are all mithya. Like some pictures, you can see straight left or right. You can see Paramacharya, middle Jayendra swaraswati swamigal, and Vijayendra Saraswati swamigal. Anātmā drushta one and same ātmā is defined as sat cit and Ananda..what are these three anātmā standpoints?

26th October 2019

(३७७) सच्चिदानन्दानामैक्यं ब्रह्मात्मनोरैक्यं च — सच्चिदानन्दाः परस्परमभिन्नाः सन्त एकरूपा एव भवन्ति। यदि आत्मगुणाः स्युस्तदा परस्परं भिन्ना अपि भवेयुः। तेषामात्मस्वरूपत्वान्न ते भिन्ना भवन्ति।

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adviteeyam, they are not 3 but only one. If ātmā is only one, and if sat cit Ananda is neither part nor product and there is only one ātmā why do you use three words? Even though ātmā is one, sat is cit, cit itself Ananda, when you look at one ātmā from 3 anātmā standpoints which are all mithya. Like some pictures, you can see straight left or right. You can see Paramacharya, middle Jayendra swaraswati swamigal, and Vijayendra Saraswati swamigal. Anātmā drushta one and same ātmā is defined as sat cit and Ananda..what are these three anātmā standpoints?

26th October 2019

(३७७) सच्चिदानन्दानामैक्यं ब्रह्मात्मनोरैक्यं च — सच्चिदानन्दाः परस्परमभिन्नाः सन्त एकरूपा एव भवन्ति। यदि आत्मगुणाः स्युस्तदा परस्परं भिन्ना अपि भवेयुः। तेषामात्मस्वरूपत्वान्न ते भिन्ना भवन्ति।

Sat cit ..are they one and the same or different? NISCALA DĀSA wants to discuss. All these 3 are not different from each other. They are the very nature of ātmā. It means existence is ātmā, consciousness is Ātmā. Ananda also is ātmā. If sat cit and anada are one and the same, why do you use three different words? Even though all these three are one, when they are looked at from 3 different anātmā standpoints, they are different. Vyavahārika drushtyaa. There is really no duality as ātmā is of higher order of reality. From anātmā stand point ātmā can be seen. From each segment of anātmā you can look at the same ātmā. From all jada vastus standpoint, it is looked at as existence sat. From stand point of all the living beings ātmā can be recognized not only as existence but consciousness also. From stand point of human being, you have never smiling and ever smiling like Arjuna and Krishna. Same ātmā is available as sat, cit and anada. Fire principle has heat and light as its nature. When fire comes in contact with water, water can manifest the heat aspect of fire but can never take the light aspect at all. When a metal comes in contact with fire, the iron piece can manifest heat and light..red hot iron. Sthūla śarīram dead body manifest sat, sukshsareeram cit and kāraṇa śarīram Ananda. **Why cant we chose other features like kāraṇatvam etc, why we choose 3? In this book its not covered. But Anandagiri covers these aspects.**

Cit aspect is given to recognize the ātmā as the self evident I. remote action is called paroksham, ātmā is neither paroksham nor pratyakṣam. It is unique third category aparoksha. **Aparoksha sidhyatvam cidroopaha vidhyate.**

When Ātmā is understood as cit, we may think ātmā is available in living beings, ātmā will become finite. therefore sat is used to indicate existence and thus limitation of ātmā is removed. Ātmā is not confined to living beings but pervades all objects as well as existence. **Aparicchinatva sidhyatvam sat...**limitlessness or all pervading..

A senior student never closes the eye, antar bahischa sarvam... why Ananda then? Every living being is always in search of happiness, ultimate goal. Purusharthaha is happiness. Ātmā is the ultimate goal of life. Being Ananda ātmā is the ultimate goal. We are seeking ourselves elsewhere... unknowingly we are seeking ourselves as Ananda swaroopaha. **Purushartha sidhyartham Anandasaroopaha** is emphasized. Therefore these 3 are chosen.

एक एवात्मा निवृत्तिरहितत्वात् (नाशरहितत्वात्) 'सन्' इति कथ्यते। जडविलक्षणतया प्रकाशरूपत्वात् 'चित्' इति कथ्यते। दुःखविलक्षणतया मुख्यप्रीतिविषयत्वात् 'आनन्दः' इति च कथ्यते। यथा उष्णप्रकाशरूपोऽग्निर्भवति तथा सच्चिदानन्दरूप आत्मा भवति।

Existence means eternam and therefore Ātmā is defined as eternal to differentiate the Ātmā from every non eternal object of the universe, everything we experience including time and space are impermanent. Ātmā is defined as the permanent one to differentiate from impermanent ones. By contrasting this with everything impermanent, its called permanent. Tatvabodha..sat kim? Trikalepi tishtati sat... cit..jada vilakshanataya prakasarupatvat cit ituchyate. Dukkha vilakshanataya Ananda rupaatvat, parama preeti vishayatvat, as an object of universal unconditional instinctive love... its called Ananda swaroopaha. Just as there is the fire principle that has heat and light as essential nature.

सच्चिदानन्दस्वरूपमेव शास्त्रेषु 'ब्रह्म' गीयते, "सत्यं ज्ञानमनन्तं ब्रह्म" (तै. ब्र. १) "प्रज्ञानं ब्रह्म" (ऐ. ३.१) "विज्ञानमानन्दं ब्रह्म" (बृ. ३.९.२७.७) "सच्चिदानन्दतेजः कूटस्थं ब्रह्म", "सत्यज्ञानानन्तानन्दपरिपूर्णं सनातनमेकमेवाद्वितीयं ब्रह्म" इत्यादिवचनैः। तस्मादात्मा ब्रह्मस्वरूप एव।

You have to add another topic that's missing here... every jīvātmā is sat cit Ananda swaroopaha. Every ātmā contained in everybody is sat cit ananda ātmā. Ātmā enclosed in the body is called jīvātmā. How many jīvātmās are there? As many bodies are there so many minds are there. Many philosophers blundered and said as many ātmās are there. Here we have to add a note, sat cit Ananda ātmā is one, body mind intellects objects are many, consciousness is only one. Jīvātmā jīvātmā bheda nāsti. This step is not given here, we have to supply. Is there a difference between jīvātmā and paramaātmā? Jīvātmā is also sat cit ananda therefore lakshana aikyat jīvātmā and paramaātmā are one and the same. Brahman is defined as sat cit Ananda... satyam jñānam anantam brahman..tai upa brahmanandavalli mantra 1, prājñānam brahma aitareya upaniṣad 3.1, vijñāna anandam brahman bṛhadāraṇyaka upaniṣad 3.9.28 (not 27) .7 (page 255 last para also this came). In 28th mantra group of 7 shlokas come. Kootastham brahman we don't know where it is. Sat cit Ananda tejaha, light of sat cit Ananda.. nirvikaraha,

brahma. In dasaupanishad we don't see sat chit Ananda, here its occurring. Sat chit Ananta Ananda..all 4 are there. We don't know where it occurs. According to tradition we have only a small portion of the vedas. Jīvātmā and paramātmā are hence not different but brahma swarupaeva.

ब्रह्म' इति व्यापकस्य सञ्ज्ञा। 'बृह बृहि वृद्धौ' इति धातोर्निष्पन्नः ब्रह्मशब्दो यन्निरतिशयं व्यापकं तदाचष्टे।

Root brahma is derived from bruh, definition of brahman was elaborately analysed. It means it is infinitely pervading. According to scientists space is expanding. Bruha and bruhi derived from both bruhati iti brahma and bruhamati iti brahma. Superlatively pervading....author is entering into an interesting exercise, jīvātmā is equal to paramātmā. Logic also you should remember, lakshana aikyat vastu aikyam. Both being of the same nature they are one and the same. NISCALA DĀSA says suppose ātmā is not brahman what will be the consequences for ātmā? This is 1, next one suppose brahman is not ātmā what will be the adverse consequences for brahman?

Now exercise 1.

(9) यस्य देशकृतोऽन्तो नास्ति तत् व्यापकमित्युच्यते । तस्मादात्मा यदि ब्रह्मणो भिन्नः स्यात्तदा आत्मा देशकृतान्तवान् स्यात्। यस्य देशकृतोऽन्तोऽस्ति तस्य कालकृतोऽप्यन्तोऽस्तीति नियमः। तस्मात्तद्वस्तु 'अनित्यम्' भवेत्। यस्य कालकृतोऽन्तोऽस्ति तद्वस्त्वनित्यमिति कीर्त्यते। तस्मादात्मा ब्रह्मणो न भिन्नः।

No 1 Suppose ātmā is not equal to brahman, we said brahman means all pervading then brahman will not be all pervading.if ātmā is not all pervading then ātmā is limited by space. Ātmā will be desa parichinna. Wherever spatial limitation will be there, there will be time wise limitation also. Time and space are interconnected. You should write space-time and not space and time. Ātmā will become anityam as well. **Anitya ātmā is never acceptable to any astika philosopher.** Ātmā brahma aikyam must be accepted by all philosophers who say ātmā is nityaha. If jīvātmā paramtma aikyam is rejected ātmā is nityam theoty will be impacted. M: whatever is all pervading is that which does not have spatial limitation. If ātmā is different from brahman it will mean ātmā is spatially limited. Anything that has spatial limitation is also temporarily limited (time wise limited). Whatever is time wise limited, that is called impermanent or anityam. Ātmā will become anityam if you do not accept jīvātmā paramātmā aikyam. Contradictions in other schools of philosophy they say ātmā is nityam but do not accept

jīvātmā paramaātmā aikyam. Only advaitam does not have internal contradiction. This is not found in any other place.

No 2

2nd November 2019

(9) यस्य देशकृतोऽन्तो नास्ति तत् व्यापकमित्युच्यते । तस्मादात्मा यदि ब्रह्मणो भिन्नः स्यात्तदा आत्मा देशकृतान्तवान् स्यात्। यस्य देशकृतोऽन्तोऽस्ति तस्य कालकृतोऽप्यन्तोऽस्तीति नियमः। तस्मात्तद्वस्तु ‘अनित्यम्’ भवेत्। यस्य कालकृतोऽन्तोऽस्ति तद्वस्त्वनित्यमिति कीर्त्यते। तस्मादात्मा ब्रह्मणो न भिन्नः।

No 2

The main topic that is being discussed in all these portions is jīvātmā swaroopam, nature of individual self. After refuting sankhya and nyayika author arrived at the advaitic view which is sacchidananda Swaroopam. Now author wants to establish that this ātmā can be only one. Jīvātmā paramaātmā difference is also superficial. To establish jīvātmā and paramaātmā are one and the same, the upaniṣads define both of them the same way only sacchidananda. He gave several quotations giving definition of brahman. Last two quotations reference... Ramakrishna Mission has brought out 108 upanishads 3 volumes running meaning is there. Motilal Benarasidas has brought out mūlam of 220 upanishads. These two quotations are from tejaha kootastham brahma..mandala brahmanopanishad chapter 1 first brahmanam, 2nd mantra. 1.2. slightly different. Here it is “सच्चिदानन्दतेजः कूटस्थं ब्रह्म”, there it appears as kootaroopam tarakam brahma. Next, “सत्यज्ञानानन्तानन्दपरिपूर्णं सनातनमेकमेवाद्वितीयं ब्रह्म” , in paingala Upanishad 1.1 it appears. (Previously we referred to paingirahasya brahmanam). Mandala brahmanopanishad is a big one. These Upanishads have beautiful shlokas. Some on how to wear rudraksha how to do puja for rudraksha etc.

The author pointed out that brahma is derived from bruh bruhi to be big or expanded, by seeing the etymological derivation of brahman we come to know its infinite in nature. It has been elaborately discussed before. Reference of analysis page 103 of Vicarasagara topic 185. Brahman is limitless vyapakam all pervading.

Current discussion. Author wants to talk about ātmā brahma aikyam. Jīvātmā paramaātmā aikyam. Reason given was both were sacchidananda, lakshana aikyat vastu aikyam. He entered into a two fold discussion. If ātmā is not brahman what will be the adverse consequences that ātmā has to face. 2 Niścala Dāsa exercise is if brahman is not ātmā then what will be the

adverse consequences that brahman will face. First exercise is over. Adverse consequence is, brahman is all pervading therefore if ātmā is not brahman it will mean ātmā is not all pervading, meaning spatially limited. If it is limited spatially it will be time wise limited also. Then ātmā is impermanent perishable. Ātmā anityaha bhavet. In all schools of philosophy, ātmā is accepted as eternal, if it becomes non eternal it will go against the fundamental principle of all the philosophies.

Now 2. If brahman is not ātmā what are the consequences?

ब्रह्म यद्यात्मभिन्नं स्यात्तदा ब्रह्म अनात्मा भवेत्। अनात्मभूतं घटादिकं जडं भवति। तस्मादात्मनो भिन्नं ब्रह्मापि जडं भवेत्। तस्माद्ब्रह्म आत्मनो न भिन्नम् । ब्रह्मस्वरूप एवात्मा।

This is relatively simpler. Brahman is not ātmā means it is anātmā. Ātmā is subject. Anātmā is experienced entity. Subject is chetanam, and experienced object is achetanam. If I experience you the jīvātmā, you will become inert. (you can only experience the anātmā, you the body which is jadam by itself). Drushyatvam, bhautikatvam, sagunatvam, savikaratvam, agamapayitvam. Whatever is experienced is matter. Scientists can experience therefore only matter using sense organs and instruments. Science can never understand what is consciousness. If brahman is not ātmā, brahman will be anātmā and therefore jadam and paramātmā god will become jadam. For vishishtadvaitins brahman is Vishnu. Whatever is an object of experience is inert in nature, therefore brahma jadam anātmātvaat ghatavat. Therefore we have to accept brahman as ātmā. This is second exercise. Conclusion is ātmā is not different from brahman. Brahman is not different from ātmā. Therefore ātmā and brahman are equal.

(३७८) उपाधिभेदं विना आत्मनो ब्रह्मणश्च भेदो नास्ति — (१) एकमेव चैतन्यं स्वप्नप्रपञ्चस्य मायायाश्चाधिष्ठानं भवति। तस्मात् तद्ब्रह्मेति कथ्यते। (२) तदेव चैतन्यमविद्याया व्यष्टिदेहादीनां चाधिष्ठानं भवति। तस्मादात्मेति कथ्यते।

Advaitam is called ātmā ekatva vadaha, a teaching which says ātmā the consciousness is only one. All other schools of philosophies are different from advaitam. They all uniformly declare ātmā bahutva vāda. Sankaracharya writes a famous introduction to brahmasutra. It is a source book for Vedānta. Brahmasutra presents systematic teaching of Vedānta. Therefore it is fundamental. Therefore Sankaracharya writes a famous introduction called adhyāsa bhashyam. At the end of this, Sankaracharya writes...ātmā ekatva vidhya pratipathaye..for understanding for oneness of ātmā. All upaniṣads want to teach only one thing ātmā ekatvam. Vedānta need not talk about anātmā. Only for ātmā ekatvam. All other schools of philosophy talk of ātmā

anekatvam. If there is only one ātmā, how come so many people are talking about many ātmās? Even in karma kanda ātmā anekatvam is talked about, who will go to higher loka, lower loka etc? why? By even educated people like Sankhya. NIŚCALA DĀSA says it is legitimate mistake. Even though ātmā is one it appears as many. Like we experience sun going around earth. Entire humanity concluded that earth is the centre and all planets including sun go around earth. It was a legitimate mistake. Humanity commits the mistake of several conscious beings equal to several ātmās. Plurality of consciousness is a legitimate mistake as it is our experience. There is plurality of the body but no plurality of consciousness. Many we have which contain consciousness. Plurality of container is transferred to contained. Container is called upadhi, content is upahitams. Ātmā upahitam is one only.

M: upadhi bedam vina, without the containers, ātmā and brahman have no difference.

There is only one consciousness, is the adhiṣṭhānaṃ or support of sarva prapañca (sthūla and sūkṣma and kāraṇa prapañca). Adhiṣṭhānaṃ lends existence. Without adhiṣṭhānaṃ, the prapañcas do not exist. That chaitanyam, that lends macro existence to macro universe is called brahman. Very same consciousness which doesn't have macro micro division, is sthūla sūkṣma kāraṇa śarīram's adhiṣṭhānaṃ. Therefore it is called ātmā, within ātmā brahman there is no division at all. Words are two, meaning is only one divisionless consciousness.

(१) तत्पदस्य लक्ष्यं ब्रह्मेति कथ्यते। (२) त्वंपदस्य लक्ष्यमात्मेति कीर्त्यते। (१) ईश्वरसाक्षी तत्पदस्य लक्ष्यो भवति। (२) जीवसाक्षी त्वंपदस्य लक्ष्यो भवति। व्यष्टिसङ्घातो- पहितं चैतन्यं जीवसाक्षी। समष्टिसङ्घातोपहितचैतन्यमीश्वरसाक्षी।

Whenever we talk of difference between jīvātmā and paramaātmā, word refers to container body and container universe. Viswarupa iswara. Whenever we talk of aikyam, jīvātmā does not refer to body but content consciousness. Paramaātmā to consciousness pervading the world. Both are one and the same. Whether there is difference or not depends on the contextual meaning. We are supposed to discern the meaning. In veda purva bhaga we have to do puja of bhagawan. Worshipper and worshipped are body only. I am prativyātmāna....poojayami. bhagawan is addressed as earth air sky etc. during puja, Iswara and I difference must be invoked. In Vedānta bhagawan means all pervading consciousness, I means the all pervading consciousness. In karma kanda upadhi pradhāna, in jnana kanda upahitam pradhāna. Container is visible content consciousness is not visible. For a hindu world is pervaded by invisible consciousness also. Therefore I call it bhagawan. For science world is inert, for us it is pervaded by consciousness. In the jnana kanda context, tat paramaātmā refers to macro consciousness. (not universe) lakshyartham. In karma kanda we must use vachyārtha...upadhi pradhāna. In jnana kanda when I use the word I it refers to consciousness. Mayyeva sakalam jatam, the

jnana says. Iswara sakshi ...contextual meaning of tat padam is Iswarasya sakshi, content consciousness. Jīva sakshi is tvampada . jīva sakshi has been used earlier. In vicarasagara? Jīva sakshi definition.. consciousness obtaining in the individual body. Iswara sakshi consciousness obtaining in the universe.

Vicarasagaram on 9th november 2019

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(२) त्वंपदस्य लक्ष्यमात्मेति कीर्त्यते। (१) ईश्वरसाक्षी तत्पदस्य लक्ष्यो भवति। (२) जीवसाक्षी त्वंपदस्य लक्ष्यो भवति। व्यष्टिसङ्घातो- पहितं चैतन्यं जीवसाक्षी। समष्टिसङ्घातोपहितचैतन्यमीश्वरसाक्षी।

Author is analysing jīva swaroopam as sat cit ananda, then he pointed out that brahmans nature is also the same which is jagat kāraṇam. Total self brahman is also satcitananda . Therefore ātmā and brahman have to be one and the same. Now the author talks if the seeming difference between them . There is a superficial difference caused by the enclosure. Ātmā and brahman also have a superficial difference. Tvam and tat...asi i dicates even though they are superficially dufferent they are essentially the same. Different names employed to them is being discussed here. Tvam pada lakshyarthaha and jīva sakshi are two words employed for ātmā and tat pada lakshyarthaha and iswarasakshi fir brahman.asi indicates jīva sakshi and iswara sakshi are essentially one and the same. Page 43 of vicarasagarawe saw this, topic 64. Vyaṣṭi sangata jīva sakshi. Its the name given to oc enclosed within body mind complex. Vyaṣṭi sangatam refers to shareeratrayam plus chid ābhāsa. Chid ābhāsa is not called sakshi, sakshi is oc behind the chid ābhāsa RC. General sakshi is not called jīva sakshi, only when it backs shareeratrayam plus chid ābhāsa its called jīva sakshi. Otherwise you cannot call it jīva sakshi. Upahita chaitanyam enclosed oc.

Iswara sakshi is also OC, but OC behind the macro. Iswara also has got 5 components. Prapañca trayam, macro chid ābhāsa and the OC. Iswara sakshi is the name of the OC behind the macro 4. This jīva sakshi oc and iswara sakshi oc are superficially different but essentially one.

यद्यपि जीवस्येश्वरस्य चैकत्वं न युज्यते। तथापि जीवसाक्षिण ईश्वरसाक्षिणश्चोपाधिभेदाद्भेदः स्वरूपत एकत्वं चास्ति। यथा मठे स्थितस्य घटाकाशस्य मठाका- शस्य चोपाधिभेदं विना स्वरूपतो भेदो नास्ति। तथा आत्मनो ब्रह्मणश्चो- पाधिभेदं विना भेदो नास्ति। आत्मेति ब्रह्मेति चैकमेव वस्तु।

Even though superficially looking jīvasya iswarasya cannot be same, essentially from the standpoint of oc behind the individual and OC behind total, the difference is only in the enclosure or container, they are one and the same only. Micro macro difference is not there in OC. Reflections will vary depending on medium, original there is no difference.

Imagine there is a hall mathaha, within the hall there is a pot. There is space within pot ghatasa and within hall mataakasa, whether these two are different if yiu ask, you can answer either way. Inside hall 100 students can sit, so they are different from accomodation capacity determined by the enclosure. If you dont take the enclosure into account there is no difference in their nature. The container wall cannot divide the akasa. In the same way there us no beda between matakasa and ghataakasa.

Ātmā and brahman, there is only one consciousness. This is unique to advaitam. We are different from all other schools of philosophy.

(आ. ३७९-३८९) ब्रह्मरूपस्यात्मनो जन्मरहितत्वप्रतिपा- दनम् —

(३७९) आत्मनो जन्म न युज्यते —

Now he wants to emphasise that this ātmā the consciousness has no birth. This is also very important as it is very different from modern science. They believe that life got originated millions of years after big bang. All atoms joined together and a peculiar combination gave rise to unicellular organism and consciousness was freshly created. Thus unicellular organism became conscious. Vedānta vehemently refutes all these theories. Consciousness and life is never created. Oc and jīva , chida bhasa are not created. Why do we say rc is not created? Rc is defined as reflected consciousness. Rc will originate only when rm originates. Sūkṣma śarīram originates from panca bhootas, satva rajas etc. reflection can come only after reflection of sūkṣma śarīram. Rc seems to have origination. Sūkṣma śarīram has origination, sthūla śarīram has but kāraṇa śarīram has no origination. We defined kāraṇa śarīram anirvaachya anaadi roopam.. sat svarooपा ajñānam... in traditional ashramas, they follow a rule. Whatever text has been taught text must be studied by heart. Ātmānaha jenma...

सोऽयं ब्रह्मरूप आत्मा जन्मरहितः। आत्मनो जन्माङ्गीकारे सो- ऽनित्यः स्यात्। परलोकवादिन आस्तिकस्य नैतदिष्टम्। यद्यात्मा उत्पत्तिना- शवान् तदा प्रथमजन्मनि पूर्वकर्म विनैव सुखदुःखभोगः, भोगं विनैव कृतस्य कर्मणो नाशश्चापद्येयाताम्। तस्मादात्मनः कर्तृत्वभोक्तृत्वाङ्गीकारेऽपि जन्मनाशरहित एव सोऽङ्गीकार्यः।

This ātmā is without a beginning. Even if you take jīvātmā also, there is no birth. In gita, i used to say when scriptures say bhagawan creates the world, it is not a complete statement. God by himself can never never create the world, because the type of creation has to be decided by another factor. Without the factor karma, bhagawan can never create the world. Who will produce karma? Bhagawan is muktaha and therefore he cannot produce karma. Who provides punyam and pāpam sancita karma.. jīva is the orivider. At any time universe is created its a jv between iswara and jīva. Begin8ng less oc plus begin8ng less kāraṇa śārīram plus begining less rc in the kāraṇa śārīram is the jīva. Begin8ngless iswara is beginingless oc plus beginingless kāraṇa orapanca ir maya plus beginingless RC this us beginingless Iswara. Jīva and iswara are not created. They have a jv, jīvas contribution is sancita karma across infinite jīvas. Anantaha jīva. This infinite sancita karma of the infinite jīvas is the basis for iswara to create universe repearedly. Continues cycke after cycle.

If jīva and iswara combination create the universe whatsthe universe consist of? Four factors, sūkṣma śārīram and prapañca, sthūla śārīram and sthūla prapañca. Kāraṇa śārīram and prapañca are not created but are causes. If you wantyu can include addition 4 RCs as well. In tatvabidha we saw names of these four reflection, viswa taijasa, virat hiranyagarbha all originate at the time of creation.

Two rms and two rcs are not created. Kāraṇa prapañca and kāraṇa śārīrams, prājña and antaryami are uncreated.

In mahanyasa,it comes hiranyagarbha originated. Present context Iswara and Jīva are both beginingless. Whenever we say jīva us created, we should interpret as physical and subtle bodies are created. In brahmasutra, there is a special sutra for this.

Suppose anybody argues Jīva is said to be created what wil the priblem be.. in pancadasi we saw this krutahanaabhyagama doshaha. Suppose you say jīvātmā is created, a new baby is born and you say this is new jīvātmā. Whatever has got janma will have maranam, jīvātmā will also die. According to vedānta death of body is not death of jīvātmā.

Problem is if you talk of begining and end of jīvātmā, it will nit acceptable to all vedic schools of philosophy, astika darsanams.

He says when a fresh jīva is created, that creation cannot be based in jīvas own previous karma, what determines the physical body of the jīva? All the experiences are random we have to say. We have to say no reason for this baby to have human body. There will be no cosmic law or order. One baby may be born with downs syndrome. We have reason coming from law if karma. For fresh jīva, there are no karmas. We do not accept disorderliness.

To avoid the randomness we sat bhagawan gives karma for this congenitally sick baby, then he will be unfair. Bhagawan will be charged with partiality and cruelty. vaishamyanaigramyena sutram of brahmasutra. Therefore we have to say karma is responsible for this.

Vicarasagaram 16th November 2019

Topic 379 first para.

After refutng various schools of philosophy author has come to advaitic view of ātmā, primary three features sat chit ananda he has already established.

4th feature he pointed out was thus jīvātmā is non different from paramātmā, brahma abhinnatvam. Very important. Vishishtadvaitin and dvaitin dont accept this. Non different from brahman.

Now 5th feature.. ajatvam, janma naasha rahitatvam. This ātmā is free from jenma as well as naashaha. We should know this from vachyārtha and lakshyārtha angle, jīva is birthless. Whether you take it as chid ābhāsa drushtya or chit drushtya. Now he is dealing with jīva as karta bhokta chid ābhāsa, tvampada vachyārtha. Jīva is the consciousness reflected in kāraṇa śārīram. Kāraṇa śārīram is anadi therefore the reflection is also anadi. If jīva is considered to be with a begining, it will have an Nīścala Dāsa also. Then law of karma will get affected and law of karma is accepted by all astikas, sankhya yoga...purva mimasaka inclusive.

Kruta hana akruta abhyagama doshaha is the oroblem. Furst he talks of akruta abhyagama doshaha. Suppose lord is creating jīva, then we will ask bhagawan what is the basis of creating the jīva? Bhagawan gives based on purva karma, without karma basis jīva will be born. They will all become random, an astika does not believe in randomness. We only believe in prarabhdha not luck or ill luck. Either creation will become chaotic... or Iswara will become partial or cruel.

akruta abhyagama doshaha::::: A fresh jīva receiving a fresh set of punya papa which he has not earned in the past

Suppose the jīva has got a begining and he has a free will and as a human being he does karma, he is exhausting punya papa given by bhagawan and earning fresh agami karma, this punya pāpam will keep on accumulating. In one jenma itself we will accumulate so much that we cannot exhaust everything in this jenma. When this jīva dies there will be saved unexhausted agami karma in his account. What will happen to this agami karma? All unexhausted agami karma will be hanging without fructification. This is another doṣa, karma not giving phalam. Kruta hana doṣa. Unexhausted agami karma. If you accept continuity of jīva, these karma can be exhausted in jenmas to come, even in next śṛṣṭi. Avashyam anubhoktavyam.... a shloka is

there. A jīva will have to go through all the unexhausted karma even if it is after crores of śṛṣṭi. Law of karma requires the continuity of jīva. Without bhoga, unexhausted agami is Kruta hana.. apadhye..aa plus pad dhatu. Ātmānepada, karmani prayoga, vidhiling. Prathama purusha dvivacanam. Chid ābhāsajīva is said to be anadi with only one exception...chid ābhāsa will eternally continue which will have no natural death caused by kala tatvam, it can have an unnatural death caused by ātmā jñānam. We dont call it death of jīva, it is not nashaha but badhaha...a jnani understands that jīva was not there at all for it to end. Like of end if rope snake. There is no snake for ending. Mandukya karika..twice in chapter 2 and 3.

Na kaschit..yatra kichin na jayate. No jīva is ever born to die at any time. Even if you take ātmā as chid ābhāsa, jenma nasha rahitaha eva... jīva will continue for ever..pramāṇam is ...narupayasyevain Gita.

अपि चात्मनो जन्माङ्गीकारे, कारणं विना कस्यचिदपि वस्तुन उत्प- त्यदर्शनात् आत्मनः कस्माच्चित् कारणाञ्जन्म वक्तव्यम् । तत्तु न सङ्गच्छेत । तथा हि, यदात्मनः कारणं तदात्मनो भिन्नमिति वक्तव्यम् । आत्मभिन्नं सर्व- मात्मनि कल्पितम् । तस्मात् तदात्मनः कारणं न भवेत् । यथा रज्जौ कल्पितः सर्पो न रज्जोः कारणं भवति । तथैवात्मनि कल्पितं वस्त्वात्मनः कारणं न भवेत् ।

Ātmā takes the second aspect...tvampada lakshyārtha jīvaha paramārtha drushtya api janma nasha rahita eva..

Now chaitanyarupa ātmā...consciousness cannot have jenma. Suppose we say it has jenma then assuming this question will be out of what is it born? Author says if you say anātmā is cause of ātmā its not acceptable as entire anātmā is superimposed on ātmā, like dream world cannot produce the waker, i was born in my dream and i wake up statement is absurd,

Ātmā cannot be born out of another ātmā or paramātmā as from paramārthika drushti, both jīvātmā and paramātmā are one and the same. Even vyavahārika jīvātmā and vyavahārika paramātmā do not have cause effect relationship as both are anadi. We said 6 items are anadi, jīvaisho.... in vicarasagaram we saw. Jīva Iswara are anadi. Join together they produce the four factots sthūla sūkṣma śarīram and prapañca, jīva and paramātmā combine and produce.

M:: Once you accept the origination of ātmā, you will have to talk of the cause of ātmā. Such an origination is not logically possible. Whatever you imagibe as cause of ātmā, that imagined cause is different from ātmā. Everything other than ātmā is superimposed on ātmā. A superimposed thing cannot be the cause of substratum... just as the snake superimposed on rope, it can never be the cause. After bhavati no full stop, please note. Whatever is

superimposed on ātmā, every anātmā is not the cause. Therefore ātmā jenma nasha rahitaha, shatvikara rahita.

5th feature is complete.

Topic 380 kalpite....

(३८०) कल्पिते वस्तुन्यंशभेदोऽस्ति — एकस्यां रज्जौ नानापुरुषाणां 'दण्डः, सर्पः, भूच्छिद्रम्, जलधारा' इति नाना भ्रान्तयो भवन्ति। तस्यां भ्रान्तावंशद्वयमस्ति। (१) एकः सामान्येदमंशः, (२) अन्यः सर्पादिविशेषांश इति।

Jīva topic next feature

This ātmā is sarva adhistanam...mayyeva sakalam jatam mayi sarvam prathishtam... jatam should be translated as kalpitam, world is superimposed on me and supported by me.

Adhiṣṭhānam means superimposition topic will come, supporter of a mithya prapañca. In this context there are a few technical words are used in vedānta.

Page 90 ... topic 162 we have seen certain words.. superimposition of snake on rope. Condition for superimposition, 1) rope should not be thoroughly lit up. No total light or darkness. Partial light 2) rope must be known by me only partially. Partial knowledge 3) whichever part is known is called samanya amsa, commonky kniwn, partially unknow n oart is called viśeṣa amshaha. In page 90..samanya ansha aka adharaamshaha and viśeṣa amsa aka adhiṣṭhānam,

In rope example, samanya amsa is "this is" rope. It is known even at the time of superimposition. In spite of partial darkness, samanya amsa is known. Viśeṣa amsa is ropeness of the rope is called viśeṣa amsaha..partially unknown factor.., thisness will never be replaced by anything, only ropeness viśeṣa amsa will be replaced by false viśeṣa amsa that is snakesness. Therefore samanya ansa is called aadhara,

Even though viśeṣa amsa rooness is only one, superimposition need not be one and same, different people can superimpose many. I myself can superimpose different things... kalpita viśeṣa amsa... ajñānam ignorance never conceals adhara amsa but only adhishtaana amsa with its āvaraṇa shakti, vikṣepa shakti helps in projecting different objects. Aadhara amsa will continue before and after knowledge.

After knowledge i negate the ajñānam. Āvaraṇa shakti goes away after knowledge. Ropeness gets understood as ropeness after kniwdge, thisness was always known. Now I say this is a rope. Earlier i said this is a snake. Samanya amsam is called so because it joins kalpita viśeṣa

amsam as well as adhishtaana viśeṣa amsa also. Snakeness as well as ropness, thisness continues.

Snakeness is not there after knowledge, ropness is not there before knowledge. They are mutually exclusive.

I am is adhara amsa, i am brahman..brahmanhood is covered by āvaraṇa shakti of ajñānam. Kalpita viśeṣa amsaha is jīva hood, triangular format. The whole world is a snake, entire anātmā is superimposed on me.

23rd November 2019

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Last para at bottom.

Topic 380

(३८०) कल्पिते वस्तुन्यंशभेदोऽस्ति — एकस्यां रङ्गौ नानापुरुषाणां 'दण्डः, सर्पः, भूच्छिद्रम्, जलधारा' इति नाना भ्रान्तयो भवन्ति। तस्यां भ्रान्तावंशद्वयमस्ति। (१) एकः सामान्येदमंशः, (२) अन्यः सर्पादिविशेषांश इति।

Nature of jīvātmā is being discussed in this portion. Author has spoken about ātmā as sat cit and Ananda. He also mentioned it is non-different from brahman. Jenma naasha rahitvatvam. eternal. now next important topic, sarva adhiṣṭhānaṃ on which entire anātmā prapañca is superimposed. Author points out that experience of any superimposition includes the adhiṣṭhānaṃ as the very existence of the superimposition is borrowed from adhiṣṭhānaṃ. When we experience any object we experience the real ātmā. Very very important. Therefore brahma anubhava also everybody has got all the time. Along with world brahman is also always experienced. In kenopanisad, pratibodha

Along with the superimposition we do experience the substratum but we never experience the substratum totally. If we experience the substratum totally then there is no superimposition. Whenever we experience we must know which part is superimposition which part is adhiṣṭhānaṃ. Whenever a person experiences a superimposed snake he says this is a snake, isness belongs to adhiṣṭhānaṃ. Thisness belongs to rope, isness belongs to rope, both together is called idam amsaha or samanya amsa. It will go with every superimposition, crack on earth or mala or snake. Later after knowledge when I say this is rope, along with rope also this is continues. Adhyasa kale adhyāsa nishada kale. Name given to samanya amsa is aafhara. Page 90 topic 162, adara amsa was spoken about.

M in one rope there are different ignorant people, this is a stick or snake or crack on earth or streak of water, misperceptions happen. In this misperception there are two portions. Samaanya idamamsaha and viśeṣa (brantavamsha= brantau plus amsa) amsaha. Thisness and isness belong to brahman. (here rope) the samanya amsa. Variable component viśeṣa amsa is snake part.

स च सामान्येदमंशः सर्पादिविशेषांशेषु सर्वेषु व्यापकः। अयं सर्पः, अयं दण्डः, इदं भूच्छिद्रम्, इयं जलधारा इत्येवंरीत्या सर्पादिविशेषांशेषु इदमंशो व्यापकोऽस्ति। सोऽयं व्यापकः सामान्येदमंशो रज्जुस्वरूपमेव। तादृशसामान्येदमंशस्य ज्ञानमेव भ्रान्तिकारणरज्जुसामान्यांशज्ञानमिति वर्ण्यते।

This non-variable component called thisness, in all superimpositions mentioned above, non variable part is more pervading. Variable part is less pervading. This word as well as object rope pervade. Padaśya anuvrutti and pada arthasya anuvrutti, ayam, idam refer to pervading everywhere. In the expression, in and through all the variable superimposition, the thisness is pervading. This pervading non variable thisness component is an essential nature of the rope. It is the knowledge of samanya amsa which is the prerequisite for superimposition. Variable experience presupposes non variable experience. Our problem is we focus on variable part and miss non variable part like missing non variable screen while watching a movie. It is always missed by people. It is in fact a precondition for experiencing the movie. You must experience the screen and miss it as well. It is branti kāraṇam. During deep sleep state, we are not experiencing the non-variable factor therefore not experiencing the variable factor.

सोऽयं सामान्येदमंशः सत्यः। रज्जुज्ञानानन्तरमपि 'इयं रज्जुः' इतीदमंशस्य प्रतीतिसत्त्वात्। (१) यथा भ्रान्ति काले 'अयं सर्पः' इति सर्पादिना सह इदमंशः प्रतीयते, (२) तथा भ्रान्तिनिवृत्त्यनन्तरमपि 'इयं रज्जुः' इति रज्ज्वा सह इदमंशः प्रतीयते।

Even after knowing rajju completely, the knowledge of rope will negate the snake but it will never negate the thisness part. Thisness continues. Only difference during time of ignorance, thisness was associated with snake, now with rope. In the same manner even after the elimination of snakesness after knowledge, I use the expression this is the rope, thisness continues. Thisness is called reality as it is never negated by satyam. Abadhyatvam.

यदीदमंशोऽपि मिथ्या स्यात् तदा सर्पादेरिव भ्रान्तिनिवृत्त्यनन्तरं तस्येदमंशस्यापि प्रतीतिर्न भवेत्। तस्मात्सर्पादिभ्रान्तौ व्यापक इदमंशः सत्यः। अधिष्ठानं रज्जुस्वरूपम्। तस्मिन् परस्परव्यभिचारिणः सर्पादयः कल्पिताः।

If thisness is also mithya like snake what would have happened. When snake is negated thisness would have been negated. It does not happen. Thisness is taken away from snake and added to rope. Imagine after brahma jñānam rope also is negated. Even after negation of rope this is will continue. This is satyam. After brahma jñānam, this ness will be associated with brahman. Everything is brahman for a jnana. Vyavahārika, prātibhāsika and paramārthika this is will continue. It is satyam, abadhyam. Thisness in all the variable superimposition will have to be accepted as paramārthika satyam adhiṣṭhānam which is ropeness, upon that ropeness alsone, all variable factors are kalpita. Until now experience of superimposition called snake, now he is going to extend to the world. World superimposition also variable and non variable factors are there.

3 Non variable factors are there, 2 variable factors are there. Non variable factors pervade everywhere, variable factors are always localized. Interesting portion, NIŚCALA DĀSA borrows from drukdrushyaviveka from Vidyananya swami. Verse 20. Asti bhaati priyam roopam..

(३८९) सर्वपदार्थेष्वंशपञ्चकवर्णनम् — सर्वपदार्थेषु पञ्चांशाः सन्ति । ‘नाम, रूपम्, अस्ति, भाति, प्रियम्’ इति पञ्चांशाः । (१) ‘घटः’ इत्यक्षरसमुदायो नाम । (२) पृथुबुध्नवर्तुल- त्वादिकं रूपम् । (३) ‘घटो वर्तते’ इति अस्ति । (४) ‘घटः प्रतीयते’ इति भाति । (५) ‘घटः प्रियः’ इति प्रियम् । सर्पादिकमपि सर्पिण्यादिकस्य प्रियं भवति । इत्थं सर्वपदार्थेष्वपि पञ्चांशाः सन्ति ।

In every object and subject 5 components are there. 1) name naama 2) its constitution or form rupam – individuality features 3) asti, it exists 4) it is experienced by me..bhaati, it is evident. 5) priyam..it is liked by me, it is dear to me. In ghataha...1) the sounds put together is naama, 2) configuration- pot has a specific nature, lower part is big and round bottom part is the nature of the pot- roopam 3) pot is...existence or satta. 4) prateeyate...only if it is experienced by me, I can speak about it..knownness is pre-requisite for existence. Existence pre-supposes knownness that’s called bhati. 5) when the pot is dear to me, dearness is priyaha. Then somebody may ask, every object has 5 components, then according to you must be dear to me. NIŚCALA DĀSA imagines and responds that even cockroach is dear to Mrs cockroach. For a jnana sarvam dear eva. Dearness is also all pervading atleast for bhagawan. He takes the example of snake..female serpent, sarpini...

तत्र अस्तिभातिप्रियात्मकमंशत्रयं सर्वपदार्थेषु व्यापकम् । नामरूपमित्यंशद्वयं व्यभिचरति । यद्वस्तु क्वचिद्विद्यते, क्वचिच्च न विद्यते तत् व्यभिचारि इत्युच्यते। ‘घटः’ इति नाम, पृथुबुध्नवर्तुलत्वादिरूपं च पटे न विद्यते। ‘पटः’ इति नाम आतानवितानात्मत्वादिरूपं च घटे न

विद्यते। इत्थं सर्वपदार्थेष्वपि नामरूपांशौ व्यभिचारिणौ।
अस्तिभातिप्रियमित्यंशत्रयं सर्वत्रानुगतमस्ति।

What are variable here and non variable. Asti bhaati Priya, the three, it is, it is evident, it is dear are non-variable components. Sankaracharya has analysed this in bhagavadgita bhadhyam chapter 2 verse 16...na sato vidhyate.... Darshibhihi... Krishna has used asat for 3 variable factors, sat for non-variable factors.

Non variable factors are all pervasive. Sudden profound verse of the gita. How do you define variable factor. Whatever is available in one place and not available in another place is variable factor. In the pot, word cloth and configuration of cloth are not there and vice versa. Therefore he says, name pot, configuration of the pot, you cannot experience in a cloth. Mutually exclusive. In pot, you don't see warp and woof of cloth. There are other 3 which we always take for granted. Existence is taken for granted. Scientists don't even ask what is existence? Vedānta is unique that it asks this question.

30th November 2019

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3rd para topic 381 contd

तत्र अस्तिभातिप्रियात्मकमंशत्रयं सर्वपदार्थेषु व्यापकम् । नामरूपमित्यंशद्वयं व्यभिचरति । यद्वस्तु क्वचिद्विद्यते, क्वचिच्च न विद्यते तत् व्यभिचारि इत्युच्यते। 'घटः' इति नाम, पृथुबुध्नवर्तुलत्वादिरूपं च पटे न विद्यते। 'पटः' इति नाम आतानवितानात्मत्वादिरूपं च घटे न विद्यते। इत्थं सर्वपदार्थेष्वपि नामरूपांशौ व्यभिचारिणौ।
अस्तिभातिप्रियमित्यंशत्रयं सर्वत्रानुगतमस्ति।

The teacher points out that there are five factors that we experience in this world. Superimposition and substratum, like the snake does not cover the rope totally. We saw the example, when a person says there is a snake, it's a composite experience of superimposed snake and adhiṣṭhānaṃ substratum. According to Vedānta, whole world is superimposition. When we experience the world we also experience the adhiṣṭhānaṃ brahman. Even in deep sleep state there is a mixture of satyam and mithya, how do I find out which part is ātmā which part is anātmā. Two evident non-variable factors are there; **isness** or existence, when wall is destroyed isness is transferred to rubble. I can never talk about the existence of an unknown thing. So second common factor is **knownness**. Knownness indicates the presence of consciousness. Even when you say there is an unknown Chinese language, even the unknown

chinese language is known as unknown Chinese language. c/o kootastha deepa od pancadasi. Every object is associated with existence and consciousness. In addition he adds every object is dear to somebody or the other. Atleast for a jnani, whole world is dear as whole world is pervaded by Ananda. For Bhagawan, everything is dear. When you say something is dear whats the reason? Because it is a source of happiness? **Vedantic definition of love is an attitude that a human mind has towards the source of happiness.** Sat chit Ananda...3 are non-variable. In Maitreyi brahmanam, veena, shanka, and dundubi sound are given as examples for pervasion. 4th and 5th factors are nama and rupa.

Sarva padartheshu...nama rupa components are mutually exclusive...sat chit anandaha... in the form of purnatvam outside.

यथा सर्पदण्डादिष्वनुगतेदमंशः सत्योऽधिष्ठानं च भवति तथा सर्वपदार्थेष्वनुगता अस्तिभातिप्रियांशाः सत्या अधिष्ठान- रूपाश्च भवन्ति। सर्पदण्डादिवत् व्यभिचारिनामरूपांशौ कल्पितौ। अस्तिभातिप्रियांशाः सच्चिदानन्दरूपा भवन्ति। तस्मादात्मस्वरूपा भवन्ति। इत्थं सच्चिदानन्दरूपे आत्मनि सम्पूर्णो नामरूपप्रपञ्चः कल्पितः।

Upon one common adhiṣṭhānam many superimpositions are there like snake, a crack, a streak of water. Similarly entire world is suoerimposition on ātmā. Anugata idamamsaha... it is real and it is the substratum. For brahman realization we need not close our eyes and go to nirvikalpaka samaadhi. We can shift our attention from variable nama rupa to non variable factor consciousness, existence and happiness. Brahman realization does not require closing the eyes. This idea is imported later from yoga śāstra.you can choose to sit in nirvikalpaka samadhi but that's not required. Only Śāstra pramaanam is required. Yasyaiva sphuranam.....in Dakshinamurti stotram. Shishya if he has sūkṣma buddhi can appreciate existence everywhere then the Guru says that's is brahman. Then shishya will ask yes I experience existence with nama rupa. How to increase pure existence? Then Guru will say filtered pure existence can never be an object of experience. Shishya will ask how do you know such pure existence exists. Guru will say pure existence has to be realized not by objectification but as the very subject, claiming I am that pure existence and pure consciousness, self aware self evident consciousness is existence outside. Sadeva cit , cideva sat. in upadesasaram, sattaya...isha jīvayo...sat svabhavato....

Non variable factors are real in the form of adhistanam, sarpa danda etc are nama rupas which are superimpositions...variable aspects. What we experience as isness is called sat and knownness is cit. all these 3 are essential nature of one ātmā. In this manner, in the ātmā which is sacchidananda ātmā entire universe is superimposed. When we practice vedantic meditation in sitting form, you must remember all these and replace ātmā term with I. in Chapter 6,

Krishna prescribes that you have to spend time on ātmā dhyānam. I support the entire world I don't need any support. Knowledge will remain knowledge, samsara will remain samsara otherwise.

कल्पितः पदार्थः कोऽपि आत्मनो जन्महेतुर्न भवति। तस्मादात्मा जन्मरहितः। यस्य वस्तुनो जन्म भवति तस्यैव (१) सत्ता, (२) वृद्धिः, (३) परिणामः, (४) अपक्षयः, (५) विनाशः, इतीतरे पञ्च विकारा भवन्ति। आत्मनो जन्माभावात् तदुत्तरभाविनः पञ्च विकारा न भवन्ति। इत्थमात्मा जन्मादिषड्भावविकाररहित इति सिद्धम्।

Whole cosmos is ātmā and anātmā, I the observer and everything that is observed. Now birth of ātmā topic 379 is being connected. I cannot have birth, if X has to be born it has to be born out of something other than X, father must have existed before the son was born. Non ātmā is anātmā. So if ātmā has to be born, it has to be born out of anātmā only, there is no 3rd entity. We cannot say jīvātmā is born out of paramātmā because we have already established in topic 377 that jīvātmā and paramātmā are essentially the same eka ātmā. Anātmā is superimposition on ātmā therefore substratum cannot be born out of superimposition. From dream parents of yesterday I cannot be born today. Ātmā is birthless unborn. One can never seek freedom from punarjenma as ātmā does not have jenma. Next topic.

Birth is always followed by later modification. One of the definitions we give of sthūla śārīram issukha dukkha...asti jayate....vinashyati, shatvikaravat etat sthūla śārīram. According to Vedānta, birth is not origination of a thing, nothing can be created or destroyed as per mandukya karika. Origination is nothing but manifestation of the unmanifest which is in the womb of the mother. Origination is a type of transformation, in Vedānta jenma is a vikara. Along with jenma we have vardhate viparinamate, vipaksheeyate etc. Tatvabodha follows a particular order. Asti, jayate vardhate viparinamate apaksheeyate vinashyati . There is another version, we have a different order...more popular and shastric, Tatvabodha order is an exception. In janmadhyasya yataha of brahmasutra, Sankaracharya gives different order, jayate, asti (temporary existence which will be there until death), vardhate viparinamate apaksheeyate vinashyati. Only that object which has the first vikara, janma yasya asti, tasya eva only for such an entity other 5 are there. 1_ **sattha** सत्ता temporary or manifest existence or vyavahārika satta , we can refer to this as reflected existence, sad ābhāsaha like chid ābhāsaha, 2 vruddhihi वृद्धिः, growth, then it reaches maximum height etc then no more growth, but transformation or परिणामः parinamaha. Then it comes down, अपक्षयः degenerative issues, then विनाशः the reflected existence pratibimba satta goes away. Ātmā does not have any jenma so none of the other transformations are not there. Na jayate mriyate.....in Gita.

7th December 2019

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Last two lines at bottom

Tasmat ātmā jenma rahitaha.. iti siddham start of next topic.

Topic of jīva swaropam is being concluded in this portion. Ātmā has been revealed as sacchidananda swaroopaha. Brahman also is satchidanandaswaroopaha. Ātmā dos not have all the six modifications, like asti jayate etc.

Topic of ātmā as adhistaanam and anātmā as adhyāsa was discussed. If ātmā has to be born, it has to be born out of something else and everything other than ātmā is adhyāsa. Ātmā is the adhistaanam. Therefore ātmā has no jenma. Therefore the other 5 modifications are also not there. Ātmā nirvikaraha..na jayate mriyate..

Topic 392

(३८२) आत्मनोऽसङ्गत्ववर्णनम् — आत्मा असङ्गोऽस्ति। सङ्गो नाम सम्बन्धः। स च सम्बन्धः सजातीयविजातीयस्वगतपदार्थैः सह भवति। घटस्य घटान्तरेण सम्बन्धः सजातीयेन सम्बन्धो भवति। घटस्य पटेन सम्बन्धो विजातीयेन सम्बन्धो भवति। स्वगता नामावयवाः। ततश्च पटस्य तन्तुभिः सम्बन्धः स्वगतेन सम्बन्धो भवति।

Ātmā is relationship. Sangha means sambandha or relation. The relationship can be of 3 types, relation with sajateya, vijateeya or svagata sambandhaha. Normally we speak of bhedaha. Same species, different species or with another object within itself. 3 examples. Pot and its connection with another pot, pot and its connection with cloth, pot and cloth belong to two different species, Swagata..that which attains within the object. Like my hand which is part of my body, svasmin gataha svagataha....one within oneself. Avayava...limb. My eyes, legs, hands...svagata avayavaha.. when there is a clot and within cloth there are threads, every thread is called svagataha, cloth is called avayavi. Every limb or part is called avayavam. Avayavi avayava sambandha. In tarka śāstra it is called karya kāraṇa sambandha or samavaya sambandha. In mimasa śāstram it is called upadana kāraṇam and karya sambandha, is referred as saadharmya sambanda.

Now we are going o see if ātmā has got any sambandha or not.

(१) यदि द्वावथवा अनन्ता आत्मानो भवेयुस्तदा सजातीयेनात्मना सम्बन्धो भवेत्। आत्मा च एक एव । तस्मात्सजातीयेनात्मना आत्मनः सम्बन्धो नास्ति । (२) आत्मनो विजातीयोऽनात्मा। अनात्मा च मरीचिकोदक- वदात्मनि कल्पितः। तेन कल्पितेन सहात्मनः सम्बन्धो न घटेत्। न हि मरीचिकोदकेन भूमेः सम्बन्धोऽस्ति। यदि सम्बन्धः स्यात्तदा मरुभूमिस्तेनोद- केनार्द्रीक्रियेत। यथा मरीचिकोदकेन मरुभूमेः सम्बन्धो नास्ति तथा आत्मनि कल्पितेन विजातीयेनानात्मना आत्मनः सम्बन्धो नास्ति। (३) आत्मनो यद्यवयवाः स्युस्तदा आत्मनः स्वगतेन सम्बन्धो भवेत्। आत्मा नित्यः। तस्मा- न्निरवयवः। तस्मात् स्वगतेन सम्बन्धो नास्ति। इत्थं सजातीयविजातीय- स्वगतसम्बन्ध आत्मनो नास्ति। तस्मादात्मा असङ्गः।

Patiently he covers everything. First sajateeya sambandha of ātmā, if one ātmā is associated with another ātmā belonging to same ātmā species. Even jīvātmā plurality we have established that it belongs to shareeratrāyā and not ātmā. Jīvātmā and paramātmā also both are consciousness with just micro and macro śarīram. Jīvātmā paramātmā bheda api nāsti. Species is possible only when there is plurality. Species means (in tarkaśāstra) it pervades many members of an entity like many manushyas are there, manushyatvam is common across them, hood, ness etc indicates species. Tableness, humanhood etc. in space or akāśa jati does not exist as there is only one akāśa. That which pervades many members. Chairs are anityam, chairness is nityam. We discussed in devatā adhikāraṇam of brahmasūtra. Jati analysis in śṛṣṭi topic. Even during pralaya kalam, manushyas are absent but manushyatvam continues. Jati is called the universal as opposed to individual. Ātmā does not have universal. Because ātmā ekaha. Therefore, no sajateeya sambandha.

There is suppose another species anātmā, when ātmā and anātmā contact, the sambandha is called vijateeya, consciousness and matter.do they come in contact. For junior students , yes consciousness contacts object and that's how knowledge takes place, vrutti vyapti and phala vyapti take place. For senior students, consciousness never contacts the object. Gaudapadacharya says there is no object other than ātmā, all anātmā are mithya. In Mandukya karika, consciousness cannot contact the real object, cant it contact unreal object. Gaudapada says that's also not possible. An unreal object is not an unreal object as it does not exist separate from the real object. Can clay contact the pot? Can wood contact the chair? No clay can never contact pot as there is no such thing called pot other than clay. Vijateeya sambandha na bhavati.. anātmā is vijateeya vastu, anātmā is superimposed on ātmā like mirage water. An adhiṣṭhānam cannot come in contact with a superimposed object. Mirage water appears on the sand alright, but it does not have contact with sand. If mirage water comes in contact with sand, sand would have become wet. (by seeing water on the sand).

Deers go like this in search, deer dies running like this. Vedānta says jīvātmā is also running behind one anātmā after another this way. Just as sand does not have contact with mirage water, ātmā does not contact anātmā at any time. If we are particular about using a sambandha we use the term adhyāsa sambandha, meaning no sambandha.

Svagataha.. like the cloth having thread as its part or body having limbs, if ātmā had parts there could have been sambandha but ātmā does not have avayava or limbs or parts. Tarkaśāstra gives logic. Sankhya talks of one kāraṇam multiplying into many, prakṛti into mahat etc. one to many multiplication. Whereas in tarkaśāstra, it is creation by assembling various parts. Assembly line model.in Tarka śāstra śṛṣṭi is always many to one. In Vedānta, no creation according to Gaudapada. We have jativada for junior students, vedantin accepts creation temporarily. Vedantin temporarily joins sankhya philosopher. Sadeva somya idamagre aseet. So kamaya...based on nyayika theory of creation, always kāraṇam is plural. When they join it becomes a single product. In sankhya, karyam anekham, kāraṇam one. All avayams will come under kāraṇams in tarka śāstram. Every avayavi is karyam which is anityam. Avayavi is full of avayavams. Tarkasangraham has all of these discussions. Avayavi karyam anityam. Avayavi consists of so many assembled parts therefore we say body is savayavam. Therefore avayavi karyam savayavam anityam. Therefore wherever anityam word comes savayavam will come based on tarkaśāstra. At,ma is nityam therefore ātmā cannot be savayavam. Ātmā therefore should be niravayavam. Yat yat nityam tat tat niravayavam. Akasaha kalaha manaha are nityam in tarka śāstra therefore they are all niravayavam. What about pritvi jalam etc? in tarkaśāstra, pritvi has got two versions, pralaya kala version and śṛṣṭi kala version. In pralaya kala it was in paramanu or atomic form, atomic form of prutvi is niravayavam. Prutvi during śṛṣṭi is savayavam anityam. Similarly jalam agni and vayu paramanus at pralaya time. Akasa is same during śṛṣṭi and pralayam as per tarka śāstram. Ātmā is nityam and niravayavam. Since ātmā does not have avayavam, you cannot talk of svagata sambandha between ātmā and its avayavams. As per tarkaśāstra. In this manner sajateya vijateya svagata contacts are not there, therefore ātmā is asanghaha. Therefore Vedānta is called asparsha yoga. We are completing the first major topic.

हे सोम्य, इत्थं सच्चिदानन्दब्रह्मस्वरूपो जन्मादिविकाररहितः असङ्गश्चात्मास्ति। स एव त्वमसि । एवं 'अहं कः' इति प्रथम- प्रश्नस्योत्तरमुक्तम्।

Hey Somya!! In this manner w have seen the different features of jīvātmā, sat chit Ananda brahman-infinite, jenmadi vikara rahita-without 6 fold modification, asanghatvam. You are that ātmā, all your abhivadaye is superimposition. All jatis sub castes are all superimposition. After sadhana chatushtayasampatti, disclaim all these. I have answered your first question, aham kaha.

Page 232 topic 352. Who is jīva, who is Iswara what is Mokṣa sadhanam? Means of liberation. Two more questions. Who is the creator of this world?

14th December 2019

Page 259 3rd paragraph

हे सोम्य, इत्थं सच्चिदानन्दब्रह्मस्वरूपो जन्मादिविकाररहितः असङ्गश्चात्मास्ति। स एव त्वमसि । एवं 'अहं कः' इति प्रथम- प्रश्नस्योत्तरमुक्तम्।

The teacher talked about anubhandachatushtayam in 1st two chapters, 3rd chapter importance of Guru and Shishya were talke about. 4,5 and 6 deal with Vedānta teaching. 3 students, tatvadrushti, adhrushti and tarka adhrushti. 4th chapter anirvacaneeya khyāti for uttama Adhikari. 5th chapter madhyama Adhikari, maha vakyam was briefly presented. In 5th chapter, nirguna brahma upasanam was prescribed for manda Adhikari. (based on Dhyana deepa prakāraṇam of Pancadasi). 6th chapter was introduced for an intellectual student. Drushti shrishti vāda was introduced. This drushti śrṣṭi vāda was completed and Tarka drushti was not totally satisfied because both jagrat avastha and Swapna avastha were asked to be dismissed as prātibhāsika satyam. Then Guru decided to present Vedānta all over again. A new character Agrudhadeva was introduced. He entered Swapna and there a Vedānta course was introduced. We are now in the dream of Agrudhadeva. Nischala Dasa never gives the name of the teacher. There teaching began with 3 questions. Who is the individual Jīva? Who is the creator Iswara? What is the means of liberation? Answer is given in dream. Since original student is Tarkadrṣṭi and he being intellectual, wherever Vedānta is introduced other schools of philosophy are introduced. This is the uniqueness of Chapter 6. We saw elaborate discussion on Jīva. Teacher discussed who is Jīva according to Sankhya, Nyaya etc. Now we concluded the answer to Q1.

Aham Kaha iti Prathama prashnasya uttaram. According to Vedānta, jīva is satchidananda brahma svaroopā, this brahma Swaroopā differentiates from all other schools of philosophy. They never accept aikyam. Another major difference is, Sankhya believes there are many ātmās which are all-pervading.

Sa eva tvamasi, you are not tvampada vachyārtha but tvampada lakshyārtha....

Now we have to enter the 2nd question. Page 232 topic 352.

(आ. ३८३-३८७) 'अस्य संसारस्य कर्ता कः' इति द्वितीय- प्रश्नस्योत्तरम् — (३८३) जगतः कर्तेश्वर इति वर्णनम्—

Here samsara means the world. Who is the creator of the world? Agrudhadeva is asking. Ans: God is the creator. Iswara has been talked about in 5th chapter. Iswara has been talked about. So only certain leftout portions are discussed. Reference: complementary portions. That's why chapter6 discussion is not elaborate. Pages 154 to Page 160. Topic 261 to 272. Here few other aspects are going to be discussed.

‘जगतः कर्ता कः’ इति द्वितीयप्रश्नस्येदानीमुत्तरमुच्यते। व्यापकचैतन्यमाश्रित्य तदेव विषयीकुर्वाणा मायैव सदसद्विलक्षणात्यद्भुतशक्तिरूपाज्ञानमित्युच्यते। तस्मादज्ञानाज्जगत उत्पत्तिर्भङ्गौ भवतः।

For the second question answer is being given. In Tatvabodha we have seen this. Brahmarshaya satvagunarajoguna.....vayuhu.... Iswara is always a composite entity comprising of two beginningless factors, brahman and maya. They have got diagonally opposite nature. Savikaram, nirvikaram, savikalpam, nirvikalpam etc. but both are anadi. Last difference most important is brahman is satyam maya is mithya. Therefore brahman and maya will always be together. Like ardhanareshwara tatvam...vagarthaviva sampruktau...like word and meaning can never be separated. During creation, brahman's contribution is by its mere presence. Therefore vivarta Kāraṇam, contributes to creation by its mere presence. It contributes sat chit Ananda to maya, through maya sat chit Ananda to entire creation. Contribution of existence is very important that's why its called vivarta upadhana Kāraṇam, a Kāraṇam that contributes to the existence to the karyam world. Vivarta upadhana Kāraṇam because it gives existence to the world through its mere presence. Maya also contributes to the world, it is not existence, because maya itself has only borrowed existence from brahman. Maya contributes to nama rupa, all non existential features, shada, rasa, rupe, iccha shakti, kriya shakti, whatever is there in creation other than satchitananda. All other features. This namarupa of the world is contribution of maya, therefore maya is also upadhana Kāraṇam. When maya contributes namarupa to the world it undergoes change unlike brahman, therefore maya is called parinami upadhana Kāraṇam, undergoing change. Since maya does not have its own existence it will come under mithya category it does not have its own existence. Whatever is mithya will be subject to negation through jñānam. Maya is negatable through jñānam. Negation does not mean physical disappearance of maya, it means understanding that isness of maya does not belong to maya. Isness of maya does not belong to maya, this understanding is negation. Like negation of moonlight through understanding that there is no such thing called moonlight but everything is sunlight. Existence of maya belongs to brahman only. Since maya is negatable through jñānam it has another name mūla avidhya, **avidhya means negatable through jñānam. Mūla avidhya because from this alone entire creation comes. Another meaning is ajñānam. It is not absence of knowledge. Ignorance is not absence of knowledge, refers to a mithya vastu, experienceable mithya entity that can be negated by knowledge.** Whose existence can be snatched from the experientable entity and existence will be handed over to some other entity called satyam.

Ajñānam is bhava abhaava vilakshana mithya roopam. This mysterious ignorance alone is called maya. Brahman lends existence to mysterious maya which is anadi. When does maya borrow existence? Existent maya or non existent maya? Existent maya need not borrow existence as it already exists. Non existent maya cannot borrow as it is non existent. So when does it borrow? Anadi maya, therefore verb borrow in “maya borrows existence from brahman” does not convey in time. From beginningless time, maya exists by borrowing existence from brahman. From beginningless time, brahman lends existence to maya. Beginningless existence lender brahman and beginningless existence borrower maya are together called Iswara. Prakrutim purushaschaiva in Gita.

M: vyapaka... there is a principle called maya which is otherwise called ajñānam. Maya can never exist anywhere else but all pervading consciousness. Which is neither existent nor non existent but seemingly existent sadasatvilakshanat. In vivekachudamani.. sannat sannat...ubhayatmikamau. This maya although mithya, has got fantastic power, all varieties that we experience, shabda rupa, all existing and newer ones not discovered yet, 5G etc..

you have to talk of two factors when you speak about ignorance. Who is ignorant? The locus or subject.? A conscious locus. You cannot say chair is ignorant. Aadhaaram or adhiṣṭhānam or aashrayaha...Kaha. Second question is ignorant of what? Vishayaha... object of ignorance. In the creation, we have got so many people who are ignorant and so many objects about whom we are ignorant. Normally ashraya and vishaya of ignorance are two different things. Like nimmita and upadana kāraṇa.

In ashraya vishata also, when we talk of maya as ajñānam before origination of world, only two things were there. Maya and brahman. Before world time space. Only brahman and ajñānam. Whats the ashraya of ajñānam. Answer is only brahman was there. Mūlajñānam's ashraya is brahman, vishaya also is brahman. We studied elaborately in 3rd chapter introduction of naishkarmyasiddhi. Ajñānyasya ashrayaha ātmāvaa anātmā? Ajñānam belongs to jīvātmā or paramātmā? Aside note: if paramātmā is locus of ajñānam, will not paramātmā not become a samsara. Answer (not given in Vicarasagaram). Mūlavidhya or maya has got āvaraṇa shakti and vikṣepa shakti. Ajñānam located in paramātmā will not have āvaraṇa shakti operational. Only vikṣepa shakti operates. Therefore paramātmā uses vikṣepa shakti to create the world. Jīvas are born, in jīvātmā āvaraṇa shakti of maya starts functioning, therefore jīvātmā will suffer because of āvaraṇa shakti of avidhya.

Chaitanyam alone is the object as well as subject or aashraya of ignorance. In vicarasagaram we saw earlier, NIŚCALA DĀSA quoted from Sankshepa sareerakam. Ashrayasya ...vishyatstva

bhagini.. आश्रयत्व-विषयत्व-भागिनी.... & said we have seen this already briefly. He asked us to ref to that portion.

Ref. Pg 151, Topic 256 - अज्ञानस्य स्वाश्रयविषयकत्वम् - last 3 lines - संक्षेपशरीरक- ... etc. Swamiji had said then that this were important texts in this context.

Samkshepa s,aareerakam Part 1 verse 319

4th January 2020

Page 259..

Last para

‘जगतः कर्ता कः’ इति द्वितीयप्रश्नस्येदानीमुत्तरमुच्यते। व्यापकचैतन्यमाश्रित्य तदेव विषयीकुर्वाणा मायैव सदसद्विलक्षणात्यद्भुतशक्तिरूपाज्ञानमित्युच्यते। तस्मादज्ञानाज्जगत उत्पत्तिर्भङ्गौ भवतः। उत्पत्तिर्भङ्गयोः कथनेन स्थितिरपि गृहीता भवति।

3 questions were introduced earlier. Page 232. 1 jīva swaroopam 2 cause of universe or Iswara swaroopam 3 mokṣa sadhanam (to be dealt with in great detail)

2nd question very brief only, as in pages 154 to 160 we saw already. Two basic components brahman and maya being introduced. In Tatvabodha also we saw this. Brahmarshaya maya...From maya this universe was born. In advanced texts we have elaborate discussion as to is brahman the cause or maya the cause or both? We must say both, namarupa is contributed by maya, maya is the potential form of all namarupas, brahman does not have namarupa, anamakam, arupakam. In Lalita sahasranamam, Narayaneer nadarupa namarupa vivarjita. Maya alone contributes to nama rupa. Does that mean brahman does not contribute? Brahman contributes 3 consciousness, existence and happiness. Smile on our face is contribution of brahman, asti bhati priyam. Maya is upadana Kāraṇam. Maya undergoes change while contributing, parinami upadana Kāraṇam. Brahman is vivarta upadana Kāraṇam contributes without undergoing change. The mixture of brahman and maya is Iswara. It has got extraordinary powers, maya, all varieties are because of maya. Adyatbhuta Maya is otherwise called ajñānam or mūla avidhya. We talk about an ajñānam that existed before the origination of the mind. Ignorance in the mind of the world is thoala vidya we are not talking of that here. We talk about mūla vidya which existed in brahman before mind originate. Tasmāt...from that ajñānam, of this universe including time and space arose. Chitradeepa prakāraṇam ...chapter 6 of pancadasi. Once we talk of śṛṣṭi and pralaya, sthithi also

included. Temporary existence..bhava vikara rupa satta..this existence is donated by permanent existence of brahman. Can be called reflected existence. Iswara is śṛṣṭi sthithi laya Kāraṇam. Yatho vaa imaani bhootani....tatbrahmeti.. subtle difference between vicarasagara and upaniṣad, here he says maya is śṛṣṭi sthithi laya Kāraṇam instead of brahman. Both are Kāraṇam.

अनेनायमर्थः सिद्ध्यति — (१) मायायुक्तंचैतन्यम् ईश्वर इति वर्ण्यते। (२) स च ईश्वरो जगदुत्पत्तिस्थितिभङ्गानां हेतुर्भवति इति।

Consciousness along with maya (maya is sadasat vilakshana meaning mithya) is called Iswara. That God is the cause (parinami and vivarta upadana Kāraṇam plus nimitta Kāraṇam) . all 3 rolled into one.

अनयोक्त्या ‘जगतः कोऽपि कर्तास्ति वा, अथवा स्वयमेव जगदुत्पन्नम्’ इति प्रश्नस्य ‘जगतः कर्ता कश्चन जीवो वा अथवेश्वरः’ इति प्रश्नस्य चोत्तरं वर्णितं भवति।

By this statement, (Iswara is śṛṣṭi sthithi laya Kāraṇam) the two questions are answered. Each major question, had set of additional questions (Q1). Similarly after second q, we had subsidiary questions in page 232. Is there a creator of the world? Grand design, Stephen Hawkins says... universe arose..no God is required. Answer : world did not arise by itself. Creator is Iswara, brahman Maya combination.

2nd Q: is the creator another living being like any one of us? For the second subsidiary q, answer was given. Jīva is not a creator as he does not have resources. Jīva existed with his kāraṇa śarīram even during pralayam. Even though jīva has kāraṇa śarīram he does not have enough resources to create the universe. Only Iswara can create. We saw this too.

(आ. ३८४-३८५) ईश्वरः सर्वज्ञः सर्वशक्तिमान् स्वतन्त्रश्चेति वर्णनम् —

(३८४) ईश्वरस्य सर्वज्ञत्वादिविशेषणानि

More features about Iswara. Sarvajñaha..omniscient. all possible knowledge exists in Iswara in potential form. All past current and future knowledge must be potentially there. Maya has got all vrutti jñānams in unmanifest condition. All vrutti jñānams are in maya. Iswara becomes omniscient. Sarva shaktimaan..all powers must be there. Energy in sun, lightening, electricity. All must potentially exist in maya before their creation. Iswara is never controlled by anyone. Uncontrolled controller.

— जगतः कर्तेश्वरः। जगत् स्वयं नोत्पन्नम्। कर्तारं विना यदि जगद्भवेत्तदा कुलालमन्तरेणापि घटो जायेत। अतो जगतः कर्ता कश्चिदस्ति। (१) स च कर्ता सर्वज्ञः। यो यस्य कार्यस्य कर्ता स तत्कार्यं तदुपादानं कारणं च ज्ञात्वैव करोति। तस्माज्जगतः कर्तापि जगत्तदुपादानकारणं च ज्ञात्वैव जगदुत्पादयति। इत्थं यस्माज्जगतः कर्ता जगत्तदुपादानकारणं च जानाति तस्मात्स सर्वज्ञः।

Creator of world is God. It does not originate by itself. Without creator if world can emerge, we would have experienced origination of pot without potter etc. we don't find origination of purposeful things on their own. Therefore we have to assume an intelligent cause for this universe. When we give example of carpenter, potter etc we imagine a person with a form, location etc, we should not extend this to bhagawan that he is somewhere there etc. when we say there is a karta iswara, we say there is nimitta Kāraṇam, senscient principle plus insenscient raw material principle called maya. This mixture is like a carpenter etc. he or she for God is meaningless, only for puja it is useful. God as located being is not logically possible. Examples of carpenter, potter should not mislead us. Such a creator is omniscient. If there is a nimitta Kāraṇam, it should have two-fold knowledge. What type of material is required for what type of object. Like mridangam etc. carpenter should have both the knowledge and skill. Karya jñānam and upadana kāraṇa jñānam also is required. Whoever is producing anything, he should know the nature of to be produced product. The cause nimitta Kāraṇam also should know the entire universe, raw material of entire universe maya or prakriti and creates this world. Since the creator of the world namely God is the knower of both the world and maya. World and maya includes everything... carpenter also has knowledge but it is confined to wood and related objects. But bhagawan is sarvajñaha.

स जगतः कर्ता सर्वशक्तिमांश्च। अल्पशक्तिभिर्जीवैरस्य जगतः सृष्टिर्मनसाप्यचिन्त्या। अतोऽद्भुतस्य जगतः कर्ता अद्भुतशक्तिमान्। इत्थं जगतः कर्ता सर्वशक्तिमान्। स स्वतन्त्रश्च। योऽल्पशक्तिः स पराधीनो भवति। सर्वशक्तिमांस्तु न पराधीनो भवति। तस्मादयं स्वतन्त्रः। इत्थं च जगतः कर्ता सर्वज्ञः, सर्वशक्तिमान्, स्वतन्त्रश्च। तमेव ईश्वर इति वर्णयन्ति।

That creator God sarvashaktimaan is omnipotent. The puny little jīvas who have limited powers cannot even imagine the creation. Therefore, the creator of this wonderful universe has to be only God. We should feel fortunate that we have human intellect that we can appreciate a part of the glory. Swami DS says every branch of science is just like a pinhole. Each branch of science has subdivisions too. In this manner the creator is omnipotent. 3rd feature bhagawan is svatantraha.. those human beings, he is under the control of various sources. Change of weather water etc. human beings are vulnerable. But Iswara, sarvashaktimaan is not under anyones control, therefore independent. Iswara is सर्वज्ञः, सर्वशक्तिमान्, स्वतन्त्रश्च। in Vedānta

we say bhagawan creates a universe as per law of karma, then he is controlled by law of karma. Can he violate the law of karma? We say Iswara cannot be controlled. Iswara can violate law of karma as he is independent but he will not violate being fair. Such a creator the scriptures describe as Iswara.

Topic 385;;

(३८५) अल्पज्ञत्वादिधर्मविशिष्टो जीवो न जगतः कर्ता —

jīva is diagonally opposite, he describes. Perviscient, pervipotent etc, he is not the creator.

योऽल्पज्ञोऽल्पशक्तिमान् पराधीनश्च स जीव इत्यभिधीयते। यद्यप्यल्पज्ञत्वादयो जीवे परमार्थतो न सन्ति (no full stop) तथाप्यविद्याकृतमिथ्याभूतकिञ्चिज्ज्ञत्वादयो जीवे प्रतीयन्ते। अतस्ते किञ्चिज्ज्ञत्वादयो जीवे व्यपदिश्यन्ते। अविद्याकृतकिञ्चिज्ज्ञत्वादिभ्रान्तिरेव जीवत्वनिमित्तम्। सा चाल्पज्ञत्वादिभ्रान्तिरीश्वरे नास्ति। किन्तु मायाकृतसर्वज्ञत्वादय ईश्वरे सन्ति। अयमर्थः सविस्तरमुत्तरत्र प्रतिपादयिष्यते।

These are the three opposite words योऽल्पज्ञोऽल्पशक्तिमान् पराधीनश्च .. paradhina opposite of svatantra. This jīva is limited in power knowledge and is dependent. We should remember that jīva is nothing but consciousness which is same as Iswara the consciousness. Difference is Iswara has maya as support. Jīva has avidhya as support. Maya is satva pradhāna, avidhya is rajas tamo pradhāna.

11th January 2020

Page 261

Topic 375 continued

Having completed jīva swaroopam, now NISĀLA DĀSA has come to second question cause of world or Iswara swaroopam now. Individual living being like a human being cannot be cause of creation as this individual jīva has only limited knowledge and power. अल्पज्ञत्वादिधर्मविशिष्टो जीवो न जगतः कर्ता Jīva is also not independent. Jīva in reality is essentially same as Iswara only. From standpoint of consciousness both are limitless. Only functioning medium (avidya or kāraṇa śārīram) is limited for jīva. One of the main limitations is the āvaraṇa shakti of kāraṇa śārīram. Because of this transferred limitation we refer to jīva as limited. This seeming limitation of the jīva is the reason for naming the jīva as jīva. The moment jīva becomes a jnani, he becomes jīvanmuktaha although he appears a jīva but he is free of jīvatva status. Glory of

God is that God has got transferred attributes like sarvajñatvam (maya kurta) but no branti or ignorance. Uniqueness of maya is āvaraṇa shakti is not operational. This will be elaborated more later. In mahavakya vicara, where vachyārtha and lakshyārtha are going to be discussed. Page 305.

एवं च जगतः कर्ता न जीवः। किन्त्वीश्वर एव।

In this manner God alone has the medium to become the ceator not the jīva. (Exactly like although another person is like me but does not have a screw driver cannot open the nut).

(३८६) ईश्वरो व्यापको नित्यश्च — स चेश्वरो नैकदेशमात्रे वर्तते। किन्तु सर्वत्र व्यापकोऽस्ति। ईश्वर एकदेशमात्रे वर्तत इत्यङ्गीकारे स ईश्वरोऽनित्यो भवेत्। यस्य देशतोऽन्तोऽस्ति तस्य कालतोऽप्यन्तोऽस्तीति नियमात्। यदनित्यं तत् कर्तृजन्यमिति नियमा- दीश्वरस्यानित्यत्वे तस्यापि कश्चन कर्ता अनङ्गीकर्तव्यो भवेत्।

ईश्वरस्य कर्ता कश्चिदस्तीत्येतन्न घटते। तथा हि —

Further features of the creator of universe is being discussed. That above-mentioned creator cannot be located in a particular place. Iswara has to be all pervading. Suppose you say Iswara is Vishnu in Vaikunta loka. Whatever is located is spatially located, then Iswara will not be there in another place. Once you accept spatial limitation, automatically there will be time limitation as well. God will become impermanent. Puranas are mithya only, cannot be taken be real. Nedam ididam upasate. One has to transcend this form of God. In Hinduism God is understood in 3 levels, one form eka rupa to Viswarupa, including all forms, then formless consciousness principle Arupa Iswara.

If I accept God as timewise limited, whats the problem? Any topic is analysed thoroughly. If anything is impermanent, it will be created by some cause. Created Iswara will require a creator.

Suppose somebody says let there be a creator of creator. There will be a logical problem. Then creator needs to have creator and created. 6 facets analysed. Logical fallacies. (student is Tarkadṛṣṭī)

(9) ईश्वरस्येश्वर एव कर्तेत्यङ्गीकारे आत्माश्रयदोषः स्यात्। स्वयमेव क्रियायाः कर्ता (आश्रयः) स्वयमेव क्रियायाः कर्म (विषयः) च यदि भवति तदा आत्माश्रयदोषः। यथा कुलालः क्रियायाः कर्ता घटश्च कर्म तथा सर्वत्र क्रियायाः कर्ता कर्म च भिन्नावेव। न तु तयोरेकत्वमस्ति।

तथा चेश्वरस्योत्पत्तौ तस्यैव कर्तृत्वकर्मत्वयोरभ्युपगमे आत्माश्रयदोषः सुस्थिरः। कर्म नाम कार्यम्। कार्यस्य विरोधी दोषः। आत्माश्रयश्च कार्यस्य विरोधी। तस्मात्स दोषो भवति। तस्मादीश्वरस्यान्यः कर्ता अङ्गीकर्तव्यः।

if Iswara is temporary, there must be a creator for God. Who is this God? NIŚCALA DĀSA is analyzing reasons.

- 1) Suppose we say Iswara is self creator. If that is so, there will be logical fallacy -self dependence. Ātmā aashrayaha. Oneself being subject of an action, oneself being the object of the very same action. Subject and object will become identical for same action. Then logical fallacy is called ātmāashrayaha. Like the potter is the producer of the pot. If Iswara is creator he cannot be created and vice-versa. With regard to creation of Iswara, same Iswara cannot have kartrutvam and karmatvam. Self dependence is a logical fallacy which is an obstacle to production action. Being an obstacle, saha doshaha bhavati. Therefore, it is a logical fallacy. If God is created a creator has to be accepted and that cannot be God. Creator is someone who existed before creation and ceated does not exist before creation. If you say God is creator and created. Then it will mean God existed and did not exist before creation. Logically incorrect. You have to say God is created by someone else. There also there is a problem. Another fallacy no 2.

(२) स च द्वितीयः कर्ता प्रथमकर्तेव कर्तृजन्यो वाच्यः। स च द्वितीयकर्तुः कर्ता द्वितीयकर्तुर्भिन्नो वाच्यः। प्रथमकर्ता य ईश्वरः स एव द्वितीयकर्तुः कर्तेत्यङ्गीकारे अन्योन्याश्रयदोषः।

- 2) God requires another creator who is the creator of God. If first creator God requires a second creator to create God then second creator will also require another creator. Who is creator of second creator? We will ask. One option author assumes. Why can't we say second creator is created by first creator and vice versa. Author says this is also defective. This is anyonyaashrayaha fallacy. Mutual dependence problem. Eg: I borrow money from you, you borrow money from me. We can start a business. To avoid this we should say, third creator creates second creator. Then who created third creator?

18th January 2020

Page 262 2nd paragraph

Sa ca..

(२) स च द्वितीयः कर्ता प्रथमकर्तेव कर्तृजन्यो वाच्यः। स च द्वितीयकर्तुः कर्ता द्वितीयकर्तुर्भिन्नो वाच्यः। प्रथमकर्ता य ईश्वरः स एव द्वितीयकर्तुः कर्तेत्यङ्गीकारे अन्योन्याश्रयदोषः।

After analyzing the nature of jīva, now topic of Iswara who is defined as the creator of the entire universe. Page 259 topic 383 definition was given. Iswara is all pervading consciousness principle with unique power called maya or mūlavidhya in which entire universe exists in potential form. This Iswara is creator of entire universe inclusive of time and space. This creator himself cannot be created entity. Akrutaha bhavati. He wants to establish this through a logical argument. What are the issues if you assume he is created. First possibility we saw in 1) Iswara created by himself. **Ātmāshraya doṣa** was discussed. He should exist before creation for being a created and he should not exist before creation for being created. That's a logical contradiction like I borrowing money from myself to start a business.

2nd option, let us assume Iswara the creator no 1, who is created by creator no 2. Creator 2 himself will require another creator. Who is the creator of creator 2? You can't say creator 2 is created by himself then **ātmāshraya doṣa**. Suppose you say creator 2 is created by creator 1, then we will have mutual dependence **doṣa (anyonya ashraya doṣa)** . I borrow money from you, you borrow from me to run a business. Then you have to say creator 2 is created by creator 3. You can go on and on. Either creator 3 is created by himself or creator 2 or creator 1 (case 3...creator 1 is created by creator 3) ...you will keep going round and round in case 3 cyclic dependence. **Chakraka doṣa**. Student is tarkadṛṣṭī...

(३) तस्मात्तृतीयकर्ता कश्चनाङ्गीकार्यः । तस्य तृतीयकर्तुः कर्ता द्वितीय- कर्तेत्यङ्गीकारे पुनश्चान्योन्याश्रयदोषः । प्रथमकर्तेत्यङ्गीकारे चक्रिकादोषः । चक्रभ्रमणवत् (१) प्रथमकर्ता द्वितीयकर्तृजन्यः, (२) द्वितीयकर्ता तृतीय- कर्तृजन्यः, (३) तृतीयः प्रथमजन्यः, (४) स प्रथमकर्ता पुनरपि द्वितीय- जन्य इत्येवंरीत्या कार्यकारणभावभ्रमणसम्भवात् । चक्रिकास्थले सर्वेषां परस्परापेक्षत्वान्न किञ्चिदपि सिद्ध्येत् । अन्योन्याश्रयस्थले द्वयोः परस्परा- पेक्षास्ति । एकस्य सिद्धिं विनान्यस्य सिद्धिर्न भवति ।

If you have only 2 creators, you will have anyonyaashraya doṣa. If creator 3 is created by himself, **ātmāshraya doṣa** problem will be there. If you say creator 2 creates creator 3, anyonyashrama doṣa will be there. If you say creator 1 creates, it's a **chakrika doṣa**. karta status will keep rotating between the 3. Creator1-creates 2, creator 2- creates 3..creator 3- creates 1. No coclusion will be there with respect of creator. Difference between 2nd and 3rd

options are 2 members versus 3 members. In a dictionary you want to see a meaning, that meaning I don't understand. I go to another page...it goes on like...volute says garrulous- loquacious- volute- garrulous (a talkative person).

(४) तस्मात् यथा (१) कुलालस्य कर्ता न स्वयमेव भवति। किन्तु तस्यैव पितैव भवति तथा प्रथमकर्तुरीश्वरस्य अन्यः कर्ता वाच्यः। (२) कुला- लस्य पिता न स्वपुत्राज्जातः। किन्त्वन्यस्मादेव पितुर्जातः। तथा द्वितीय- कर्तापि न प्रथमकर्तुर्जातः किन्त्वन्यस्मादेव कर्तुर्जातो वाच्यः। (३) कुला- लस्य पितामहो न कुलालात्, न वा कुलालस्य पितुर्जातः। किन्तु चतुर्थात् (यः कुलालस्य प्रपितामहस्तस्मात्) जातः। (४) तथैव तृतीयकर्ता न प्रथमकर्तुर्न वा द्वितीयकर्तुरुत्पन्नः। किन्तु चतुर्थात्कर्तुरुत्पन्नो वाच्यः। तस्य चतुर्थस्य कर्तुरन्यः पञ्चमः कर्ताङ्गीकर्तव्यः। एवम् अनवस्थादोषो भवति। अनवस्था नाम धारा = प्रवाहः। कर्तुर्धाराया अङ्गीकारे जगतः कर्ता अयमेव इति निश्चयो न स्यात्। यस्य कस्यचित् जगतः कर्तृत्वेनाङ्गीकारे युक्तिर्नास्ति। युक्त्यभाव एव विनिगमनाविरह इत्युच्यते।

A potter example is taken.. A potter creates earthen-ware. He is born out of his father, then father came from grandfather, grandfather from great grandfather and so on. Therefore the 3rd creator must be born out of 4th only. 4th from 5th, 5th from 6th and so on. Tataiva truteeyakarta...evam....the logical fallacy is **anavastha doṣa**. Every creator will keep having another creator. Infinite regress or non finality of the creator chain. Anavastha means a chain whose beginning you are not able to talk about. Pravahaha. We saw in mandukya karika also.

If you accept a chain of Gods, chain occupied by so many Gods, then you will have infinite ones. Which particular God is the creator how will you find out? If I say a particular God is the creator, I will ask what is the logic to assert? विनिगमनाविरह **logical inconclusiveness doṣa**. Vedānta says do not stop thinking. Other theologies do not accept questioning whereas Vedānta encourages questioning. There will be no conclusion possible if you blindly assert any particular God as creator. There will be no logic. This logicless assertion or silencing the questioner is विनिगमनाविरह inconclusiveness.

अन्ये केचिदेवमाहुः — धारायाः क्वचिद्विश्रान्त्यङ्गीकारे यस्मिन् कर्तरि धाराया अन्तोऽङ्गीक्रियते स एव जगतः कर्तेत्यङ्गीकर्तुमुचितम्। ततः पूर्व- तनाः सर्वे कर्तारो निष्फलाः। अयमेव प्राग्लोप इति कथ्यते। कर्तृधारा- विश्रान्त्यवधिभूतकर्तुः प्राग्भाविनामभावः प्राग्लोप इत्युच्यते। एवञ्चेश्वरस्य देशतोऽन्तवत्त्वाभ्युपगमे तस्योत्पत्तिरङ्गीकार्या भवेत्। ईश्वरस्योत्पत्त्यङ्गीकारे च

आत्माश्रयादिदोषा आपतन्ति। तस्मादीश्वरस्य देशतोऽन्तो नास्ति। किन्त्वीश्वरो व्यापकः। अत एव नित्यश्च।

Once you accept the chain of Gods you cannot identify one creator, you don't have any logic to find this person. Suppose you ignore this doṣa and choose anyone in the chain as the creator, then others in the list have to be discarded as creators without any reason. This is called प्राग्लोप **praglopadoshaha**..dropping previous ones. In Hinduism also we have this problem. Brahma does not have much support. Only Vishnu and Shiva arguments happen on who is greater? Vedānta is smarta neither vaishnavaita nor shaivaite.

M: You have to assume this particular chain ends in nth creator. You will have to tell nth creator is THE creator. blind assertion, all the other previous ones are erased without logical reason. Shiva is the end of dhara. Ayameva...praglopaha. 6th and final doṣa. As a uttama Adhikari you don't require these doshas. Its only for tarkadṛṣṭī. If God is taken as a living being located in one place, these problems will come. Once space limitation comes, time wise limitation comes, God will become limited. In Mandukya karika cause effect chain itself is dismissed. Once you accept origination of God all the doshas will come. Therefore do not locate God. Iswara is all-pervading. Therefore nityaha or eternal as well. Iswara is consciousness plus maya, matter in potential form. Both are nityam. Matter can never be created or destroyed. Both matter and consciousness are eternal. Iswara is eternal and all-pervading, nityaha sarvgatascha Iswara.

25th January 2020

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एवञ्चेश्वरस्य देशतोऽन्तवत्त्वाभ्युपगमे तस्योत्पत्तिरङ्गीकार्या भवेत्। ईश्वरस्योत्पत्त्यङ्गीकारे च आत्माश्रयादिदोषा आपतन्ति। तस्मादीश्वरस्य देशतोऽन्तो नास्ति। किन्त्वीश्वरो व्यापकः। अत एव नित्यश्च।

Jīva, Iswara and means of liberation...3 topics being discussed, Jīva topic is over, now Iswara. Part of this discussion was done in 5th chapter. Now rest in 6th chapter. If Iswara is not all pervading what will be the consequence? A localized God can be accepted only for the sake of Puja and upasana. We should remember it is only a temporary compromised depiction. God cannot have a form or location. If it will not be accepted what will be the consequences? If spatial limitation is attributed to God, time wise limitation will automatically come. 6 doshas were discussed.

Topic 387

(३८७) ईश्वरस्य जीवस्य च स्वरूपतो भेदाभावः — तस्य व्यापकस्येश्वरस्य जीवस्य च स्वरूपतो नास्ति भेदः। किन्तू- पाधिना भेदोऽस्ति।

Incidental discussion: Is Iswara different from Jīva or not? Very big challenging topic. Veda itself presents two opposite views. In karma kanda beda is emphasized. Seeking God's grace. God is superior, I am inferior. Most important emotional walking stick. In veda anta, spiritual portion, abhedaha or oneness is emphasized through maha vakyam. How do we reconcile these two beda and abeda with veda? How to reconcile these two statements? Interpretational challenge as both statements are in veda. Has to be interpreted without contradiction..mimasa challenge.

Second one is logical challenge... it is a tarka śāstra challenge...has been confronted by several vedic acharyas. Both have to be reconciled. How do you indigenously accept both these. Beda abeda vāda. Dozens are there. Vishishtadvaitam and advaitam both try. Which reconciliation is acceptable mimasically and logically. In advaitam we have managed using two levels of reality, like dream and waking. Paramārthika the higher order and vyavahārika the lower order. Empirical level they are different, absolute level they are same. Advaitins are also beda abedi thus. But both are one consciousness alone, swaroopataha bedaha nasti. At pāramārthika level. That that's beyond time and space. Advaitins also swear empirically within time and space jīva and Iswara are very different. In brahmasutra several adhikāraṇams are dedicated to establishing God as distinctly different from jīva. Here main challenger is sankhya philosopher who does not accept Iswara. Many students of brahmasutra will get confused with vyasacharya. He is establishing beda at empirical level as sankhya philosophers do not accept Iswara at vyavahārika level. Empirical level, every one has a function....nama rupa level along with function. At absolute level neti neti only. Nama rupa karma nasti. Brahmn does not have function, Iswara has function. Śṛṣṭi sthithi layam. Iswara produces karma phalam, Jīva produces karma. For this functional difference they require an instrument. Consciousness cannot contribute to functional difference. They need something additional to contribute to the empirical (within time and space) functional difference, that's upaadhi. It is an additional factor contributing to the function difference of jīva and Iswara. Very word upadhi refers to lower order of reality. Another word is करणम् Kāraṇam. The instrument used to give the results of karma has to be extraordinary which is maya. Maya is the upadhi at empirical. If Iswara requires a करणम्, jīva also needs a करणम् or upaadhi. it is responsible for self ignorance also. Maya does not cause this problem. God does not need vicarasagaram class that jīvas instrument is kāraṇa śarīram, for Iswara kāraṇa prapañca maya upadhi. both are empirical. beda or abeda is empirical or absolute we should ask. beda belongs to maya plane only.. which one is important? both are important. as long as we live in this world we have to appreciate both. bhavadvaitam

sada kuryat, respect ETU Sankaracharya says. Is abeda important? Our life is transactional, why do we talk about advaitam? Advaitin's answer is you need for mokṣa. in triangular format most powerful factor is karma. bhagawan uses stroke of pen to create a stroke in a person and paralyse for life. keep beda for transaction, know abeda for liberation. one who intelligently uses beda jñānam and abeda jñānam is jīvan mukta.

now coming to this para. beda is from upadhi drushtyaa, chaitanya drushtyaa abedaha. maya is the instrument of Iswara, Avidhya is instrument of jīva. Acharyas talk of fine features for upadhi and upadhi based differences. prakriyas are methodologies for explaining the differences. Avidhya and maya,

avaccheda vadaha ..Gaudapadacharyas's madukya karika and Vacahaspati Mishra, आभासवाद ābhāsavāda used by Sureshwaracharya Vidyananya, Sankaracharya (they use more). 3rd pratibimba vāda by Padmapadacharya. highly appreciated among scholarly circles. first two are widely used by scholars. we will see here and later. only empirical differences. they all agree essentially they are one and the same.

tasya vyapakasya...for that all pervading Iswara and jīva which is not all pervading transcendently essentially there is no difference. kintu...at empirical level, upadhina because of additional empirical level there is difference which we should respect during our lives.

avaccheda vāda..enclosure theory. jīva is consciousness enclosed within kāraṇa śarīram unmanifest body, paramātmā Iswara is consciousness enclosed within kāraṇa prapañca. one has an inferior enclosure responsible for inferior qualities.

a ābhāsa vāda. Image theory..prototype its called in philosophical work. there they also talk about maya as instrument, in maya they include the image of consciousness and medium maya. 3 factors consciousness, image of consciousness and image causing maya. RM, RC, OC. tatva bodha we used this. no image in avaccheda vāda. they say adding another consciousness is a problem.

Sankaracharya switches between these two prakriyas. Swami Dayananda saraswati prefers avaccheda vāda. Acharyas say use whatever appeals or based on context. they are just tools. dont fight over it. prakriya fight they dont encourage. yayaa yayaa bhavet pumsam, vyutpatti pratyagātmāni, sa saiva prakriyeha syat sadhvi sa canavastita.... Sureshwaracharya says brihadaranyaka upaniṣad bhashya vartika. any methodology you like you use. ābhāsa vade.....jīva has also got two flavors, avidhya and image of consciousness on avidhya kāraṇa śarīram. in both differences are explained. in ābhāsa vāda they say avidhya and maya are

different. or in ābhāsa vāda avidhya maya as well as images are different. for explaining empirical differences.

अवच्छेदवादे मायाविशिष्टचैतन्यमीश्वर इत्युच्यते। अविद्याविशिष्टचैतन्यं तु जीव इति। आभासवादे मायाया आभासेन च विशिष्टं चैतन्यमीश्वर इति वर्ण्यते। आभाससहिताविद्याविशिष्टचैतन्यं जीव इति च। आभासवादे आभाससहिताविद्याया आभाससहितमायायाश्च भेदोऽस्ति। तथैवावच्छेदवादे अविद्याया मायायाश्च भेदोऽस्ति। स्वरूपतश्चैतन्यस्य भेदो नास्ति।

both vadas agree that there is no difference in the essential nature, the maha vakyams talk of this. in vedānta we focus on oneness or abeda, in vyavahārika level differences.

we have to enter the third vāda.

1st February 2020

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Topic 387

5th line

आभाससहिताविद्याविशिष्टचैतन्यं जीव इति च। आभासवादे आभाससहिताविद्याया आभाससहितमायायाश्च भेदोऽस्ति। तथैवावच्छेदवादे अविद्याया मायायाश्च भेदोऽस्ति। स्वरूपतश्चैतन्यस्य भेदो नास्ति।

Now Iswara swaroopam is being concluded. We talk of Iswara as omnipresent omnipotent etc. along with that we discuss another issue, the relationship between Iswara and Jīva. Śāstra presents this two diagonally opposite ways. When we are in vedapurva bhaga and seeker is in beginning stages and person is in karma kanda, karma yoga, Iswara and jīva are different. Empirical angle, their functions are different. For a mature student, śāstra indicates that jīva and Iswara are the same just like wave and ocean.

The function of Jīva and Iswara when we talk of differences, the expressing mediums are different. These are explained by different acharyas in 3 different ways. Prakriyas. we see first two often. Avaccheda vadaha, ābhāsa vāda.

Avaccheda vāda- mediums are different avidhya and maya, kāraṇa śarīram and kāraṇa prapañca. maya is superior medium because of satva guna. Therefore Iswara has got advantage of being better, a creator. other becomes created.

in ābhāsa vāda also, mediums are different. avidhya inferior, maya superior etc. subtle difference, when we say avidhya is medium, we included reflected consciousness here. in avaccheda vāda reflection is not talked about. Iswaras instrument is aabhasa reflected consciousness sahita maya. Pages 119 to 121. topis 214 to 216. ābhāsa vāda is more popular Niscala Dasa said, Sankaracharya uses this more. Aim of vedantic student is not to hold on to differences. any prakriya is ok. Dasoham should be only for sometime. ultimately all differences we have to reject. we do not rigidly insist on the prakriya, whatever you love you hold. its like a cup of coffee silver or gold cup. both you will hold on until you finish the coffee. In Upadesasahasri chapter 18, Sankaracharya discusses ābhāsa vāda and its advantages in communicating the teachings. he never negates avaccheda vāda also.

In vicarasagara we completed two vadas. we are entering a new vāda pratibimba vāda. in this para, author introduces only briefly. you will have 100s of questions when you listen to this prakriya. can you keep aside the questions that arise in your mind? Nīścala Dāsa will explain later.

बिम्बप्रतिबिम्बपक्षे अज्ञानगतचैतन्यप्रतिबिम्बो जीवः। बिम्बचैतन्यमीश्वरः। अस्मिन् पक्षेऽपि चैतन्यस्य स्वरूपतो नास्ति भेदः। किन्त्वेकस्मिन्नेव चैतन्ये जीवत्वेश्वरत्वे कल्पिते। अयमर्थोऽग्रे आवर्तेषु कथयिष्यते। तथा च जगतः कर्ता सर्वज्ञः सर्वशक्तिमान् स्वतन्त्रश्चेश्वर एव। स चेश्वरो व्यापकः। तस्य जीवस्य च विशेषणमात्रेण भेदः। स्वरूपतो नास्ति भेदः। 'जगतः कर्ता कः' इति द्वितीयप्रश्नस्यैवमुत्तरमुक्तम्।

what is pratibimba vāda? Avacchedavada by Vacaspati mishra – great commentator of brahmasutra bhashyam of Sankaracharya- called Bhamati- he has immortalised his wife's name this way. very famous acharya. he also refers to ābhāsa vāda little bit. Aābhāsa vāda championed by Sureshwaracharya. Pratibimba vāda is propounded by Padmapadacharya in his commentary on brahmasuta- padmapadika. **Difference bweteen this and previous two is the other two prakriyas differentiate avidhya and maya. here avidhya and maya are one and the same.** in the avidhya maya which is the upadhi, reflection of consciousness is formed. they call it pratibimba. the word is used by pratibimba vāda prakriya. same is referred as aabhasa in ābhāsa vāda. carefully we should translate the word abhasa. in pratibimba vāda we should name reflection as pratibimba. (we will see details later) reflection is called pratibimba, original is called bimbaha. bimba chaitanyam. mirror is called avidhya maya. pratibimba chaitanyam is jīvaha which is affected by the medium, depending on medium the reflection is affected. Iswara is bimba chaitanyam. chaitanyam is common to both, one has bimbam status other has got pratbimbam status. both these statuses are there only when avidhya maya is there. both these statuses are one reflecting medium called avidhya maya. that chaitanyam with pratibimbam

status is jīva, one with bimbam status is Iswara. if avidhya is negated chaitanyam will remain without either bimbam or pratibimbam status. bimbatva pratibimbatva rahitam status is chaitanyam. This is in brief pratibimba vāda. Whatever questions you have keep aside.

M: jīva is the reflection pratibimba which is formed in ajñānam. Iswara is bimba chaitanyam. (note OC is Iswara not brahman). OR rahita C (we use word Pure consciousness) is shuddham brahman. In this paksha (theory also) the consciousness in the OC RC is the same. In one and the same chaitanyam, jīvatvam and Iswaratvam, status are superimposed. one avidhya makes the chaitanyam appear as bimba and pratibimba. this particular message in the following (topic 451 to 456) topic will be discussed. we generally use the word reflection, within this term itself pratibimba vadis and ābhāsa vadis see difference. widely different. all the three vadas are over and all 3 are relevant to explain the veda purva bhaga for vedānta we dont require to establish the difference. therefore to wind up, creator of the world is one Iswara, can be explained through any vāda. That Iswara is omniscient and omnipotent. in Mandukya creation itself is negated. topic of creator itself will become redundant in advanced vedānta. Thats why vedānta was never taught in public. Temples, deities and puja room are meant for offering worship and practising meditation to prepare the mind. shloka: A jnani says as a sadhaka and bhakta I have insulted you, i did pilgrimage. through that I confirmed that God is a finite entity located in a particular place. I have insulted you the infinite absolute. I have chanted sahasranama, I have not insulted you. in the name of meditation I have given a form to you. You are beyond time space and nama. only upadi is different between jīva and Iswara, essentially there is no difference at all. 2nd topic who is the creator is complete. Page 232 three questions were asked. 2nd one is answered now

(आ. ३८८-४१९) 'मोक्षस्य कारणं किम्' इति तृतीय- प्रश्नस्योत्तरम् —

(३८८) मोक्षस्य साधनं ज्ञानमेव —

What is the direct means of liberation? several secondary causes are required. like a healthy body.. good food in moderation required, exercise required. yukta-hara viharasya.. sleep properly. now prime and direct means of liberation. Topic 388-419: 3rd Question's answer. 32 topics. mokṣasya sadhanam jñānam eva. enlightenmennt, realisation etc are mystical words. Dayananda Saraswati used simple word knowledge or understanding of myself. self-knowledge is the means of liberation. scriptures indirectly conveys we do not know ourselves. we ascertain we know who we are. According to scriptures whatever we know is a misconception. we have to drop ignorance and misconception about ourselves. Instead of saying I am in the infinite world occupying a infinitesimally small corner, World is temporarily in Me. exactly like waking up from the dream. this mind boggling change with respect to self perspective is called jñānam.

the way I look at the world will change. This is liberation, we dont say jñānam gives liberation. knowledge is nt one of the means. karma yoga for active people, bhakti yoga for emotional, raja yoga for mystic people, jnana yoga for intellectual ones. other yogas they all prepare the mind, liberation means jñānam eva.

—‘मोक्षस्य साधनं किं ज्ञानम्, अथवा कर्म, अथवोपासनम्, अथवोभयम्’ इति प्रश्नस्येदानीमुत्तरमुच्यते। मुक्तेः साधनं न कर्म। नापि ध्यानम् (उपासनम्)। किन्तु ज्ञानमेव।

when this question was raised in page 232 we saw 6 options. option 1 jñānam (ātma jñānam not anything else), option 2 karma (vaidika karma). option 3: upasanam option 4, 5, 6 are combination of any two of first 3 options. author is going to elaborately discuss. student is tarkadrṣṭī. lot of technical discussions not discussed in any other book. then he will say jñānam and jñānam alone will give liberation.

8th February 2020

(३८८) मोक्षस्य साधनं ज्ञानमेव — ‘मोक्षस्य साधनं किं ज्ञानम्, अथवा कर्म, अथवोपासनम्, अथवोभयम्’ इति प्रश्नस्येदानीमुत्तरमुच्यते। मुक्तेः साधनं न कर्म। नापि ध्यानम् (उपासनम्)। किन्तु ज्ञानमेव।

Topic 3 What is the means of liberation? Is it karma upāsana or jñānam? Jñānam means ātma-jñānam? Or is it a combination of any two (3 pairs)? Answer of the advaita vedantin. Karma is not a means of liberation nor can it be meditation including vedic meditation aka dhyanam or upasanam. Jñānam eva. Is there any logical reason for this?

आत्मनि बन्धो यदि सत्यः स्यात्तदा तन्निवृत्तिरूपो मोक्षो ज्ञानेन न भवेत्, किन्तु कर्मणोपासनेन वा भवेत्। बन्धश्च आत्मनि न सत्यः, किन्तु रज्जुसर्पवन्मिथ्या। तस्य मिथ्याबन्धस्य निवृत्तिरधिष्ठानज्ञानेनैव भवेत्। कर्मणोपासनेन वा न निवर्तेत।

Mokṣa is freedom from bondage. Bondage is limitation of the individual which can be an actual limitation or a seeming limitation satyaha or mithyaha. If it is actual limitation jñānam (knowledge) can never remove anything that’s is there.

M: What is seeming can never be removed by karma but can be removed only by knowledge. If my nature is limitation actually hen the removal of that actual limitation called mokṣa can never be removed by knowledge. If bandha is actual we will require karma or upāsanam, but limitation is not actually there in the ātma (they are there in body mind sense organs intellect).

The bondage is like rope snake mithyā. That seeming limitation of ātmā's removal is possible only through the knowledge of the ātmā. False limitation is like snake. Adhishtana jnanena adyasa nivruttihi. Any superimposition can be removed only by the knowledge of the substratum on which the superimposition is resting. Sarpasya nivruttihi adhishtāna rajju jnanena eva bhavet. Karma cannot destroy rope snake. You can use a stick to beat the rope snake. Garuda upāsana also cannot help to remove snake.

यथा रज्जौ सर्पः कयापि क्रियया न दूरीभवति। किन्तु रज्जुज्ञानेनैव दूरीभवति तथा आत्माज्ञानात्प्रतीयमानो बन्धस्तत्कारणभूतमज्ञानं चात्मनो ज्ञानेनैव निवर्तेयाताम्।

Example: As in the case of false snake on the rope, with any type of religious or worldly action rope-snake can never be driven away. Only by rope knowledge it can be driven away. Knowledge is the only means of liberation. Extending, false limitation which is superimposed due to ignorance of the adhiṣṭhānaṃ substratum, "I am limited" is a notion (body mind intellect can be limited, they are facts but not I). I centred notion is caused by ignorance of I the ātmā. This notion and the causal ignorance have to be removed through self-knowledge alone (nivarteyātām, vidhiling, atmanepadi). He is going to establish karma and upāsana can never give liberation. We are not saying karma is useless, Karma is very useful for sadhana catuṣṭayam.

(आ. ३८९-३९२) कर्मोपासनयोर्मोक्षसाधनत्वाभावः —

(३८९) कर्मोपासनयोः फलमनित्यम्, ताभ्यां नित्यो मोक्षो न सिद्ध्यति — (१) मोक्षो यदि कर्मणः फलं स्यात्तदा मोक्षोऽनित्यो भवेत्। तथा हि, कृष्यादिकर्मणां फलमन्नादिकमनित्यं भवति। यज्ञादिकर्मणां फलं स्वर्गादिकमप्यनित्यम्। "तद्यथा कर्मजितो लोकः क्षीयते एवमेवामुत्र पुण्यजितो लोकः क्षीयते" (छा. ८.१.६) "परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन" (मु. १.२.१२) इत्यादिश्रुतिभिः कर्मफलस्यानित्यत्वं वर्णितम्। मोक्षस्य कर्मफलत्वाङ्गीकारे सोऽनित्यो भवेत्। तस्मान्मोक्षो न कर्मणः फलम्।

Karma and upāsana do not deserve to be a means of liberation.

Topic 381: Result of karma and upāsana are finite. To corroborate, grains produced by agriculture, they do not last forever. They have to be consumed. This is pratyakṣa pramānam. We can infer also from this. Anumānam too. Swarga is impermanent. We cannot say pratyakṣa pramānam, only through anumānam we know. Like the grains from agriculture. Śāstra pramānam is also there. Quotations: Any result won or attained by any karma will be

exhausted. After death whichever world you go to, you will return eventually. After examining all the results a vaidika must be frustrated, whatever I earn is subject to loss. Unproduceable mokṣa can never be produced through karma. How to get mokṣa must be a question of a seeker? Like a person who has health issue initially he tries all local medical advices, when symptoms do not go away we are frustrated. Such a frustrated person goes to doctor. Finally a vaidika goes to a spiritual doctor called a guru. Limitation of human effort has been talked about. If liberation is a result of action attained in time, it will also have an exhaustion/expiry date. Therefore mokṣa is not the result of karma.

मोक्ष उपासनफलमित्यङ्गीकारेऽपि सोऽनित्य एव स्यात्। उपासनमपि मानसं कर्मैव।
कर्मफलस्यानित्यत्वनियमात् मोक्ष उपासनरूपकर्मणोऽपि न फलम्।

Same rule applies for meditation also, upāsana for mental action. Both karma and upāsana are karma only. Action done by the body is limited, action done by mind also is limited. Meditation is a mental action only. It cannot produce any knowledge. Namasankeertanam can't give knowledge or mokṣa, very unfortunate. Only pramāṇam can give knowledge. Spirituality does not mean giving up thinking and brain and blindly believe in chanting etc. kayikam vachikam or manasam karma, none can give jñānam or mokṣa. Since karmaphalam is anityam. Mokṣa can never be the result of mental action called upāsana.

(३९०) पञ्चविधमपि कर्मफलं मुमुक्षोरनपेक्षितम् — कर्म कुर्वतस्तेन कर्मणा उत्पत्तिः, आप्तिः, विकारः, संस्कारः, नाशश्चेति पञ्चविधं फलं जायते। उत्पत्तिः = पदार्थस्योत्पत्तिः। आप्तिः = पदार्थस्य प्राप्तिः। विकारः = पदार्थस्य पूर्वरूपपरित्यागेन रूपान्तरप्राप्तिः। संस्कारः = पदार्थगतमलनिवृत्तिरूपः, पदार्थे गुणाधानरूपश्चेति द्विविधः। नाशः = पदार्थस्य ध्वंसः, इति कर्मजन्यफलस्य पञ्च प्रकारा भवन्ति। एषां मध्ये किमपि फलं मुमुक्षुविषये न घटते। अतश्च मुमुक्षुर्ज्ञानसाधनश्रवणादावेव प्रवर्तते न कर्मणि।

All the 5 types of results of karma are not relevant for a spiritual seeker. 4 types of karma phalam we spoke, utpatthi, prapti, vikaraha and samskaraha, production reaching modification and purification. Here ND is adding one more and calls it 5th phalam and calls it destruction. This 5th result you can add or avoid. According to Śāstra 5th one destruction is a form of modification. Here author is taking nasha as separate one. All 5 do not come under mokṣa. We have many worldly goals for which karma can be used. Mumukshoho for a mokṣa seeker all these are irrelevant. Karma kurvata: (Shashti ekavacanam...kurvat shabda present active participle). Five type of results are born. उत्पत्तिः, आप्तिः, विकारः, संस्कारः, नाशः production, reaching, modification, purification and destruction. Origination of new thing,

obtaining a new thing or reaching a place, changing the rupā, purification is two-fold-removal of the impurity or addition of certain extra dressing up or enhancing some colours through painting etc, mala nivritti dosha apanayanam is bathing at dressing table add-ons guna ādhānam, destruction or nashaha extinction of an object. Many theologists present mokṣa as leaving the body and travelling and reaching another loka. Vedānta clearly says this is not correct, when puṇyam is exhausted you have to come down. Among these 5 types of results including going to another world, a vedāntin is not interested in. dhator..tatah kim

धातुर्लोकः साधितो वा, ततः किम्,
विष्णुर्लोको वीक्षितो वा, ततः किम्
शम्भोर्लोकः शासितो वा ततः किम्
येन स्वात्मा नैव साक्षात्कृतो अभूत्

What if he is acquired the world of Brahma?

What if he has seen the world of Vishnu?

What if he ruled over the world of Shiva?

If he is not aware of the knowledge of his own self.

As long as you do not know yourself, you are just a visitor. A spiritual seeker is not interested in these but only self-knowledge through shravanam mananam and nididhyāsanam.

15th February 2020

एषां मध्ये किमपि फलं मुमुक्षुविषये न घटते। अतश्च मुमुक्षुर्ज्ञानसाधनश्रवणादावेव प्रवर्तते न कर्मणि।

Teacher has entered the topic of mokṣa saadhanam. Jñānam alone can give liberation. ND said karma can produce four types of results. utpatthi, prapti, vikaraha, samskaraha and naasha. All upasanas are included here as well. He said mokṣa does not come under any one of these 5 karma phalam. Mokṣa does not come under karma phalam but jñana phalam. Jñānam becomes relevant for a person. Next question is how do we get jñānam. ND says only through shravana manana nididhyasanam. All other pramāṇams other than Vedānta śāstram can only give anātmā knowledge. He does not engage himself in karma, either by entering sanyasa ashrama (formal renunciation, vidhivat sanyasa) or he can continue to be a householder but reduces karma and finds more time for shravana manana nididhyasanam through PORT reduction. (Possessions obligatory duties relationships transactions).

यथा कुलालस्य कर्मणा तस्य घटोत्पत्तिरूपं फलं सिद्ध्यति तथा मुमुक्षोः कर्मणा मोक्षोत्पत्तिरूपं फलं न सिद्ध्यति। सर्वानर्थनिवृत्तिः परमानन्दप्राप्तिश्च हि मोक्षः। यथा रज्जौ सर्पनिवृत्तिर्नित्यसिद्धा तथात्मनि दुःखनिवृत्तिरपि नित्यसिद्धा । आत्मा परमानन्दस्वरूपः। तस्मात्परमानन्दप्राप्तिरपि नित्यसिद्धा। इत्थं स्वभावसिद्धस्य मोक्षस्य कर्मणोत्पत्तिर्न युज्यते। यद्वस्तु प्रागसिद्धं तद्वस्तु कर्मणोत्पद्येत। प्रागेव सिद्धस्य वस्तुन उत्पत्तिर्न कर्मणा भवेत्।

All nicely presented. Clear presentation. Vasudeva Brahmendra Saraswati's Sanskrit is also very beautiful. He is going to take each type of karma phalam. He does not follow the order mentioned before in the previous para top line. First उत्पत्तिः utpattihi Moksha is not produced in time as if it is produced in time, it would end in time also. Like a potter produces a pot, potter is required clay raw material, instruments like potters wheel, stick etc are needed. You need skill as well. He has to then bake the pot and then karma phalam is pot. (unlike example vaidharmya example) similarly a spiritual seeker cannot do a worldly action and produce moksha. Definition of moksha, two components atyantika dukha nivruttihi (complete sorrow removal) and atyantika sukha praptihi (complete happiness) . सर्वानर्थनिवृत्तिः removal of all problems परमानन्दप्राप्तिश्च attainment of infinite Ananda हि मोक्षः। it need not be produced as both these components are the very nature of atma. Even when snake appears on the rope, rope is free from snake all the time. Similarly Ātmā is free from sorrow before also and later also. In all three periods of time. It is not after jñānam. In Ātmā me, the real I, freedom from sorrow also is not something that has to happen in future. I need not do any karma to remove the sorrow just as I do not do any karma to remove the snake from rope. What about getting happiness? Ātmā is paramaananda rupa, we need not import happiness as atma's very nature happens to be Ananda. With regard to a moksha which is intrinsically available cannot be produced by any action. यद्वस्तु प्रागसिद्धं whatever is not available before तद्वस्तु कर्मणोत्पद्येत that has to be produced one way or other.। प्रागेव सिद्धस्य वस्तुन whatever is already there, उत्पत्तिर्न कर्मणा भवेत् cannot be produced.

(३९९) वेदान्तश्रवणमपि न मोक्षस्योत्पत्तये — वेदान्तश्रवणमपि न मोक्षोत्पत्तये श्रुतम्। किन्तु 'नैवास्ति किञ्चित्कर्तव्यं नित्यमुक्तचिदात्मनः' इत्येतदर्थज्ञानायैव श्रवणम्। ईदृशज्ञानोत्पत्तिमात्रेण 'ममास्ति किञ्चित्कर्तव्यम्' इति भ्रान्तिर्निवर्तते। वेदान्तश्रवणादनन्तरमपि यस्य कर्तव्यताप्रतीतिरस्ति स न तत्त्ववित्। अनेनैव कारणेन नित्यनिवृत्तानर्थनिवृत्तिर्नित्यप्राप्तानन्दप्राप्तिश्च वेदान्तश्रवणस्य न फलमिति सुरेश्वराचार्यैर्नैष्कर्म्यसिद्धौ निरूपितम्। तस्मान्मोक्षस्योत्पत्तिरूपं कर्मणः फलमुमुक्षोर्न युज्यते।

Result is something always new ND said, then if it is always there, it is not karma phalam then how is it jnana phalam. We answer jñānam also does not produce Mokṣa but meant to understand mokṣa need not be produced. It is already my nature. I'm a samsari is a notion. What we require is not mokṣa but removing self ignorance and self-misconception. Studying Vedānta is not for producing mokṣa. किन्तु 'नैवास्ति किञ्चित्कर्तव्यं नित्यमुक्तचिदात्मनः' इत्येतदर्थज्ञानायैव श्रवणम् I need not do anything at all, for me who happens to be ever liberated self of the nature of consciousness, for me who is already free I have nothing to do for freedom. It is for this understanding we do vedantic study. A fine note.. The acharya is talking about jnana utpatti, he is only rejecting mokṣa utpatti. In the mind we are producing aham brahma asmi jñānam. Then I learn to claim I'm the ever liberated atma. Understanding and working for mokṣa can never go together. I have to work for mokṣa delusion will go away. Even after consistent and systematic study of Vedānta for several decades, whichever student thinks he needs to do lot of saadhanas for mokṣa, he is not the knower of the teaching. He can never say more sadhana for mokṣa.

Two quotations in footnote.

३. ज्ञानामृतेन तृप्तस्य कृतकृत्यस्य योगिनः । न किञ्चिदपि कर्तव्यमस्ति चेन्न स तत्त्ववित्॥
विज्ञातब्रह्मतत्त्वस्य यथापूर्वं न संसृतिः । अस्ति चेन्न स विज्ञातब्रह्मभावो बहिर्मुखः ॥ (not in vivekachudamani..)

वि. चू. ४४२ ॥ ४. पूर्वरूपं त्यक्त्वा अन्यरूपप्राप्तिर्विकारः । स एव विक्रिया परिणाम इति चोच्यते ।

Moolam: अनेनैव कारणेन नित्यनिवृत्तानर्थनिवृत्तिर्नित्यप्राप्तानन्दप्राप्तिश्च वेदान्तश्रवणस्य न फलमिति

Removal of a problem which is non existent, attainment of Ananda that's already there both are not possible. Sureshwaracharya has established in Naishkarmyasiddhi. First chapter –100 verses dedicated to this topic only. By all these discussions we have established mokṣa does not come under karma phalam no 1 utpatti.production.

Topic 392

(३९२) मुमुक्षुणा काङ्क्षितानि पदार्थनाशपदार्थप्राप्तिपदार्थविकारपदार्थसंस्काररूपाणि फलान्यपि न सन्ति —

Other 4 mentioned...order changed..naasha first..other four types; destruction of something. Attainment of an object either by our travel towards something or it will be delivered to us. Aap or praap. Padartha vikara modification of the object, padartha samkara refinement of something. Value addition and impurity deletion... any of these will not be mokṣa.

यथा दण्डप्रहाररूपकर्मणा घटनाशरूपं फलं भवति तथा मुमुक्षोः कर्मणा कस्यचिदपि पदार्थस्य नाशरूपं फलं युज्यते। अन्यपदार्थानां नाशो न मुमुक्षोः काङ्क्षितः, किन्तु बन्धनाश एव काङ्क्षितः। स च बन्ध आत्मनि नास्ति। किन्तु मिथ्या आत्मनि प्रतीयते। सा च मिथ्याप्रतीतिः कर्मणा न नश्येत्। आत्मयाथार्थज्ञानेनैव मिथ्याप्रतीतिर्नश्येत्। तस्मान्मुमुक्षोः पदार्थनाशरूपं कर्मसाध्यं फलं नास्ति।

He is taking up naashaha here. Method of destruction. When pot is destroyed, some karma is required, beating it or dropping it. It is a karma. Beating or hitting with any instrument. Result of destruction of the pot takes place. Similarly bondage or samsara is not like a pot. Spiritual seeker does not want to destroy anything through karma in this world. Only wants to destroy one thing samsara (bondage/limitation/desha-kala-vastu paricchedaha limitations). Limitation causes helplessness. As a karta or bhokta or pramata I'm limited. Physical emotional as well as intellectual limitation. A seeker wants to destroy this limitation. Vedantic teaching is ... your limitation is only a sense of limitation.. vedānta's mind boggling message is limitation is not a fact but a notion. Kintu mithyā atmani...it is appearing in the atma falsely transferred from body mind complex. As I am the Ātmā I am limitless. Anātmās limitations cannot be removed. Atmas limitations need not be removed. मिथ्या आत्मनि प्रतीयते mithya is more an adverb than adjective. It should generally qualify a verb but when you say jaganmithya (false adjective) , it is used as though its an adjective of jagat. Abnormal usage in most parts of Vedānta. Here mithyā (falsely) qualifies the verb prateeyate. You have to retransfer limitation from Me to my body, instead of saying I'm limited I must say body is limited I am limitless, mind is limited, I'm limitless.... सा च मिथ्याप्रतीतिः And the false appearance will never go away by karma. It will go away when ignorance goes away. That will happen when knowledge comes. आत्मयाथार्थज्ञानेनैव मिथ्याप्रतीतिर्नश्येत्। I will always be the limitless consciousness principle. Kshetrajñam maam viddhi in Gita, know me to be the limitless consciousness. तस्मान्मुमुक्षोः पदार्थनाशरूपं कर्मसाध्यं फलं नास्ति। He does not expect a result to be achieved through karma but jñānam. Na karmana na prajaya....

22nd February 2020

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Last two lines at the bottom

आत्मयाथार्थज्ञानेनैव मिथ्याप्रतीतिर्नश्येत्। तस्मान्मुमुक्षोः पदार्थनाशरूपं कर्मसाध्यं फलं नास्ति।

Karma cannot give mokṣa is established. Karma phalam 5 types are being discussed. Now one by one is being discussed and pointing out that mokṣa does not come under this. Now naasha rupa karma phalam being discussed. Example: hitting a pot with a hammer, its not applicable here as mumukṣu wants to eliminate bandha rupa samsara. Rope snake can never be removed by karma but only rope knowledge. Jñānam destroys rope snake by making us understand that in all 3 periods of time there is no rope snake at all.

यथा गमनारूपकर्मणा ग्रामप्राप्तिः फलं भवति तथा मुमुक्षोः कर्मणा मोक्षप्राप्तिरूपफलं न भवति। नित्यमुक्तस्यात्मनो मोक्षप्राप्तिरूपफलवर्णनं न युक्तम्। यस्य बन्धोऽस्ति तस्य मोक्षप्राप्तिर्वर्णयितुं शक्यते। आत्मनि बन्धाभावात् मोक्षप्राप्तिरूपं फलमपि मुमुक्षोः कर्मणा न सिद्ध्यति।

We have completed utpati and naasha roopa karma phalan. Now prapti rupa karma phalam. We can reach something by driving walking etc. the place being different and at a distance from me. गमनारूपकर्मणा Through the movement you can reach the gramam, mumukṣu is not going to attain mokṣa as it is my own nature. नित्यमुक्तस्यात्मनः which is ever free, word attainment is not relevant. Whoever has bondage has to work for liberation, only for such a person attainment is possible. Distant is in terms of both space and time. Like a 50 year old who is aiting for 60th birthday. Since atma does not have bondage, मोक्षप्राप्तिरूपं फलमपि मुमुक्षोः कर्मणा न सिद्ध्यति। mokṣasya prapti rupa phalamapi karmana na siddhyati.

यथा पाकरूपकर्मणा तण्डुलस्य अोदनात्मकरूपान्तरप्राप्तिरूपविकारः पाचकस्य फलं सिद्ध्यति तथा मुमुक्षोः कर्मणा विकाररूपफलमपि न युज्यते, निर्विकारत्वादात्मनः। य आत्मनि प्रथमं बन्धमङ्गीकृत्य पश्चान्मोक्षदशायां चतुर्भुजत्वादिविलक्षणरूपप्राप्तिमङ्गीकरोति तस्य मते अन्यरूपप्राप्तिरूपविकारः मुमुक्षोः कर्मणः फलं भवेत्। तादृशान्यरूपप्राप्तिरात्मनो नाङ्गीक्रियते। तस्मात् कर्मणा विकाररूपफलसिद्धिरपि मुमुक्षोर्नास्ति।

Vikara or modification: in cooking, I connect ingredients like grain and fire together. The grain called rice, gets converted into qdanam, cooked rice. This modified rice is the modification gained by rice. That way mumukṣu is not going to be roasted in the fire of knowledge. In cleaning gold, they incinerate (atmabodha example). The gold which becomes purified. Scum is

avidhya kama karma, in the threefold fire of sravanam mananam and nididhyaasanam and samsaara jīva will become bright you cannot physically imagine such things happening. No transformation is made through karma. Ignorant mind can become wise but mokṣa is in the atma which I claim through knowledge. As aatma is nirvikaaram.

Now vishishtadvaita discussion. Very close to our krema mukti. One should do Vishnu dhyaanam throughout life and go to Vaikunta loka and then takes a dip in a special river and then drop praakruta śarīram and gets a non-material body. Complexion and body will be very similar to Vishnu. As described in Chaandogya Upaniṣad 8th chapter, he will get powers similar to Vishnu, except śṛṣṭi sthithi layam of universe all other powers he will get. We do not have travel or acquiring another body. If we get apraakruta śarīram, it is due to karma phalam and that is temporary only because of being a karma phalam. Here yaha refers to vishishtadvaita. Here jīvanmukta is totally rejected. No liberation as long as we live. After dying and travelling through Shukla gati and reaching Vaikunta, चतुर्भुजत्वादिविलक्षणरूपप्राप्तिमङ्गीकरोति at the time of mokṣa he will get body exactly like Vishnu (4 hands). That type of transformation even if possible is a karma phalam but it is temporary (for us).

In krema mukti, by travelling through Shukla gati, one does not acquire a body in brahma loka and get mokṣa but attends classes with Brahmaji and gain knowledge and mokṣa. That vishishtadvaitis paksha we don't accept. 4th type of karma phalam also is not applicable for a mumukṣu.

(9) यथा वस्त्रस्य क्षालनरूपकर्मणा मलनिवृत्तिरूपः संस्कारो भवति तथा मलनिवृत्तिरूपसंस्कारोऽपि मुमुक्षोः कर्मणो न फलम्। अन्यस्य मलनिवृत्तिः मुमुक्षोः कर्मणा न वाञ्छिता। किन्त्वात्मनो मलनिवृत्तिरेव वाञ्छितेति वक्तव्यम्। नित्यशुद्धे आत्मनि च मलं नास्ति। तस्मान्मलनिवृत्तिरूपसंस्कारो न घटते।

Samskara or refinement: two types..removal of impurities or addition of some qualities. Here he says both are not possible. First मलनिवृत्तिरूपः when you want to clean the cloth, you wash. For a mumukṣu that kind of result is not relevant or required. Seeker of mokṣa does not want to purify anātmā, ātmā purification alone he is working, that's not required as the impurity does not belong to atma. मुमुक्षोः कर्मणो न फलम् he does not expect to remove impurities through cleaning, there is no malam in nitya shudha ātmā. That kind of purification is not required. There is no action required to remove impurity transferred from mind to ātmā.

अन्तःकरणगतपापरूपमलस्य निवृत्तिः कर्मफलमित्युक्तिर्यद्यपि सत्यैव तथापि विचार्यमाणे शुद्धान्तःकरणो यो मुमुक्षुस्तस्यान्तःकरणे न पापमस्ति। तस्मात् पापरूपमलस्य निवृत्तिरूपः संस्कारोऽपि मुमुक्षुकर्मणो न फलम्।

Jñānam has to take place only in the mind, purification of the mind is required for a mumukṣu. That requires nityanaimittika karma. Therefore, mumukṣu has to remove transferred impurity on atma for that he need jñānam for which he has to remove the mental impurities through karma. Acharya says we are talking about a mumukṣu who has sadhana catuṣṭayam sampatti. We are speaking of a senior student here not a junior student. Now we are talking of a mumukṣu who has shuddha antahkāraṇam. If mind is not pure, there will be no real desire for mokṣa. In the mind of senior student there is no papam. He has no other desire in life other than mokṣa. Teevra mumukṣu.

अज्ञानस्य मलत्वेऽपि, तस्यात्मवृत्तित्वेऽपि तस्य निवृत्तिः कर्मणा न सम्भवति यतोऽज्ञानस्य ज्ञानमेव विरोधि न कर्म। तस्मान्मुमुक्षोः कर्मणः मलनिवृत्तिरूपसंस्कारो न फलम्।

Now he gives another argument. Even senior student has got ignorance which is also a type of impurity which is located in ātmā. It expresses in the mind as “I don’t know”. Especially mūlavidhya is in the ātmā only. Do we require karma for this? Ans: yes ajñānam is an impurity but ajñānam impurity can never go by karma. Even though ignorance is malam only, no doubt that impurity is in the atma, removal of that (malasya) is not possible through karma, as only knowledge is enemical to ajñānam, not karma.

Kurute ganga sagara...vrata paripalanam athava danam, none can give mokṣa, jnana viheena muktim na bhajati, jenma shatena. In Bhaja Govindam, Sankaracharya says.

5th phalam also is not relevant for mumukṣu.

Now second type of samskara, adding some value is going to be covered.

(२) यथा कौसुम्भजले मञ्जनरूपकर्मणा वस्त्रे रक्तवर्णरूपगुणोत्पत्तिरूपः संस्कारः फलं भवति तथा मुमुक्षोः कर्मणा गुणोत्पत्तिरूपसंस्कारोऽपि न सिद्ध्यति। अन्यत्र गुणोत्पत्तेर्वर्णयितुमयुक्तत्वादात्मन्येव गुणोत्पत्तिर्वर्णनीया। निर्गुणे च तस्मिन् गुणोत्पत्तिर्न घटते। तस्मान्मुमुक्षोर्गुणोत्पत्तिरूपसंस्कारोऽपि कर्मणः फलं न सम्भवति। इत्थं पञ्चविधमेव कर्मणः फलम्, नान्यत्। तत् पञ्चविधमपि कर्मफलं मुमुक्षुविषये न घटते। तस्मान्मुमुक्षुः कर्म परित्यज्य ज्ञानसाधनश्रवण एव प्रवर्तते।

So the second one is value addition, when a person washes clothes regularly, especially Sanyasi, orange colour becomes whiter, so he has kaashaya jalam, it's mixed in water (original mud-colour), they dip the cloth in the kashaya jalam, that's a type of samskara adding extra colour. There is no refinement in the form of value addition in the case of mumukṣu as he is not interested in adding any value to the anātmā. Himself means atma for him. Since you are not supposed to talk about value addition to anātmā, you have to talk of mokṣa addition and bandha removal. That is not possible as atma is nirgunaha. 5 a and 5b are both over. Now he concludes the whole thing. Only 5 types of karma phalam are there, karma includes all types of upāsana also. Mokṣa cannot be included as a result in any of these. All 5 types are not relevant in the case of mumukṣu. This is a commentary on one sentence occurring in mundaka upanisad.

परीक्ष्य लोकान्कर्मचितान्ब्राह्मणः,

निर्वेदमायान्नास्त्यकृतः कृतेन।

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्

समित्पाणिः श्रोत्रयं ब्रह्मनिष्ठम्॥१.२.१२॥

parīkṣya lokān karmacitān brāhmaṇaḥ,

nirvedam āyānnāstyakṛtaḥ kṛtena ।

tad vijñānārthaṁ sa gurum evābhigacchet,

samitpāṇiḥ śrotriyaṁ brahmaniṣṭham ॥1.2.12॥

Having examined the worlds which are achieved through *karma*, a brahmin should come to dispassion. The unproduced (*mokṣa*) is not possible through *karma*. Therefore, to attain knowledge, he must necessarily approach, with *samit* in hand, a teacher who is learned in scriptures and established in *Brahman*.

parīkṣya lokān karmacitān brāhmaṇaḥ, nirvedam āyānnāstyakṛtaḥ kṛtena

it is not one of the panca karma phalam. This is the disenchantment of the spiritual seeker. Therefore karma parityajya, renounce all karmas, Sankaracharya will say take sanyasa. For him all vaidika karmas are associated with gruhastha ashrama. ND only asks to give up karmas and engage in shravana manana nididhyasanam.

29th February 2020

इत्थं पञ्चविधमेव कर्मणः फलम्, नान्यत्। तत् पञ्चविधमपि कर्मफलं मुमुक्षुविषये न घटते।

तस्मान्मुमुक्षुः कर्म परित्यज्य ज्ञानसाधनश्रवण एव प्रवर्तते।

Of the three topic, jīva swaroopam, Iswara swaroopam and mokṣa sadhanam, first two have been covered elaborately. We are in the 3rd topic. All combinations are suggested, 3 individual and 3 combined. Karma upaasana and jñānam. Final verdict is jñānam alone is mokṣa

sadhanam. Having mentioned that he is refuting all their options. He said karma can only produce 5 types of results and mokṣa does not come under these. Aside note is spiritual seeker should use karma for chitta shuddhi. Until he is sadhana cchatusthaya sampannaha he must continue with karmas. Puja japa all are required. Same is true with saṅga upāsana meditation. Until shamadishatkasampati is in plenty, especially chitta samadhanam you must continue upasana. In fact in Mandukya karika Gaudapadacharya says if you continue it's a problem ...
उपासानाश्रितो धर्मो जाते ब्रह्मणि वर्तते। प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥ १

upasanashrito dharmaha – advaita prakāraṇam verse 1, The jīva who is committed to Upāsana, remains in (that) Brahman which is subject to birth.....A serious spiritual seeker, saṅga upāsana becomes an obstacle, Gaudapadacharya says such a person needs to be pitied. Therefore one should drop these thereafter.

M: beda upāsana must be given up...parityajya.. totally and seriously must engage in jnana sadhana shravanadikam... etc mananam and nididhyasanam alone are relevant. Here Acharya says renouncing karma one should take to shravanam mananam and nididhyasanam. Question may be isn't pursuit of jñānam also another form of karma? Why do you differentiate jñānam and karma. We discussed earlier in Naishkarmyasiddhi, check Vicarasagaram if we covered earlier.. Briefly I will remind you. Vedānta considers jñānam and karma to be different. BS 1.1.4, SVSS also this discussion comes.

1st difference jñānam does not produce any one of the 5 karma phalams. I see the watch and know the time. It does not come under any of the 5. Result of knowing and doing are different.

2nd difference I can choose Kāraṇam like hand or instrument for action , upakāraṇam like pen pencil. Type of karma I do is also a choice. Content also I have choice if I am writing a letter. When it comes to knowledge, I have choice with respect to the pramaanam, like using eyes and enter forms and colors, or ears for listening. Once I choose instrument has been chosen and operated, content of knowledge I cannot choose. Whether hall is full or partially occupied I cannot decide. Content is not under my control in knowledge. **Pramāṇam I have choice pramā I do not have choice, whereas Kāraṇam and karma over both I have choice.**

उपासनमपि मानसं कर्मैव। तस्मात्तन्निराकरणे पृथग्युक्तिर्नोक्ता। एवं च केवलं कर्म वोपासनं वा न मोक्षकारणम्, किन्तु ज्ञानमेव मोक्षकारणम् ।

Now single ones are mentioned. Upasanam also comes under mental activity only. Saṅga Iswara dhyanam is upasanam. Saṅga brahma with attributes. Tasmāt in refuting upasanam as a means of mokṣa a separate discussion is not being undertaken, same arguments as karma is

applicable. Upāsana leads mainly to shamaadishatkasampatti. Neither karma nor upāsana can ever give liberation, only jñānam can give liberation.

If we have finalised what we want to know, then we don't have choice of pramaanam. Like sight seeing we have choice, once you have decided you want to know colour of cloth, you don't have choice on using the eyes. Once prameyam is decided no further choice of pramāṇam. **If atma jñānam is the prameyam, vaidika (jnana kanda) shabda pramāṇam is the only option.**

Now combinations being discussed.

(आ. ३९३-३९६) कर्मोपासने ज्ञानस्य मोक्षस्य च साधने इति वादिनामाक्षेपाः —

Vaidika Karma and vaidika upasana [(we don't speak about chakrams, kundalini etc are not talked about in 10 upanisads, brahmasutra etc). Lalitha Sahasranamam speaks of chakram Sri Vidya tantra śāstram, but it is part of agama śāstram, good for other goals. We don't require them to know for atma jñānam. Even though beautiful vedantic words are there.]

Karma and upāsana (dvandva) both of them are means of jñānam is PP's view. (topic 393 is view of PP). They also claim therefore karma and upāsana can give mokṣa also. Jñānam and jñānam alone... 3 views are going to be introduced now... knowledge alone cannot give liberation, knowledge must be combined with karma and saṁjñā upāsana. When all join together, one will get mokṣa.

केचन कर्मोपासनाभ्यां सहितमेव ज्ञानं मोक्षसाधनमिति वर्णयन्ति। तत्र युक्तिं दृष्टान्तमप्याहुः।

Footnote 1: pracheen vrutti..before Sankaracharya, Batruprapaṇcaha has written notes on brahmasutram, samucchaya vadi, combination of jñānam and karma. This view belongs to this group.

They give a reasoning in support with an example..

(9) दृष्टान्तः — यथा आकाशे पक्षी एकेन पक्षेण न गन्तुं शक्नोति। किन्तु द्वाभ्यामेव पक्षाभ्यां गमनं भवति। तथा ज्ञानरूपेणैकेन पक्षेण मोक्षलोको न गन्तुं शक्यः। किन्तु ज्ञानकर्मभ्यामेव गन्तुं शक्यः। उपासनसहितं कर्म एकः पक्षः। ज्ञानं द्वितीयः पक्षः। उपासनस्य मानसकर्मत्वात्कर्मोपासने मिलित्वा एकः पक्षो भवति।

In the sky, a bird with one wing only can never fly. On the other hand, only if two wings are there, flying is possible. In the same way, if mumukṣu bird keeps on flapping only one wing, he would be grounded. Mokṣa loka means mokṣa phalam, cannot be attained. Only with jñānam and karma he can move. Karma and upāsana I will take as one wing. Jñānam is the other one. In upāsana there is mental action.

2nd example is actually continuation of topic 393

(२) अन्यो दृष्टान्तः — सेतुदर्शनात् सत्यस्य पापस्य नाशो भवति। सेतुदर्शनं च प्रत्यक्षरूपं ज्ञानम्। तच्च ज्ञानरूपं सेतुदर्शनं श्रद्धाभक्तिसहितं गमनादिनियममप्यपेक्षते। श्रद्धादिरहितपुरुषस्य सेतुदर्शनात्फलासिद्धिरिति शास्त्रसिद्धान्तात्। यथा सेतुदर्शनरूपं प्रत्यक्षज्ञानं स्वफलपापनाशोत्पत्तौ श्रद्धानियमादिकमपेक्षते तथा ब्रह्मज्ञानमपि मोक्षरूपफलोत्पत्तौ कर्मोपासनादिकमपेक्षते ।

Popular example in ancient days, sethu is bridge, very sacred bridge, just having darsanam is sethu darsanam. It will remove all our papams. Sethu darsanam is a jñānam or perception only. Even though darsanam can remove papam it must be mixed with some other factors, first faith in śāstra vakyams. Also, rules are there like walking to the sethu not flying. Similarly samsara nasha will happen by atma jñānam, but shraddha and karma are both important.

M: by sighting the rama setu in Rameswaram, the papam that is satyam (for the PP) will perish by mere setu darsanam. Setu darsanam comes under jñānam as we are using pratyakṣa pramāṇam. That setu darsanam requires the following additional factors also, faith, reverence. We can't go as tourist, you have to go as pilgrimage. Bhavana is different, tourism plus shraddha bhakti is pilgrimage. If a person makes the pilgrimage into tourism even if he sees sethu with camera, selfie!!, the phalam is not obtained. Jnana karma samucchaya... just as setu darsanam requires additional factors....brahma jñānam also requires karma upāsana also for producing mokṣa phalam. This is view no 1...

Corrections are there. In next page 395... this heading should be brought here.

Topic no incorrect in text book

(३९५) कर्मोपासने परम्परया मोक्षस्यापि साधने इत्यन्ये

There is a subtle difference here, here karma and upāsana are supporting factors to jñānam. In earlier one all 3 are together. (equal part).

Kevalajñānam... karma and upāsana do not directly produce jñānam. This is accepted by advaitin. Vedantic study alone is the direct means of gaining knowledge. Karma and upāsana produce sadhana chatushtayam. Vedānta can produce knowledge only in a prepared qualified mind. So they do indirectly help in producing jñānam. **The PP uses this logic and extrapolates, just as karma and upāsana are indirectly helping in getting jñānam, they are indirectly useful for producing mokṣa also.** Acharya will say he will not agree with 2nd part on producing mokṣa.

7th March 2020

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Last but one para

यथा सेतुदर्शनरूपं प्रत्यक्षज्ञानं स्वफलपापनाशोत्पत्तौ श्रद्धानियमादिकमपेक्षते तथा
ब्रह्मज्ञानमपि मोक्षरूपफलोत्पत्तौ कर्मोपासनादिकमपेक्षते ।

The topic under discussion is mokṣa sadhanam. six options are being discussed. Collective sadhana discussion now. We should have taken of 3 pairs instead PP is suggesting all 3 put together, karma upasanam and jñānam. PP says samucchaya is required because of three reasons. We are discussing first reason. Laukika and shastreeya drushtantha, a bird cannot fly with one wing. Similarly spiritual seeker requires two wings to fly to mokṣa palace. One is jñānam wing another is karma wing. Karma and upāsana taken together. Sethu darshana sadhana, rama sethu in Rameswaram. According to śāstra, mere site of the bridge can remove all the papams including brahma hatya. A smṛti vakyam...drushtva sethum samudrasya brahmahatyam vyapohati...by seeing that sethu, a person removing all papams including brahma hatya, killing a vaidika brahmana. Sethu darsanam can give papa nivrutti... only if combined with so many austerities. One has to walk to the sethu, he has to tell people on the way that he has done so many papams. Karma jnana samucchaya is required. Brahma jñānam will also do samsara nivrutti only when combined with karma. Faith and all other rules are required. For producing result of mokṣa, karma and upāsana are required. Therefore samucchaya is required.

First para is PP quoting advaitin's view.

(३९५) कर्मोपासने परम्परया मोक्षस्यापि साधने इत्यन्ये

केवलज्ञानेन मोक्षः सिद्ध्यतीत्यङ्गीकुर्वाणोऽपि कर्मोपासने ज्ञानस्य साधने इति मन्यते। तथा हि, शुद्धे निश्चले चान्तःकरणे ज्ञानमुदेति। तच्चान्तःकरणं शुभकर्मणा शुद्ध्यति । उपासनेन

निश्चलीभवति । इत्थमन्तः- करणस्य शुद्धिनैश्चल्यसम्पादनद्वारा कर्मोपासने ज्ञानसाधने इत्यङ्गीकृतम्।

PP: even advaitins will have to accept this. Even though jñānam alone is the means for liberation but they know that karma and upāsana are required for the refinement of mind. They are indirect cause for mokṣa. Both or all three are contributing to mokṣa therefore we require all 3 together. “by mere knowledge mokṣa is attained” even the advaitin who holds such a view, they say karma upāsana are a means for jñānam. How do karma and upāsana contribute to jñānam. Pramāṇam alone produces jñānam. How do we say karma and upāsana produces knowledge? To explain the contribution- शुद्धे निश्चले चान्तःकरणे ज्ञानमुदेति। no doubt shravanam and mananam generate knowledge, that’s only in a qualified mind, viveka and vairagya shamadishatka sampanna qualified mind alone jñānam will arise. Unpreoccupied mind. The first qualification is accomplished only through shubha karma or karma yoga. How to make mind unpreoccupied in class, he says by practising upāsana or meditation. He is able to focus his mind. Shamaha and samadhanam. Through saguṇa dhyanam...this qualification is attained. Ittham...by way of bringing about purity and tranquillity, they become jnanasya sadhanam, means of knowledge. Upto this has been accepted by advaitins. Now he extends further.

यथा कर्मोपासने ज्ञानसाधनत्वेनाङ्गीकृते तथा ज्ञानफलमोक्षसाधने इत्यप्यङ्गीकर्तुमुचितम् । अत्र दृष्टान्तः — यथा जलस्य सेचनं वृक्षस्योत्पत्तिं प्रति वृक्षफलस्योत्पत्तिं प्रति च साधनं तथा कर्मोपासने ज्ञानोत्पत्तिंप्रति ज्ञानफलमोक्षस्योत्पत्तिं प्रति च साधने भवतः। न च वने स्थितस्य वृक्षस्य फलं जलसेचनं विनाप्युत्पद्यते इति वाच्यम्। तत्रापि वृक्षस्य मूले भूमिस्थजलेन सम्बन्धोऽस्ति। तेन जलेन वृक्षस्य फलमुत्पद्यते। जलसम्बन्धाभावे वृक्षः शुष्येत्। फलमपि नोत्पद्येत । तस्मात्कर्मोपासने ज्ञानस्य ज्ञानफलमोक्षस्य च साधने।

Karma upāsana is means of jñānam, if it is so, we can revise the statement and say karmopasana is means of mokṣa in addition to jñānam. Now you can combine all 3 and say all these are means of mokṣa. Karmaupasane-dvandva samasa. Now we are watering a tree, you assume. The tree grows up. therefore vrukshsya sadhanam is water. Then tree produces fruit. What’s the cause of fruit we normally say tree is producing the fruit we know watering is required for tree to produce fruits. We can instead say watering has to be done continuously for tree as well as getting fruits also. Water is Kāraṇam for two things. Watering is like karma, upāsana. Jñānam is like tree, mokṣa is like fruits. Since all three contribute to mokṣa therefore you require samucchaya for moksha. A person must continuously perform karma upāsana even

after attaining jñānam as well. 393 topic is PP, its refuted in topic 399. **Now 395 we are now in. this will be refuted in topic 403.** Karma and upāsana are for rising of jñānam. For a tree in the forest, even without our watering, the fruits rises. Such an objection should not be raised says PP. even in forest, the roots of tree find water from ground that has come due to natural spring or rain. By that water. Suppose there is no rain at all and underground water is depleted, the tree will dry up. The fruits will not come also. Karma and upāsana is not nly men of jñānam but it is means for moksha prapti. Until then all 3 are required karma upāsana jñānam. Until fruit comes..reply will come in topic 403.

एवं च कर्म, उपासनम्, ज्ञानं चेति त्रीण्यपि मोक्षस्य साधनानि । तस्माज्ज्ञान्यपि कर्माण्यनुतिष्ठेदेव।

Evan cha, by basing the argument on any one of the 3 examples, conclusion is karma upasanam jñānam all 3 are mokṣasya sadhanani. Tasmaat, therefore, even a jnani after getting jñānam to get mokṣa he should not remain in just nididhyasanam only, he should diligently continue in gruhastashrama and perform his vaidika karmas and upasana. No sanyasa ashrama possible..

Argument 3 (pakshi and sethu darsanam in argument 1) (one example in argument 2) now 4th example

Topic 396

(३९६) समुत्पन्नज्ञानसंरक्षणार्थमपि कर्मोपासने अपेक्षिते — अथवा कर्मोपासने समुत्पन्नं ज्ञानं संरक्षितुं हेतू भवतः । ज्ञानी कर्मोपासने त्यजति चेत्तदा यथा जलसम्बन्धाभावे प्ररूढोऽपि वृक्षः शुष्यति, तथा ज्ञानिन उत्पन्नमपि ज्ञानं विनश्येत्। तथा हि, शुद्धेऽन्तःकरणे ज्ञानमुत्पद्यते। शुभकर्मणामकरणे ज्ञानिनः पापं भवेत्। उपासनाकरणे ज्ञानिनश्चित्तं पुनरपि चाञ्चल्यं भजेत । तस्मिन्नशुद्धे चञ्चले चान्तःकरणे, शुष्कभूमावुत्पन्नवृक्षवत्, ज्ञानं नावस्थितं भवेत् ।

Slightly modified argument... in tree example he argued watering is required for tree growth and phalautpatti. Now he says water does not contribute to the production of the fruit. Tree alone produces the fruit, still watering is required for preserving the tree which has to produce the fruit. Preservation of tree is required for production of fruit and preservation requires water. Jñānam is tree, (say on April 1st)somebody has jñānam it will take some time to produce fruit, mokṣa. In december or Jan mokṣa will come. During this time combination of karma upāsana and preservation of jñānam).

For preserving the knowledge that's already risen, do not take vidwat sanyasa is the heading. To modify the argument, karma and upāsana for preserving the arisen knowledge becomes the cause. If jnani renounces karma and upāsana, just as when watering is stopped even a well developed grown up tree will wither away, in the same way jñānam tree will also gradually dry up... to explain the process of withering away of jñānam tree, because of nitya naimmitika karma mind was pure and in that mind jñānam arose. If he renounces karma, the purity of mind will come down as nitya naimmitika karma has come down and prarabhdha papam will get accumulated and antahkāraṇa shuddhi comes down. In an impure mind jñānam cannot survive. There will be pratyavaya papam for not doing nitya naimmitika karma.

If he drops upāsana also, the mind of even a jnani will get restless and turbulent again due to worldly vyavaharas, mind will become impure. Just as in dry land tree will gradually wither away. In a dry mind, green jñānam tree will dry and fall off.

14th March 2020

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Topic 396

3rd line...

तथा हि, शुद्धेऽन्तःकरणे ज्ञानमुत्पद्यते। शुभकर्मणामकरणे ज्ञानिनः पापं भवेत्। उपासनाकरणे ज्ञानिनश्चित्तं पुनरपि चाञ्चल्यं भजेत । तस्मिन्नशुद्धे चञ्चले चान्तःकरणे, शुष्कभूमावुत्पन्नवृक्षवत्, ज्ञानं नावस्थितं भवेत् ।

The topic of mokṣa saadhanam is being continued. Acarya has established that mere karma and mere upāsana cannot give mokṣa. 5 types of results are only possible, we saw. Next PP talks about the combination of jñānam and karma as a means of liberation. Therefore this view is called jnana karma samucchaya vadaha (includes upāsana) , he gives 3 arguments in favour with the help of 4 examples.

पक्षीपतन दृष्टान्तः pakṣīpatana dr̥ṣṭānta:

सेतु दर्शन दृष्टान्तः setu darśana dr̥ṣṭānta:

वृक्ष सेचन दृष्टान्तः vṛkṣa secana dr̥ṣṭāntaḥ

First argument he gave with two examples

पक्षीपतन दृष्टान्तः pakṣīpatana dr̥ṣṭānta:– laukika example, a mumukṣu can fly only with the help of jñānam and karma

सेतु दर्शन दृष्टान्तः setu darśana dr̥ṣṭānta: setu in Rameswaram, the darshanam is pratyakṣa jñānam, it can remove papam only when complemented by several other disciplines, therefore jnana karma samucchaya.

Second argument was based on **वृक्ष सेचन दृष्टान्तः** vṛkṣa secana dr̥ṣṭāntaḥ watering will help in producing a tree, it not only contributes to production of tree but production of fruits too. Karma helps in production of jñānam (chitta shuddhi) and we have to extend to production of mokṣa. Therefore karma should continue even after the production of jñānam until mokṣa is produced, just a watering has to continue until the fruits are produced, otherwise tree itself will not continue.

Third argument: watering of the tree is required maybe not for producing mokṣa but for sustenance like water is required for sustenance of the tree not for production of fruit. Sustenance of tree is required for production of the fruit. Similarly karma is required not for production of mokṣa but for sustenance of jñānam. Which is required for producing mokṣa afterwards. He assumes there is a gap. During vacation jñānam has to be maintained. Not only karma, upāsana also has to be continued. If we don't continue karma and upāsana, because of this chitta shuddhi that was produced will gradually go away, mind begins to gradually get ashuddhi. Prarabhdha papam will gradually increase the impurity. Chitta ashuddhi will gradually increase, steadiness of the mind will also go away, mind will grow more and more restless. Jñānam produced before vacation will become duller and duller due to restlessness. Mokṣa that I claimed in astika samajam has gone away somewhere.

M: In the pure mind, when nitya naimittika karma is dropped, impurities will slowly arise. Upasanas are not regularly practised, worldly transactions are continuing. In that mind which is impure and restless, like the tree which has already come, land has become dry because of non watering of tree. Even before producing fruit, tree has dried up. Expected mokṣa does not come. Jñānam is to be compared to tree, mokṣa to fruit.

3rd argument, 4th example in support.

अपरो दृष्टान्तः — यथा परिमार्जनप्रोक्षणादिसंस्कारैः शुद्धिमापादिते स्थाने वेदाध्ययनशाली ब्रह्मचारी निवसति। येन केनापि कारणेन तस्मिन् स्थाने अशुद्धिमापादिते स तत्र न तिष्ठति, किन्तु तत् स्थानं परित्यजति। तथा कर्मोपासनादित्यागेनाशुद्धिं चाञ्चल्यं च प्राप्तेऽन्तःकरणे ज्ञानं न तिष्ठेत्। तस्मात् कर्मोपासने ज्ञानसंरक्षणहेतु भवतः।

शास्त्रीय दृष्टान्तः śāstrīya dr̥ṣṭāntaḥ

Another drushtanta..example, shastreeya example. A brahmachari wants to do regular parayanam. It is a duty of the brahmachari as he has to preserve the vedas, veda adhyayanam, memorising.. there is no book adhyayanam. We have to preserve the veda in the mind. For brahmachari primary duty is adhyayanam. In Tai upa...svadhyaya pravacaneca. Repeated several times. Everyday he has to study and do parayanam. In a sanctified place, he has to do this. People who have other impurities should not enter that place. Hall needs to be maintained with achara and anushtanam. If other people enter and is no longer maintained as a sanctified place, then that place is not suitable. If brahmachari should be preserved in a place a sanctified place is required. Here brahmachari is compared to jñānam. Sanctified place is compared to a mind sanctified with karma and upāsana. Suh a mind can preserve the jñānam. If it is not sanctified, he will vacate. If Karma and upāsana are stopped, mind has become polluted, brahmachari will look for another mind. Jñānam must be preserved atleast until mokṣa comes. According to him there is a gap between jñānam and mokṣa fruit.

M: (yathaa) in brackets. परिमार्जनप्रोक्षणादिसंस्कारैः when a place is cleaned with water mantra, cowdung etc was used. Lady comes out of the house and sprinkles water with cowdung early morning. Then you put kolam. All these are done. Religiously sanctified...prokshanam... samskara karma. Samskara is used for religious purification.. nobody should enter that place without taking bath. Many people ask can we do japa before bath? Guru to retain shishya says ok wash your hands and feet thereafter do japa etc that's a compromise. Snanam is compulsory before entering the sanctified place. Adhyanam and parayanam place where brahmachari resides has to be kept sanctified. If that purity has gone because somebody not qualified to enter, enters, he leaves that place. Upto this is example.

Yathaa evam, tathaa, कर्मोपासनादित्यागेन if a jnani after gaining jñānam renounces karma and upasana, ashuddhim apadite, mind becomes impure. Karma refers to nitya naimmitika karma like sandhyavandanam etc. one who does not have acara and anushtanam, that veda parayanam will not bless him. Even if he has studied all the vedangas, such a scholar, even if he does regular parayanam, it will have no effect, if achara anushtanam is not there. Even at marana kalam, none of the adhyayanam will help in getting better loka.. Like birds develop wings and fly away, veda leaves a person who does not have achara anushtanam. Minimum morning bath, these are all compulsory in the vedic tradition. Not only impurities comes, mind becomes restless when upāsana is not practised. All the sastric studies are not in the mind. Even the jñānam has gone away along with the mantras. Mokṣa definitely is not a possibility. Samsara is waiting outside to enter. Mokṣa should not depend upon Swamijis classes. Therefore karma and upasana are required for preserving jñānam. All 3 must go together, Karma, upāsana and jñānam. At least until mokṣa comes. Hetoo, dvivacanam because of karma

upasane is dvandva dvivacanam. PP started in previous page topic 393. Reply is going to come later only.

तथा च कर्म, उपासनम्, ज्ञानं चेति त्रीणि मोक्षकारणानीत्यङ्गीकारे कर्मोपासने ज्ञानसंरक्षणहेतुभूते केवलं ज्ञानं मोक्षस्य हेतुरित्यङ्गीकारे च ज्ञानिना कर्मोपासने अनुष्ठेये एव। अयं समुच्चयवाद इत्युच्यते।

Tatha ca, based on the 3 arguments and four examples, all 3 factors, Karma upasanam and jñānam all 3 contribute to mokṣa either directly or 2 contribute to maintenance of jñānam and jñānam contributing to mokṣa, all three are required. Even a jnani (not sādḥaka) after knowing aham brahmasmi has to continue karma and upasanam anushteye (dvivacanam), sanyasa ashram must not be taken at all as he will not be qualified to do any karma. Shika tuft is required for karma. Even tuft less person is unqualified for vaidika karma. Even sandhyavandanam sanyasi can't do. Even if you are a brahmachari you have to enter gruhastashrama to do karma. (Sankaracharya disturbing vada, he promoted Sanyasa)...this is referred as karma samucchaya vada. In Gita bhashyam several times this was studied. Difference is here PP gives 3 arguments and 4 examples. None of these we saw in gita bhashyam. Therefore a beautiful text.

(आ. ३९७-३९९) कर्मोपासनयोजनेन सह विरोध इति पूर्वोक्ताक्षेपाणां समाधानम् —

All the arguments given so far, 3 arguments, each one is going to be answered, every one of 4 examples will be refuted. They are either wrong examples or wrong application. Main reason is they cannot be combined because if jñānam is compared to light, karma and upāsana are like darkness, you are giving example of two wings of a bird, how can you combine light and darkness from my example? Two wings can be combined not light and darkness. Karma and upāsana require kartrutva bhavana. Whoever has got kartrutvam is an ajñāni. Atma happens to be akarta, only an ajñāni identifies with ahaṅkāra for kartrutvam, ajñānam is required for ahaṅkāra for karma and upāsana. Wherever jñānam is there, naiva kinchit karomi iti..Gita, I'm akarta abhokta....

How can you combine jñānam and karma? Moment kartrutvam goes away even if a gruhasta jnani performs karma that karma cannot be called so as it is invalid karma roasted by jñānam, karma no more has karma status... jnani will do samucchaya but not jnana karma samucchaya but jnana karma abhasa samucchaya. Even so, he will never do the combination for the sake of mokṣa. Whe he does agnihotram sandhyavandanam, he never expects chittashuddhi, he says I'm not the mind anātmā but the atma the everliberated..atma satanubodena.... For a jnani the

very mind does not exist, he sees it as atma plus nama rupa.....mind also is mithyā nama roopa... na punyam na paapammm aham bhojanam na bhojyam...shiviham..

Naiva tasya krutenarhaha... I'm already free. As long as I feel I have to do something, it means jñānam is not there... as long as I feel I have to do something, or feel I'm sādḥaka, there is a problem with sravanam itself...jnana karma samucchaya is impossible. Jnana karma aabhasa samucchaya is possible, even if possible its done by ever liberated jnani, but he does karma not for mosha but for loka sangraha...he will not get an iota of punyam if he does sandhyavandanam or get papam if he does not do as well but Krishna says ...yadhyat aacharati shreshta... do for lokasangraha...



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Based on the lectures by
H.H. Swami Paramarthananda
(Class notes)

[Commenced October 2017- upto 17th April 2021]

Chapter in progress-

Chapter 6

To any vedantic student who finds these notes useful. Please note that I have not yet checked for typing errors/grammatical errors/transliteration.

Please send in any corrections/feedback to sivaraman.rama@gmail.com

Harih Om

संस्कृतविचारसागरे गुरुवेदान्तादिसाधनमिथ्यात्ववर्णनं नाम

॥ षष्ठस्तरङ्गः ॥

Vicārasāgaram chapter 6 started on 14th October 2017

6th chapter, biggest, 147 topics 121 pages

For Manda adhikāri. Normally term used for students requiring sadhana catuṣṭayam, requiring upāsana etc. Here the candidate is highly intellectual. He has too many questions. He knows other systems of philosophy. Vedānta continues as one of the systems of philosophy. He has intellectual blocks, making it sapratibandaka jñānam. So this chapter is more like mananam, yukti pradhānam. Over active intellect also becomes a problem. Upaniṣad has clearly said naisha tarkena... logic will not help. Logical reasoning functions in anātmā realm. Tarka is used to a limited level to assimilate vedānta teaching. This person's intellect is tarka pradhānam. Śāṅkarācārya criticises 4 systems, sāṅkhya yoga nyāya vaiśeṣika. Only purva mīmāṃsā is closer to vedānta, Śāṅkarācārya uses tarka only in very few areas.

This student is focused on tarka. Majority of students have emotional obstacles, but this person has intellectual obstacles.

Concentration is on jagat mityatvam. Guru vedānta jagat mityatvam. Tarkadṛṣṭi cannot accept the mityatvam of the universe.

गुरुवेदान्तादिसाधनमिथ्यात्ववर्णनं Śāstram has to negate śāstram itself.

Topic 317..upodghataha....end of para.

(३१७) उपोद्धातः — चतुर्थतरङ्गे उत्तमाधिकारिण उपदेशप्रकारो वर्णितः। पञ्चमतरङ्गे मध्यमाधिकारिण उपदेशप्रकारः कथितः । अस्मिंस्तु तरङ्गे कनिष्ठाधिकारिण उपदेशप्रकारो निरूप्यते। यस्य तु संशया बहवो जायन्ते स तीक्ष्णबुद्धिरपि कनिष्ठाधिकार्येव भवति। संशयो हि पापात्मा। “संशयात्मा विनश्यति” (भ. गी.

४.४०) इति स्मृतिः। अस्य तरङ्गस्य युक्तिप्रधानत्वात् यस्य गुरुमुखाच्छ्रुतेऽपि वेदार्थे कुतर्का उपजायन्ते तस्यायं तरङ्ग उपयुज्यते। कुतर्कदग्धबुद्धिः कनिष्ठाधिकारी। तस्योपदेशप्रकारोऽस्मिन् तरङ्गे वर्ण्यते। पञ्चमे तरङ्गे प्रणवोपासनजगदुत्पत्त्यादिनिरूपणात्पूर्वमिदमुक्तम् — चैतन्याद्विन्नमज्ञानं तत्कार्यं चानात्मा। अनात्मपदार्थः सर्वोऽपि सप्रवन्मिथ्या इति । तमिमं गुरोरुपदेशं श्रुत्वा प्रश्नादुपरतौ ज्येष्ठौ भ्रातरौ दृष्ट्वा तर्कदृष्टिः पृच्छति —

Introduction..this has a definition in Śāstra. See foot note. Chintam....main topic that's going to be talked ..brahma satyam jagat mithya. Someother topic for arriving at main topic, It should be different from main topic, In 4th chapter topic was for uttama adhikāri, 5th madhyama adhikāri teaching.. uttama adhikāri..adhyāsa pradhānam, madhyama śṛṣṭi pradhānam. Kaniṣṭha adhikāri..intellect is doubt manufacturing continuously. Vedānta accepts that he is a fine thinker, problem is he is life long thinker. Entire janma questioning and answer, they are caught by the ghost called tarka. Throughout life, he questions. Guru himself prays to God to help the eternal questioner. He is a great intellectual. Kaniṣṭha adhikāri eva.. we will classify him as worst student only, because even the doubts are pāpam only.

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परः न सुखं संशयात्मनः ॥ ४-४०॥

Gita 4.40...three types of people, samśayātmā is worst one, he will not have ihaloka sukham, no paraloka sukham, no mokṣā sukham as well. Over doubt becomes a very big pāpam. This 6th chapter is trying to address those students. In spite of listening to vedānta for decades, with regard to central message of vedānta, lot of vedānta virodha tarka happens, this chapter may help them.(author says will help them) one whose intellect is scorched by wrong reasoning. In this chapter the method of teaching is described.

Introduction...in the 5th chapter, before discussing nirguṇa brahma upāsana and śṛṣṭi prakāraṇam, vedānta made a statement. Brahman alone is reality, that brahman is caitanya. One who asks for this needs to be conscious. Only two things required. Ignorance and products of ignorance. Entire material world is condensed form of ignorance. If you try to explain world in any other way, it will fail. More you probe, more baffling it is. Whole thing is called mithya because in the wake of knowledge, both anātmā and ignorance will go away. This was said in 5th chapter beginning. Here we are referring to mūlavidya. Anātmā padārtha is all mithya. How to understand the concept of mithya. Etu- experienceability, transactability, utility...it however does not have existence of its own. I lend existence to the world seems very abstract, however dream world is also like that. Remember the dream story... I alone lend existence to the dream. When you give dream example to Tarkadr̥ṣṭi, he will ask more questions. First question he is going to ask. Swapna is not mithya. Tarkadr̥ṣṭi will use logic to ask the doubt. Two brothers were satisfied with the dream example. Tattvadr̥ṣṭi, Adr̥ṣṭi,, seeing the two eldest two brothers, Tarkadr̥ṣṭi asked.

Topic 318.Kaniṣṭhādhikāraṇa

(आ. ३१८-३१९) कनिष्ठाधिकारिणस्तर्कदृष्टेः प्रश्नः —

(३१८) स्वप्नदृष्टान्तेन जाग्रत्पदार्थस्य मिथ्यात्वं न भवति इति तर्कदृष्टिः पृच्छति — पूर्वमत्यन्तमज्ञातो यः पदार्थस्तस्य ज्ञानं स्वप्ने न भवति। किन्तु जाग्रति यद्विषयकानुभवोऽभूत् तद्विषयकं स्मरणं स्वप्ने जायते। तथा च स्मृतिविषयजाग्रत्पदार्थानां सत्यत्वात् स्वप्ने जायमानं तद्विषयकस्मृतिज्ञानमपि सत्यमेव। तस्मात्स्वप्नदृष्टान्तेन जाग्रत्पदार्थानां मिथ्यात्वकथनं न युज्यत एव ।

Every idea given as example in vedānta, instead of helping him understand vedānta, he got more doubts. Q.. you cannot say jagrat prapanca is not existing like dream. Whatever is not experienced in jagrat avastha cannot come in dream. We also generally say that.

Dream is remembrance of the waking, waking being real, jagrat padarthas being real in the dream whatever object you see must be real as well. He gives more reasoning to show swapna is satyam.

Swapno na mithya.....end of para

(३१९) स्वप्नो न मिथ्या —

अथवा स्वप्नज्ञानविषयभूताः पदार्थाः सत्या एव । न मिथ्या । तथा हि, स्वप्नावस्थायां स्थूलशरीरं त्यक्त्वा लिङ्गशरीरं बहिर्निर्गत्य सर्वं सत्यं गिरिसमुद्रादिकं पश्यति ।

अतः स्वप्नो न मिथ्या।

Another argument, if previous argument you cannot accept, take this. During swapna, sūkṣma śarīram, Mind sense organs leaves the body and travels and understand the experience of jagrat prapañca. Viśiṣṭadvaitins believe in this way. They are therefore not real. Either it is experienced because it is satyam or it is not existing and therefore not experienced. A jīva drops the physical body and goes out in swapna to experience, therefore it is not mithya. Jīva leaves the body and experiences the dream, Śāṅkarācārya writes as though..

Vicārasāgaram on 21st October 2017

Class 2

Page 199 topic 319 at the bottom

(३१९) स्वप्नो न मिथ्या — अथवा स्वप्नज्ञानविषयभूताः पदार्थाः सत्या एव । न मिथ्या। तथा हि, स्वप्नावस्थायां स्थूलशरीरं त्यक्त्वा लिङ्गशरीरं बहिर्निर्गत्य सर्वं सत्यं गिरिसमुद्रादिकं पश्यति । अतः स्वप्नो न मिथ्या ।

All 3 components, brahma satyam jagat mithya jivo brahmaiva na paraha all 3 are important, all manana granthas are to clarify any of these. Most difficult part is mithyatvam of jagat. All schools of philosophy different from vedānta differ only in jagat being satyam therefore advaita is unacceptable.

Viśiṣṭadvaitam and dvaitam both do not accept jagat mithyatvam. Śruti is primary source pramānam for jagat mithyatvam. Duality is not there even now as we experience duality. We give yukti pramānam in addition. Then we require an example like parvathaha vannimānan dhoomavatvāt. Vyapti is required. An example is required, where there is smoke there is fire. Yatra dhoomaha tatra agnihi. Example vyapti anumānam...jagat mithya kāryatvat, because it is a product. Ghatavat..pot is mithya it does not have its own existence. Vaitatya prakāraṇam..agamapāyitvat mithya, whatever appears and disappears is mithya. I experience dream as though real in swapna avastha. Other schools of philosophy attack our example, because then vyāpti is lost, anumānam is lost, pramānam is lost. For an advaitin, primary pramāṇam is śruti, he is not disturbed by these attacks. I am not worried by anumāna pramānam. Swapna example is attacked by Nyāyika, viśiṣṭadvaitam. They treat swapna as real satyaha.

First reason we saw, swapna is the memory of waking experience. Nyāyika says dream is a memory. We will not agree, we say it is adhyāsa. (Difference between adhyāsa and memory. We will see)

Second..during dream renouncing the sthūla śarīram, sūkṣma śarīram leaves the body and experiences the world, so it is experienced real world. Previous one is remembered real world. Therefore, dream is not mithya.

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Poorvokta prashnayour uttaram....pratyakṣa jñānameva bhavati

(आ. ३२०-३२१) पूर्वोक्तप्रश्नयोरुत्तरम् —

(३२०) स्वप्नज्ञानं प्रत्यक्षम् । न जाग्रत्पदार्थानां स्मृतिरूपम् — पूर्वकालसम्बन्धवतः पदार्थस्य ज्ञानं स्मृतिर्भवति। यथा पूर्वं दृष्टस्य गजस्य ‘स गजः’ इति स्मृतिरूपं ज्ञानमुत्पद्यते । पुरतः स्थितं गजं दृष्ट्वा तु ‘अयं गजः’ इति जायमानं ज्ञानं तु न स्मृतिः। किन्तु प्रत्यक्षमेव। स्वप्ने ‘अयं गजोऽग्रे तिष्ठति’, ‘इयं नदी प्राचीं दिशं प्रवहति’, ‘अयं पर्वतो रम्यो विराजते’ इत्येवं ज्ञानं भवति। तस्माज्जाग्रति दृष्टानां पदार्थानां स्मरणं न स्वप्ने भवति । किन्तु गजादीनां प्रत्यक्षज्ञानमेव भवति ।

Knowledge or experience of an object of past time is called smṛti, it does not have a location. One of the difference between memory and non-memory is memory does not have a location. I remember elephant, it is far away. In dream, I see it through sense organs. Therefore it is pratyakṣa jñānam. He experiences and declares, it is standing near me. This river is flowing towards south etc, for a dreamer, a dream is not a dream. Clear sensory experience. It is not memory at all. Kintupratyakṣameva...pratya bijñānapratyakṣam iti..

किञ्च यदुक्तं 'जाग्रत्यनुभूतपदार्थविषयकज्ञानमेव स्वप्ने भवति।
नाननुभूतपदार्थविषयकज्ञानं जायते।

तस्माज्जाग्रत्पदार्थज्ञानजन्यसंस्कारात्स्वप्नज्ञानमुदेति। संस्कारजन्यं ज्ञानं स्मृतिरिति
कथ्यते' इति। तन्न युज्यते । तथा हि, प्रत्यक्षज्ञानं द्विविधम् –
एकमभिज्ञारूपप्रत्यक्षम् अपरं च प्रत्यभिज्ञारूपप्रत्यक्षम् इति। (9)

केवलमिन्द्रियसन्निकर्षजन्यं ज्ञानम् अभिज्ञाप्रत्यक्षम् इति वर्ण्यते। यथा 'अयं गजः'
इति नेत्रेन्द्रियसन्निकर्षमात्रजन्यं गजज्ञानमभिज्ञाप्रत्यक्षम्।

(२) पूर्वानुभवजन्यसंस्कारेणेन्द्रियसन्निकर्षेण चोत्पन्नं ज्ञानं प्रत्यभिज्ञाप्रत्यक्षम् इति
वर्ण्यते। यथा पूर्वानुभूते गजे पुरतो दृष्टे सति 'सोऽयं गजः' इति ज्ञानं
प्रत्यभिज्ञाप्रत्यक्षम् ।

In mananam, we remember our concept and negate others, now Nyāyika.

Nyāyika says in dream we experience only things which we have experienced earlier in jagrat avastha. We cannot experience new things.

Every experience generates a vāsanā or saṃskāra. It will remain dormant in our mind. These vāsanās will get triggered at various times by various people. When vāsanā is triggered, which is called a memory smṛti. In waking state, there are triggers udbodakam. In dream, prarabdhā karma activates vāsanā. Swapna is smṛti therefore born out of vāsanā. This is second statement we are going to attack.

Answer.. we do not question memory is born out of samskara, we do not accept dream is a memory we question.

Samskara does not produce memory alone, so you cannot conclude that everything generated out of samskaras or vāsanās is a memory, two more other things born out of samskara. Pratyabhijñā pratyakṣam, recognition,

Cognition is what you experience first time, second time you not only perceive but you recognize. So therefore it is not cognition, but recognition. This is not memory. In recognition includes perception plus cognition. Person or object is in front of you. So samskara can create memory or recognition pratyabhijñā.

Third one is adhyāsa. Based on past experience I have snake vāsanā. I see a rope in a dimly lit area. Based on my past experience, I project a snake on the rope. One who has never experienced a snake can never project a snake.

Therefore you cannot say samskara produces memory or dream.

1 kevalamindriya....pratyabhijñā pratyakṣam

He gives an example for recognition also..two conditions..it must be previously experienced elephant, it must be within the present sensory perception. Then it is pratyabhijñā or recognition. Soyam gajaha. Past present missed experience. Therefore samskara janyam is smṛti as well as pratyabhijñā. In pratyabhijñā the object is in front..

Vicarasagaram 28th October 2017

Page 200 first para last 4 lines.

अत्र च पूर्वदृष्टहस्तिज्ञानजन्यसंस्कारो गजेन सह नेत्रेन्द्रियसम्बन्धश्चेत्युभयमपि प्रत्यभिज्ञाप्रत्यक्षकारणम्। अतश्च संस्कारजन्यं ज्ञानं स्मृतिरेवेति न नियमः। प्रत्यभिज्ञाप्रत्यक्षस्यापि संस्कारजन्यत्वात्। परन्तु इन्द्रियसन्निकर्षमन्तरा केवलसंस्कारजन्यं ज्ञानं स्मृतिज्ञानम् इति कीर्त्यते ।

Swapna example being given, other philosophers try to negate the swapna example. Pūrvapakṣī naiyayika says so. He says swapna is born out of vāsanā. Advaitin very much accepts this. He concludes whatever is born out of vāsanā is

smṛti. We don't say anything born out of vāsana is smṛti. Pūrvapakṣī says smṛti is memory of jagrat avastha and therefore swapna is also like memory born out of jagrat avastha. Vāsana can produce three things memory, pratyabhijñā pratyakṣa recognition and adhyāsa superimposition. Now is swapna vāsana janya smṛti, pratyabhijñā pratyakṣa or vāsana janya adhyāsa? Do not conclude too early. What's the difference? Smṛti is kevala vāsana janyam. Pratyabhijñā pratyakṣa , vāsana is also there and perception of current object is also there, remembrance perception combination is recognition.

Avidhyadi doṣa sahita vāsana janya adhyāsa. When there is rope ignorance and snake vāsana you have snake adhyasaha. Vāsana is common for all three.

For swapna, vāsana is there. nidrā doṣaha is there..I'm ignorant of my surroundings and myself. Since it is nidrā doṣaha vāsana janyam, therefore adhyāsaha. Swapna is adhyāsaha. This will be the development.

M..vāsana of the elephant experienced before, you should not blindly conclude that whatever is vāsana janyam is memory only. Parantu, without the involvement of sense organs, you are recollecting the object or subject like soyam devadutta. That is recollection not memory.

(9) स्वप्ने जायमानं गजादिज्ञानं न संस्कारमात्रजन्यम्। अपि तु निद्रारूपदोषजन्यमपि। गजादिरिव स्वप्ने कल्पितेन्द्रियादिकमपि वर्तते। तस्मात्स्वप्ने गजादीनां ज्ञानमिन्द्रियजन्यम्। यद्यपि स्वाप्नपदार्थः साक्षिभास्यो नेन्द्रियजन्यज्ञानविषयः। तथाप्यविवेकिदृष्ट्या स्वाप्नाज्ञानमिन्द्रियजन्यमिति कथ्यते । तथा च स्वाप्नपदार्थज्ञानं न जाग्रत्पदार्थगोचरा स्मृतिः ।

Correction. In 201.. swapna jñānam only,

He wants to show that Swapna is not smṛti or recollection but adhyāsa.

M..experience of elephant etc are not merely produced by samskara, it is generated by another doṣa nidrā, whatever is born out of doṣa sahita vāsana is adhyāsa. (Not explicitly stated so)

Entire dream is thought occurring in the mind, therefore dream experience is mind experience. Does it come under indriya pratyakṣam, no we do not see mind with our sense organs. It is illumined by sakṣi, sakṣi pratyakṣam. Therefore, it is not smṛti. A dreamer in dream does not know it is his mind. Dream world, dream body, dream sense organs are all projected. For the dreamer swapna padārtha is perceived by dream sense organs. For aviveki dream is indriya pratyakṣam, for a viveki, dream is sakṣi pratyakṣam. In dream not only kalpita gaja is there but kalpita sense organs are also there.

From wakers angle wakers world is indriya badyam, from wakers angle dream world is sakṣi badyam, from dreamer's angle dream world is indriya badyam.

Aviveki drushtyā, swapna jñānam is indriya janyam only.

(२) किञ्च निद्रातः प्रबुद्धः पुरुषो वदति 'स्वप्नेऽद्य गजमहमपश्यम्' इति । स्वाप्नगजज्ञानं यदि स्मृतिः स्यात् तदा प्रबुद्धः 'स्वप्नेऽद्य गजमहमस्मार्षम्' इति वदेत् । न तु कोऽपि तथा वदति । तस्मान्न स्वप्ने जाग्रत्पदार्थविषयिणी स्मृतिः ।

Argument 2 to negate naiyayika.

Moreover, a person who has awakened from dream, says, today I saw a huge elephant.(perceived). If elephant is a memory, he should have said I remembered elephant but he says I saw elephant in dream. If it was memory, he would not be frightened. Swapna is never a remembrance of real jagrat prapañca.

(३) अपि च 'जाग्रति दृष्टानामथवा श्रुतानां पदार्थानामेव ज्ञानं स्वप्ने जायते' इति नास्ति नियमः। अपि तु जाग्रत्यज्ञातपदार्थानामपि ज्ञानं स्वप्ने भवति। इह जन्मनि कदाप्यदृष्टस्याश्रुतस्य च विलक्षणस्य पदार्थस्य ज्ञानमपि कदाचित्स्वप्ने भवति। “अनुभूतश्चाननुभूतश्च” इति श्रुतेः। तस्मात्स्वप्ने जायमानं ज्ञानं न स्मृतिः ।

Api ca..moreover, whatever has been seen in the wakers state or heard in waking state, should only be experienced in swapna according to Nyyāyika. We experience things not seen before, in dream. Something never seen or heard in this janma is

experienced in dream. Totally dissimilar padartha.. śruti also favours this. Prasha 4.5. Anubhootashcha ananubhootashcha.. whatever is seen is not seen, whatever is not seen is also seen.

4 yajñāpi..smṛtir bhavati.

(४) यद्यपि इह जन्मन्यनुभूतपदार्थज्ञानजन्यसंस्कार एव स्मृतिहेतुरिति नास्ति नियमः। जन्मान्तरीयानुभवजन्यसंस्कारस्यापि स्मृतिहेतुत्वदर्शनात्। तथा हि, प्रवृत्तिं प्रति अनुकूलता(इष्टसाधनता)ज्ञानं कारणम्, तदभावे प्रवृत्त्यदर्शनात्। ततश्च जातमात्रस्य शिशोः स्तन्यपाने प्राथमिकप्रवृत्ते कारणभूतम् ‘स्तन्यपानं ममेष्टसाधनम्’ इति ज्ञानं भवति। तत्र च जन्मान्तरे शिशोः स्तन्यपानस्यानुकूलतानुभूता। तादृशानुभवाहितसंस्कारवशादस्मिन् जन्मनि शिशोः प्राथमिकी स्तन्यपानस्यानुकूलतास्मृतिर्जातेति वक्तव्यम्। तस्माच्च जन्मान्तरीयानुभवजन्यसंस्कारादपि स्मृतिर्भवति। एवमेवेह जन्मन्यनुभूतपदार्थविषयकस्मृतिरपि जन्मान्तरीयानुभवजन्यसंस्कारवशात् स्वप्ने सम्भवत्येव।

Author accepts that dream can be based on purva janma vāsanās. There is no rule dream must be based on current janmas vāsanās, other past janmas can cause memory and therefore swapna. He wants to explain we do often get memory based on past janma. An example... a new born baby has a natural tendency to suckle from the mother. What/who teaches the baby this? Based on purva janma experience. Baby knows mother has got food for me. Like grown ups go to kitchen for food. Because of this you cannot conclude swapna is memory.

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Page 201 para 2 8th line last

Nyyāyika says swapna is smṛti and is satyam. Nīścala Dās is refuting. Even though vāsana plays a role in swapna, if it was vāsana based only then it will be smṛti. Most swapnas are based on jagrat vāsana, we do not say all are.

Sometimes one may see his head being cut and fallen, he is experiencing this. This is based on which janma? This is due to superimposition or adhyāsa. Past janma memories do come in swapna, but there are a few which are not based on past janmas too. pramāṇam....general principle... if a person has to pursue anything in life, that's a pursuit, study in USA etc. Pravṛttihi is based on knowledge, ..knowledge desire pursuit..anukulata jñānam. That pursuit will be favourable to me. Law..anukulata jñānam pravṛtehe kāraṇam. a newborn child sucking milk does not know anukulata in current janma, we have to assume this is from poorva janma anukula smṛti. Every prodigy is explained this way. Advaitin says purva janma smṛti is possible, swapna is also possible, but all swapnas cannot be explained with this as there are exceptions like one own head getting chopped. Nyyāyika feels all swapnas are based on purva janma or current anubhava.

Advaitin talks of exception. There are certain things that are not based on current or any janma not possible at any time..such exceptional dreams can come to people. A person dreams of his own head getting cutoff and fallen and sees with his own eyes. Not possible at all

Tathapi jagrati..upto end of para..

तथापि जाग्रति यस्य पदार्थस्य ज्ञानं कस्मिन्नपि जन्मनि कदापि न सम्भवेत्
तादृशपदार्थस्य प्रतीतिः स्वप्ने भवति । यथा कदाचित् कश्चन स्वप्ने स्वमस्तकं
च्छिन्नमन्यत्र पतितं स्वचक्षुषा पश्यति तत्र न कोऽपि जाग्रति च्छिन्नं स्वशिरोऽन्यत्र
पतितं स्वचक्षुषा दृष्टवान् । तस्माज्जाग्रत्पदार्थानुभवजन्यसंस्कारवशात्स्वप्ने
स्मृतिर्भवीति कथनमत्यन्तमसङ्गतम्। (५)स्वप्नस्य स्मृतिरूपत्वखण्डनेऽनन्ता युक्तयो
ग्रन्थकारैस्तत्र तत्रोक्ताः। तत्र च 'स्मृतिज्ञानस्य विषयो न क्वचिदपि सम्मुखे

विद्यमानतया प्रतीयते । स्वाप्नगजादयस्तु स्वप्नकाले सम्मुखे वर्तमानतया प्रतीयन्ते । तस्मात्स्वप्ने गजादिज्ञानं न स्मृतिः' इतीदं पूर्वोक्तं दूषणं प्रबलम् ।

We do admit vāsanās play a role, but not the only reason for swapna. 5) final reason..in negating Nyāyikas view that dream is a memory, various acharyas have given several reasons. Important one..when you remember something, locus is always within our mind not outside. If you see in front, it is recollection. Dream elephant etc are experienced right in front, we say this is elephant not I imagined. Aside note.. assuming dream is memory, does memory come under pramā or brama..page 116,117 topic 210,211. First we said swapna is not memory, now we say it is not pramā not brama.

Topic 321

(३२१) स्वप्ने लिङ्गशरीरं स्थूलशरीराद्बहिर्गत्वा सत्यगिरिसमुद्रादिकं न पश्यति — स्वप्ने लिङ्गशरीरं स्थूलशरीराद्बहिर्गत्वा सत्यगिरिसमुद्रादिकं पश्यतीति यदुक्तं तत्रोत्तरमुच्यते — यदि स्थूलशरीराद्बहिर्गत्वा लिङ्गशरीरं सत्यं गिरिसमुद्रादिकं पश्यति तदा लिङ्गशरीरस्य बहिर्गमनात् मरणावस्थायां यथा स्थूलशरीरं भयङ्करं भवति तथा स्वप्नावस्थायामपि लिङ्गशरीराभावात्स्थूलशरीरममङ्गलं कुणपसदृशं च भवेत् । न तु तथा स्वप्नावस्थायां स्थूलशरीरं भवति । किन्तु स्वप्नावस्थायामपि स्थूलशरीरं प्राणसहितं जाग्रतीव सुन्दरं च भवति । तस्मात्स्थूलशरीरं विहाय स्वप्नावस्थायां लिङ्गशरीरं न बहिर्गच्छति ।

In dream, we see real world only through sūkṣma śarīram. It goes out from physical body and sees real Badrinath etc, briha 4.3.12. Upaniṣad says sūkṣma śarīram goes.

Sthūla śarīram would have gone dead, if sūkṣma śarīram is not there, it will get disposed. Like at the time of death, it will be frightening, a corpse, inauspicious. Whereas in sleep, body is good. Because prāṇa is there..it is beautiful body.

Therefore sūkṣma śarīram does not go out. Why don't we say sūkṣma śarīram goes out partially?

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Page 202 3rd line

Maranavasthayam...bahirgacchati

मरणावस्थायां यथा स्थूलशरीरं भयङ्करं भवति तथा स्वप्नावस्थायामपि लिङ्गशरीराभावात्स्थूलशरीरममङ्गलं कुणपसदृशं च भवेत्। न तु तथा स्वप्नावस्थायां स्थूलशरीरं भवति। किन्तु स्वप्नावस्थायामपि स्थूलशरीरं प्राणसहितं जाग्रतीव सुन्दरं च भवति। तस्मात्स्थूलशरीरं विहाय स्वप्नावस्थायां लिङ्गशरीरं न बहिर्गच्छति।

We have got an enquiry into the nature of dream. This is very important because we establish the mityatvam of jagrat prapañca by using swapna as example. All PPs try to analyse Swapna and try to establish that swapna is satyam. Especially Nyāyika purvapakshi. pūrvapakṣī started that swapna is based on memories. Smṛti is satyam. This was the first argument which was negated establishing that swapna is not smṛti at all. Kevala vāsanā janya smṛti, pratyakṣa sahita vāsanā janya pratyakabijñānam, doṣa sahita vāsanā janya; adhyāsa. Swapna comes under third category..doṣa sahita vāsanā janyaha..nidrā doṣa sahita.. difference between jagrat prapañca adhyāsa (due to mūlavidhya ajñāna janyam) and swapna prapañca adhyāsa is samanya nidrā(sthūla ajñāna janyam). We concluded swapna is mithya.

Second argument by pūrvapakṣī. I say Swapna is not adhyāsa but pratyakṣam, direct experience of jagrat prapañca. Sūkṣma śarīram goes out and directly experiences the satya jagrat prapañca. Author is going to give several reasons. In swapna awastha body is beautiful with breadth, therefore sūkṣma śarīram does not

go out anywhere. What about Śankaracārya? We do not have authentic information about his life, 30 biographies are there. Sachidanendra Saraswati compared the biographies. Assuming parakaya pravesha is possible, Śankaracārya must have left his body due to yogic powers.

pūrvapakṣī: If sūkṣma śarīram leaves the body completely, body may become dead. So my argument is leave the prāṇa in this body. Jīva keeps the prāṇa in the sleeping body and take the rest of sūkṣma śarīram to experience the swapna, real jagrat prapañca.

Atha yadyujjyate.....pratyagachanteeti

अथ यद्युच्यते – स्वप्नावस्थायां प्राणा न बहिर्गच्छन्ति । किन्त्वन्तः करणमिन्द्रियाणि च बहिर्गत्वा पर्वतादिकं पश्यति । प्राणानां बहिर्गमनाभावादेव मरणावस्थायामिव स्थूलशरीरं न भयङ्करं भवति। अपि च स्वप्ने प्राणानां बहिर्गमने न किञ्चिदपि प्रयोजनमस्ति । यतः प्राणानां ज्ञानशक्तिर्नास्ति। किन्तु क्रियाशक्तिरेवास्ति । तस्माद्बाह्यपदार्थज्ञानसामर्थ्यं येषामस्ति तान्येव बहिर्गच्छन्ति । ज्ञानशक्तिश्चान्तःकरणस्य ज्ञानेन्द्रियाणां चास्ति । प्राणानां कर्मेन्द्रियानां च ज्ञानशक्तिर्नास्ति। किन्तु क्रियाशक्तिरेवास्ति । तस्मात्स्वप्नावस्थायां प्राणाः कर्मेन्द्रियाणि च स्थूलशरीरे एव तिष्ठन्ति। अतश्च मरणनिमित्तकदाहादिभ्यः स्थूलशरीरं संरक्षितं भवति। स्वप्नावस्थायामन्तःकरणं ज्ञानेन्द्रियाणि च बहिर्गत्वा सत्यगिरिसमुद्रादिकं दृष्ट्वा पुनः प्राणानां कर्मेन्द्रियाणां च समीपं प्रत्यागच्छन्तीति ।

pūrvapakṣī's part full para: We understand very simple Sanskrit. Suppose pūrvapakṣī argues in this manner. During Swapna, Prāṇa does not go out. Mind and sense organs go out and perceive real mountain etc. Since prāṇa does not go out of the body, sthūla śarīram does not become dead body because prāṇa

continues to be there. Prāṇa does not go out because there is no need. Because for experiencing dream only jnana shakti is required not kriya shakti. Therefore karmedriyanis need not go out too. Power to experience external world is only with jnanedriyani and antahkāraṇams and only they go out. Tasmāt swapnavasthayām... because prāṇa continues in the body, body does not become a dead body. It is saved from final obsequies..marana nimittaka dāhadhibyaha...cremation etc. Mind and sense organs will go out happily, see real mountains rivers etc.

Idam na sanghacchate...bahirgaccheyuhu end of para

इदं न सङ्गच्छते — (१) स्थूलसूक्ष्मसङ्घातमध्ये प्राण एव स्वामी। प्राणहीनं देहं क्षणार्धमपि गेहे न स्थापयन्ति। बहिररण्यं नीत्वा दहन्ति। प्राणरहितं शरीरं स्पृष्ट्वा स्नान्ति च । अतः स्थूलशरीरस्य सारः प्राणः । तथा सूक्ष्मशरीरस्यापि प्रधानः प्राण एव । तथा हि, प्राणा इन्द्रियाणि च ‘स्वेषु कः श्रेष्ठः’ इति विषये परस्परं विवादमापन्नाः प्रजापतिसमीपं गतास्तमपृच्छन् “को नः श्रेष्ठः” इति। स होचाच प्रजापतिः — “यस्मिन् व उत्क्रान्ते स्थूलमिदं शरीरममङ्गलं भवति स वः श्रेष्ठः” (छा. ५.१.७) इति । प्रजापतेर्वचनं श्रुत्वा क्रमेणैकैकमिन्द्रियं शरीरान्निर्गत्य संवत्सरं बहिरुषित्वा पुनः शरीरं प्राविशन्। तदा तत्तदिन्द्रियप्रवासकाले तत्तदिन्द्रियप्रयुक्तदर्शनादिरूपव्यापारविकलमपीदं शरीरमन्धबदिरादिरूपं भूत्वा प्राणेनावष्टब्धं सद्विधृतमतिष्ठत् । प्राणे तूच्चिक्रमिषति विकलमिदं शरीरं भूमौ पिपतिषति स्म। तदा सर्वाणीन्द्रियाणि ‘प्राण एव नः श्रेष्ठः’ इति निश्चिष्युः। तस्माद्यावदेवास्मिन् देहे प्राणो निवसति तावदेवतरेन्द्रियाणि तत्र तिष्ठन्ति । प्राणे तूत्क्रान्ते इतरेन्द्रियाण्यपि तदनूत्क्रामन्ति । तस्मात्सूक्ष्मसङ्घातस्य राजेव प्राण एव प्रधानः। प्राणे शरीरादनिर्गतेऽन्तःकरणं ज्ञानेन्द्रियाणि च न बहिर्गच्छेयुः ।

1. Simple argument: Prāṇa is the head of entire sūkṣma śarīram. It has 17 or 19 organs (as per Mandukya). Master. All of them will always with Prāṇa only. They all go with Prāṇa wherever they go. In Prasnopanisad, queen bee is example. If Prāṇa does not go, other organs cannot go anywhere. Bulk of this para is to show Prāṇa is swami. Several upaniṣads establish this. Idam..this view of the pūrvapakṣī that part of sūkṣma śarīram goes out is incorrect. Prāṇa is the master of sūkṣma as well as sthūla śarīram. Once Prāṇa goes out sthūla śarīram has no value. Even the wife does not want to keep the body of the husband. They cremate the body. If a dead body is touched, snanam is required. The Prāṇa is sthūla śarīram's saram. Also of the sūkṣma śarīram. Prāṇa is most important. A story from Prasna and Chāndogya, Briha upaniṣad. Briha 6.1.7...a long story. All organs were wondering which one was most important one. They could not come to consensus. They went to Brahmaji. Brahmaji gave them an experiment. Each one must go out of the body for one year. Each one goes. The person becomes blind, deaf etc but survives. For one year, each one stays out. Each organ asks without me how was my life? They say we could survive inspite of being blind or deaf etc. One of the powers was lost one by one. It was kept alive by prāṇa. Utchitkramasati..Prāṇa was about to quit. When prāṇa decides to go, all the organs lose their shakti. All the organs rushed to prāṇa and started praising Prāṇa. Prāṇa stotrashlokas are there in Prasnopanisad. Because of this reason, all jñanedriyams and Karminḍrayams are called gauna prāṇas. In muṇḍaka upaniṣad sapta prāṇah.....is talked about. As long as prāṇa chooses to remain in this body, they also will remain with prāṇa. When prāṇa goes out they will also go out. Essence: Prāṇa and other organs go together. pūrvapakṣī said let part remain here and part go out, that is never possible...Like a King Prāṇa is the

pradhānaha. If Prāṇa does not go out during dream, jñanedriyams and mind cannot and will not go out.

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Page 203 top line “prāṇa eva.....bahirgacheyuhu.

प्राणे तूच्चिक्रमिषति विकलमिदं शरीरं भूमौ पिपतिषति स्म। तदा सर्वाणीन्द्रियाणि ‘प्राण एव नः श्रेष्ठः’ इति निश्चिष्युः। तस्माद्यावदेवास्मिन् देहे प्राणो निवसति तावदेवेतरेन्द्रियाणि तत्र तिष्ठन्ति। प्राणे तूत्क्रान्ते इतरेन्द्रियाण्यपि तदनूत्क्रामन्ति । तस्मात्सूक्ष्मसङ्घातस्य राजेव प्राण एव प्रधानः। प्राणे शरीरादनिर्गतेऽन्तःकरणं ज्ञानेन्द्रियाणि च न बहिर्गच्छेयुः ।

pūrvapakṣī claims Swapna itself is real. During Swapna, mind and sūkṣma śarīram go out and experience the jagratprapañca. Prāṇa will remain inside keeping the body live. Therefore, Swapna must be real only. Nīścala Dās gives different arguments. First argument was that prāṇa and other organs function only as a team. Other organs are only assistants and they will never leave the master. Partial sūkṣma-śarīram going out is not a right argument. There is a problem. Nīścala Dās wants to give a conclusion that mind and sense organs cannot go out when Prāṇa is here. In upaniṣadic story, one by one sense organ went out for one year. Prāṇa is inside. Nīścala Dās is quoting a story which is against his own reference story. (in Prasnaupaniṣad, they don’t go out, he could have given this reference instead of chand and briupa). See footnote..

१. अत्र प्राणशब्देनेन्द्रियशब्देन च तत्तदभिमानदेवता ग्राह्याः ।

This story that we find in Chand, Bri, Prasna, Kausitakiupaniṣad is called prāṇa samvada story. This is analysed in Brahmasutra, wherever we see the argument, we must take the abhimāni devata not the indriyams. Indriyam does not go out but abhimani devata goes out. Brahmasutra 2.1.5. Abhimānivyapadesaha...At the time of death also, indriyams travel all right, abhimāni devatas do not travel. Bri upa.3.2 Arthabhagabrahmanam. When sūkṣma-śarīram takes a new body, the devata will come back. Conclusion is indriyams do not go out as long as prāṇa is here.

Argument 2.

Athavāntahkāraṇam...bahirgaccheyuhu

(२) अथवा अन्तःकरणं ज्ञानेन्द्रियाणि च भूतानां सत्त्वगुणकार्याणि। अतस्तेषां ज्ञानशक्तिरस्ति, न क्रियाशक्तिः। प्राणस्य तु क्रियाशक्ति-रस्ति। प्राणस्य क्रियाशक्तिबलादेव मरणसमये लिङ्गशरीरं स्थूलमिदं शरीरं विहाय लोकान्तरं गच्छति। प्राणबलेनैवेन्द्रियद्वारान्तःकरणवृत्तिर्बहिर्घटादिदेशं गच्छति । प्राणसाहाय्यं विनान्तःकरणादिकं न बहिर्गन्तुं प्रभवति । अत एव योगशास्त्रे उच्यते — ‘प्राणनिरोधं विना मनोनिरोधो न सिद्ध्यति। प्राणसञ्चरणेन मनसः सञ्चरणं भवति । प्राणनिरोधान्मनोनिरोधो भवति’ इति च। अतो मनोनिरोधरूपराजययोगमनुष्ठातुमिच्छन् प्राणनिरोधरूपहठयो- गमनुतिष्ठेत्। अनेनापि हेतुनान्तःकरणस्य गमनं प्राणाधीनं भवति। प्राणे बहिरनिर्गतेऽन्तःकरणं ज्ञानेन्द्रियाणि च न बहिर्गच्छेयुः।

We said Prāṇa is swami in argument 1. Here we say prāṇa alone has kriya shakti, mind and sense organs have got jnana shakti and hence need kriya shakti to

support them to be active. Atava... the mind and jñanedriyas are born out of satvaguṇa of pancabhootas. Chapter 14 satvātsanjayatejñānam. Kriya shakti is not there for mind and sense organs. Prāṇa has got kriya shakti, created out of rajoguṇa of bhootas. Because of the energy given by prāṇas, even when mind has to perceive an object, a part of the mind has to go out of the mind and envelop the object. Antahkāraṇavṛtti also requires energy lent by prāṇa. Without the support or help of prāṇa, antahkāraṇametc will not be able to go out at all. Because of the reason only, in yoga śāstra, during dharana, Dhyana, samadhi we do not want mind to be overactive. Therefore you withdraw the prāṇa shakti therefore we slow down the prāṇa. That's why prāṇayama is prescribed before practicing pratyahara, Dharana, Dhyana etc. Without prāṇayama, even rituals are not commenced for this reason. First four steps from yama niyama upto prāṇayama is called hata yoga. Rest from Dharana is called Raja yoga. Śankaracārya says this in aparokṣānubhūti. This Raja yoga is prescribed for people who are generally quiet. Yama niyama asana prāṇayama. Whoever wants to practice Raja yoga, they should practice prāṇayamam which comes under hata yoga. In upadesasara we saw, vayu.... Because of this reason also, mind and sense organs can travel all over only if prāṇa also accompanies.

Argument 3

Swapnavasthayam....

(३)स्वप्नावस्थायां स्थूलशरीरं प्राणसहितमेव दृश्यते। अतश्च स्वप्ने अन्तःकरणं बहिर्गत्वा सत्यपदार्थान् विषयीकरोतीत्येतन्न सम्भवति।

This is almost an additional reply to the previous argument. pūrvapakṣī may say, let us assume that prāṇa also goes along. This he cannot ask because we answered earlier that body will be dead. In Swapna, we find body has got prāṇa

is very much there. We can see that. If pūrvapakṣī says “Real jagratprapañca it objectifies” this is not possible because of the above reason.

Argument 4.

Atava..end of para

(४) अथवा कश्चन रात्रौ स्वप्ने स्वसम्बन्धिभिर्मिलितो नानाव्यवहारान् करोति। प्रातर्जागरणानन्तरं यदा तान् सम्बन्धिनः साक्षात्पश्यति तदा ‘वयं रात्रौ मिलित्वा अभूम्। एतांश्च व्यवहारानकुर्म’ इति वक्तुमर्हति। परन्तु तथा न कथयति। पूर्वपक्षिरीत्या तु स्वप्नद्रष्टा बहिर्गतवान्। सम्बन्धिनं दृष्टवान्। तेन सह सत्यरूपान् व्यवहारांश्च कृतवान्। तथा परस्परदर्शनं व्यवहरणं च सम्बन्धिनोऽपि परिज्ञातं भवितुमर्हति । ततश्च सम्बन्धी वा यदा स्वप्न- द्रष्टारं पश्यति तदा सोऽपि तं प्रति ‘वयं स्वप्ने मिलिता व्यवहारानकुर्म’ इति वक्तुमर्हति। परन्तु सोऽपि न तथा वक्ति। सिद्धान्ते तु स्वप्ने बहिर्गमनं सम्बन्धिदर्शनं तेन सह व्यवहरणं सर्वं चान्तरेव कल्पितम्।

Here Nīścala Dās says suppose during Swapna, if the mind and sense organs go out (abhyupedavada or suppositional argument) leaving prāṇa behind, and the dreamer went to his friend’s house (real friends, because it is jagratprapañca) and all the friends went to five star hotel (in general transact) and had dinner and the dreamer came back home and woke up and next day he meets these friends. Discussion would be we ate last night and enjoyed the program, however they never talk about it also if I remind them, they only laugh at me and think of me as mad. Gaudapada says this in Mandukyakarika. Therefore it indicates these friends are not real friends. Adhyasabhashya, this entire discussion is!!! Let us also enjoy this light discussion!!! Neither does the dreamer talk to the waker friends nor do the friends talk to the person who dreamt. Nobody cross checks

with others after waking up. If PPs opinion is correct, the dreamer must have actually gone out met friends and relatives, must have done actual transactions with actual friends. The relatives and friends with whom I moved in dream must tell me about the experience they had with me. (woken up now after dream). Siddhanti is alone is right..we say there is no jagrat purusha, prapañca etc. Swayamjyotibrahmanam says that..none of them is actually there... For us this is casual information, but there are these philosophers who are vehemently arguing that Swapna is real. Therefore, we must understand thoroughly that Swapna is only adhyāsa. Only then Guru can move to jagranmithyatvam. In advaitam, during dream, going out is mithya, seeing relatives, all these are superimposed within our own head. Even though it is superimposition, for a dreamer a dream is not dream, it is jagratavastha and jagratprapañcawhich issatyam. Dreamer will not use the word Swapna avastha. Vedānta says we are repeating the same thing, my jagratavastha and jagratprapañca are real. During ātmāajñātanidrā kale, this jagratprapañca appears as real. All these are happening in Me. Mayyevasakalamjātam.....Kaivalyaupaniṣad...sarvam cha antareva....

Argument 5

Atavaswapne...end of para

(५)अथवा स्वप्ने बहिर्गत्वा सत्यपदार्थान् पश्यतीत्यङ्गीकारे रात्रौ निद्रां कुर्वतः मध्याह्नसूर्यप्रकाशदर्शनम्, गङ्गाया दक्षिणतटे काशीपुरीदर्शनम्, काश्याः प्राच्यां दिशि प्रयागक्षेत्रस्य, प्रतीच्यां दिशि गयाक्षेत्रस्य दर्शनं च स्वप्नेन भवितुमुचितम्। रात्रौ मध्याह्नसूर्यप्रकाशस्य, गङ्गाया दक्षिणतटे काशी- पुर्याः, काश्याः प्राच्यां दिशि प्रयागक्षेत्रस्य, प्रतीच्यां दिशि गयाक्षेत्रस्य चाभावात्।

Interesting argument. Suppose dreamer is going out with mind and sense organs to the real jagratprapañca. He has gone to bed in night, he should be coming out in night only. However in dream he experiences madyanasuryaha. How is it possible? He experiences Kashi on the southern banks of Ganga while fact is Kashi is on the northern banks of Ganga, Prayaga on eastern side of Kashi is wrong, it's on western side of Kashi. Similarly Gaya. It's clear he has not gone to jagrat Kashi, Prayag, Gaya etc.

Vicārasāgaram on 2nd December 2017

page 203 item no 5 last para

The main topic of swapna mithyatva sthapanam is continued. We saw four reasons, now we see the 5th reason. In swapna a person experiences many things that one cannot experience at all. Wrong perceptions. Suppose the sūkṣma śarīram is going out of the body and seeing the real jagrat prapañca, for a person who is sleeping in the night, he experiences mid day sun during night, he experiences Kashi on the southern banks of Ganga, on the eastern direction of Kashi experience of Allahabad or prayaga, on the western side of Kashi experiencing Gaya. All 4 wrong perceptions should not happen if he is actually visiting these places. These are all actually not so. On the western side of Kashi, Gaya is not there, it is on eastern side.

One more argument is there. Author does not mention here, it comes later. Suppose the sūkṣma śarīram goes out of sthūla śarīram, mind and sense organs do not have a sthūla śarīram, it is like a ghost. Sense organs will not have the golakam. If the eyes travel to Kashi, without eye ball, it can experience anything. Golakam vina indriyani naiva vishayan pasyanti. After death also, the sūkṣma śarīram cannot perceive anything in any loka. After pancagni vidya only possible.

Tasmat swapne jagrat anubhuta.....veditavyao

तस्मात्(१) स्वप्ने जाग्रत्यनुभूतपदार्थानां स्मरणं भवतीति(२) बहिर्ग-
त्वेश्वरसृष्टिगिरिनद्यादिदर्शनं भवतीति च द्वावपि पक्षौ निराकृतौ वेदितव्यौ।

therefore both the views of purvapakshi have been negated. They are given for establishing the reality of swapna prapañca. 1) swapna is a remembrance and remembrance is only satyam. (Argument given was dream is not smṛti) smṛti is kevala vāsana janya, but dream is nidrā doṣa sahita vāsana janya adhyāsa. 2) that the sūkṣma śarīram goes out and Ívara created jagrat prapañca, it experiences real satya river, mountain, mid day sun etc. this was also refuted using several reasons. Important one being sūkṣma śarīram cannot go out as it will be death in that case. Therefore vedānta anumana vakyam is correct, jagrat prapañca mityatvat swapna prapañcavat. Swapna prapañca example is correct for dismissing jagrat prapañca.

Topic 322-341 heading

(आ. ३२२-३४१) ‘जाग्रत्स्वप्नयोस्तुल्यता’ इति सिद्धान्त- निरूपणम् —

Ultimate aim of the author, he is inching step by step. Drṣṭī śṛṣṭi vāda he is gradually developing. We saw earlier that this will be dealt with elaborately. Different language used here. Jagrat prapañca and swapna prapañca must be treated the same. Differentiating using vyavahārikam and prātibhāsikam is for junior students. This is the ultimate siddhanta of vedānta. Our next discussion in swapna. Untill now Nīścala Dās says swapna prapañca is mithya, he asks a question, whether mind and sense organs also are superimposed in dream or not. Do we experience swapna prapañca directly or with instrument of mind and sense organs? We are using instruments like mind and sense organs to experience swapna prapañca. This mind and sense organs are which ones..jagrat ones or projected ones in swapna prapañca? We are projecting all the three factors pramata, pramāṇam(indriyani) and prameyam. From projected swapna pramata angle projected swapna prameyam appears jagrat prapañca. If this is assimilated thoroughly, from the projected jagrat pramata angle, jagrat prameyam appears jagrat. Both pramata appears real from the projected prameyam respectively. This will boil down to anirvachaniya khyāti and arthadhyāsa and jñanadhyāsa.

Topic 322 upto end of para

(३२२) स्वप्ने त्रिपुटीसमुदायः सर्वोऽप्युपजायते— स्वप्ने जाग्रत्पदार्थस्मृतेर्लिङ्गशरीरबहिर्गमनस्य चासम्भवेऽपि जाग्रतीव स्वप्नेऽपि ज्ञाता, ज्ञानम्, ज्ञेयमिति त्रिपुटी भासते। तस्मात्कण्ठाधःस्थनाड्य-न्तरेव सर्वमुत्पद्यते। अयमर्थो माण्डूक्यबृहदारण्यकादिषु सूचितः। “स्वप्न-स्थानोऽन्तःप्रज्ञः” (मा. आ. ४) “स यत्र प्रस्वपित्यस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहृत्य स्वयं निर्माय स्वेन भासा स्वेन ज्योतिषा प्रस्वपिति। अत्रायं पुरुषः स्वयञ्जोतिर्भवति” (बृ. ४.३.९) “न तत्र रथा न रथयोगा न पन्थानो भवन्ति। अथ रथान् रथयोगान् पथः सृजते” (बृ. ४.३.१०) इति । अयमर्थः — ‘न जाग्रत्कालीनः पदार्था स्वप्ने भान्ति। किन्तु रथरथिकाश्चमार्गादयः सर्वेऽपि स्वप्ने अभिनवास्तत्काल एव सृज्यन्ते इति । तस्मात्स्वप्ने उपलभ्यमाना गिरिनदीसमुद्रवनग्रामपट्टणसूर्यचन्द्रादयः सर्वेऽपि नूतना उत्पद्यन्ते । यदि स्वप्ने पर्वतादयो नोत्पद्यन्ते तर्हि तेषां प्रत्यक्षज्ञानं स्वप्ने नोत्पत्तुमर्हति । जायते तु तेषां स्वप्ने प्रत्यक्षज्ञानम् । विषयेण सहेन्द्रि-याणामन्तःकरणवृत्तेश्च सम्बन्धः प्रत्यक्षज्ञाने हेतुः। तस्मात्पर्वतादयो विषयाः तज्ज्ञानसाधनान्तःकरणेन्द्रियादिकं सर्वमप्यन्तरुत्पद्यन्ते ।

Tripuṭī utpatti is the topic. It is anirvachaniya utpati like snake is born out of snake. anirvachaniya manaha indriyani eye are born. Anirvachaniya means it does not come under existent or non existent category, but seemingly existent category with borrowed existence. More we assimilate this, he will extend this to brahman. Anirvachaniya jagrat pramata pramāṇam prameyam will be arrived at. From mūla vidya jagrat tripuṭī is arising. If swapna is neither memory nor perception what is happening in swapna? There is an experiencer, experiencing instrument, experienced object and experience in swapna like jagrat. All of them are appearing in this blessed world called swapna. This has to be an interior world, it is supposed to be generated in the nadi. Ref chāndogya and brihadaranyaka.

Śāstra talks of nadi internally, prāṇa is supposed to move that. During dream, jīva is supposed to withdraw from the golakams and enters the nadi and the jīvātma moves about in the nadi, author says specially the nadi under the throat, jīva is in this area yoga śāstra says during dream, in sleep the nadis converge in the hrudayam. Once they come there, a membrane around the heart and once jīva enters there it merges into prājñā, dream ends and deep sleep or suṣupti starts. Momemt it withdraws from nadi swapna ends. Sushuptau hrudaya sthānam, swapne nadi sthānam, jagrat golak sthanam, 3 loci for the jīva in the 3 states, said so in upaniṣads and yoga.

Kanta adastha, inside the nadi, the whole world is projected in dream. Therefore, mithya (we saw in vaitatya prakāraṇam). Niścala Dās is going to show that even for jagrat, no uchita kala desha is there. So many upaniṣad vakyams, mandukya, briha upaniṣad etc. mandukya upaniṣad..swapna sthānaha anta prājñaha... briha upa..sa yatra ... when jīva goes to suṣupti avastha, from jagrat prapañca he takes a small portion in the form of vāsana.. tripuṭī is there in jagrat prapañca but not available inside, therefore it has to be projected from vāsana. Jīva has to create or project tripuṭī in swapna by taking a sample. It forgets/destroys the entire jagrat prapañca and creates an internal tripuṭī. For experiencing the jagrat prapañca, I am using the light of sun moon light etc, for experiencing the internal world, chaitanya jyoti lights up. Swayamjyoti brahmanam 4.3.9

Vicaeasagaram 9th December 2017

Topic 322 4th line 3rd para

Swapna sthano...end of para.

Niścala Dās is analysing swapna experience elaborately. The better we understand this, we can understand jagrat prapañca better. Jagrat prapañca from stand point of ātmā is mithya. If we want to clearly assimilate vedānta, we should see similarity between jagrat and swapna angle. Mithya is relative reality. From stand point of absolute reality, both jagrat and swapna are relatice reality. Therefore analysis of swapna prapañca is useful for understanding the mithyatva. Of jagrat prapañca. Swapna prapañca swapna pramāṇam and swapna prameyam arise,

tripuṭī utpatti happens in swapna as well as jagrat prapañca. Bṛhadāraṇyaka upaniṣad points out that the waker takes a portion of jagrat prapañca and the vāsanās are gathered and in swapna jīva creates an internal world. He forgets that he has projected this swapna prapañca. This jagrat prapañca is also my own projection. Swayamjyotiḥ bhavati, I reveal the swapna prapañca.

In the swapna prapañca chariots are not available. For the horses roads are required, roads are also not there in dream, the dreamer creates chariots horses roads etc out of our own mind. Intangible mind creates tangible objects. Intangible appears as the tangible. This is the meaning of the śruti vakyam. The objects obtaining in jagrat avastha are not available in swapna, but chariots, charioteer, horse, roads etc they are created afresh in swapna. Mountains, rivers, oceans, forest, village, city, sun, moon etc are all created new. If they are not freshly created, we will not get direct experience of these objects. We do not look at swapna as imagination. During dream whole world is experienced as direct indriya pratyakṣam, in the swapna we do have direct experience of all of them. Pratyakṣa jñānam requires sense organs also, are they wakers sense organs or are they created afresh. Along with sense objects sense organs are also created. We require a mind also in swapna. Dreamers mind looks upon the dream as not dream but waking. Dreamers mind is also ignorant of the fact that the dream is mithya. Tripuṭī alone creates the swapna experience. Mind and sense organs are all created inside.

nanu swapna padarthaha.....end of para

ननु स्वप्नपदार्थाः शुक्तिरजतादिवत्साक्षिभास्याः।
अतस्तज्ज्ञानेऽन्तःकरणेन्द्रियाणामुपयोगो नास्ति। तस्मात् स्वप्ने ज्ञेयानां
पर्वतादीनामुत्पत्त्यङ्गीकारस्योचितत्वेऽपि ज्ञातृज्ञानयोरिन्द्रियाणां चोत्पत्त्यङ्गीकारो
नोचित इति चेन्न।

Somebody raises a question. Ok the inner world is created, why introduce creation of sense organs and mind? To objectify the entire dream world is like rope snake or shell silver. They are directly illumined by the sākṣi. If sense organs perceive

rope and rope snake, rope is indriya bhāsyam and rope snake is sākṣi bhāsyam. Dream world is also mithya revealed by sākṣi. They do not require sense organs. Why are you introducing sense organs? We studied this in anirvachanīya khyāti. Rope vṛtti is sūkṣma sareera vṛtti. Rope snake vṛtti was kāraṇa shareera vṛtitihi. Avidya vṛtitihi. You require only kāraṇa śarīram not antahkāraṇam. Similarly swapna prapañca also is created by kāraṇa śarīram only, why bring in indriyam and manas? Rise of jnata antahkāraṇam and antahkāraṇa vṛtti are not required only kāraṇa śarīram is required to experience dream.

4 arguments given to support mind and sense organs.

1) yatha swapna...karyaiva..

(१) यथा स्वप्ने पर्वतादयः प्रतीयन्ते तथेन्द्रियाणि, अन्तःकरणम्, प्राणसहितस्थूलशरीरं चेत्येतान्यपि प्रतीयन्ते। तस्मात्तेषां सर्वेषामुत्पत्तिरङ्गीकार्यैव ।

we are experiencing all of them in dream, we have to accept their origination. Because we not only experience a world but we experience a body which is different from this sthūla śarīram. We have to admit swapna śarīram and sense organs because we experience fresh sense organs. Pratheeyante means we experience sense organs in dream. He experiences the dream as indriya bhāsyam only. There is a dream mind which is ignorant of the dream as dream. There is a prāṇa sahita śarīram. Anubhava pramāṇam

athava swapna padartha..na sambhavet..

(२) अथवा स्वप्नप्रपदार्थानां नेत्रादिविषयता प्रतीयते। व्यावहारिक- नेत्रादिविषयता स्वाप्नप्रातिभासिकपदार्थानां न घटते । समसत्ताकपदार्थयोरेव परस्परं साधकबाधकतास्तीति पञ्चमतरङ्गे निरूपितत्वात्। तथा च व्या- वहारिकनेत्रादीनां शरीरे विद्यमानत्वेऽपि तेषां विषमसत्ताकत्वात्तज्जन्यज्ञान- विषयत्वं स्वाप्नप्रपदार्थानां न सम्भवेत् ।

this argument is anumana pramāṇam. If anubhava pramāṇam you are not convinced, I will give you anumāna pramāṇam. Objects are associated with seeing hearing etc. seen ess heardness smelt ness etc are adjectives of the object indicating perception. This presupposes perceiving instruments sense organs. Anumanam or artha patti pramāṇam. Jagrat indriyam cannot reveal swapna

padharthan. In 5th taranga, I have pointed that either friendly relationship or enemical relationship is possible only when they enjoy same level of reality. Jackal biting man in dream. Jagrat indriyani is vyavahārika indriyam. Swapna is prātibhāsikam. Therefore different levels of reality. Jagrat sense organs can reveal only jagrat padartha. Ref.. chapter 5 page 142 to 144 topic 242 to 245. They cannot be used for experiencing dream.

Athava ...mangikārya... sense organs can function only through their relevant physical part of the body. Eyes can function only through the golakams, during dream wakers sense organs cannot use wakers golakams because they are resting. Even though sense organs are willing to reveal swapna, they cannot reveal via wakers golakam as they are not available. Therefore, dreamer requires dream sense organs.

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2nd para

(३) अथवा व्यावहारिकेन्द्रियाणि स्वस्वगोलकानि विहाय कार्यकरणे न समर्थानि। स्वप्नावस्थायां निद्रां कुर्वतो हस्तपादवागादीनां गोलकानि निश्चलतया पार्श्वस्थेनानुभूयते। स्वप्नद्रष्टा तु स्वप्ने हस्तेन द्रव्यमादायाक्रोशन् धावति। तस्मात्स्वप्ने इन्द्रियाणामुत्पत्तिरवश्यमङ्गीकार्या ।

In these portions, swapna is being analysed. 1) swapna is mithya..2) he is laying the foundation for dṛṣṭī śṛṣṭi vāda.. swapna prameyam and swapna pramata are also false projections. Tripuṭī projection in swapna. Then this can be extended to jagrat avastha too. Thats the grand plan. Both these tripuṭīs are projected by caitanyam. Normally we say Śvara projects jagrat and jīva projects swapna prapañca. For both these projections there is only one projector. Chaitanyam. This is the development of dṛṣṭī śṛṣṭi vāda. Why do you say there is a swapna pramāṇam to experience swapna prameyam, that's required because jagrat pramāṇams cannot experience swapna prapañca. Travelling jīva after death has all the indriyams but cannot experience anything without golakam.

Sense organs require physical golakams to function..seeing hearing etc, in swapna awastha when jīva is sleeping, physical golakams are resting, hasta pada vak, is present inactively, others feel this. In the dream dreamer uses hand, legs vak etc and is running also so it must be different from the jagrat ndriyam. Therefore, we have to admit the sense organs, golakam etc.

4th argument.

Tathaiva swapne...

(४) तथैव स्वप्ने सुखदुःखादिरूपं ज्ञेयं तज्ज्ञानं तज्ज्ञानाश्रयः प्रमाता चेत्येते च प्रतीयन्ते। असतः पदार्थस्य प्रतीतिर्न भवेत् । तस्मात् सकला त्रिपुटी स्वप्ने उत्पद्यते।

Now pramata and prama utpatti. In swapna, prameyam in the form of objects, jñānam or perception, perceiver pramata are experienced. They are all not non existent. Experientially existent. They are not sat also. In swapna entire tripuṭī is generated. Foundation is anirvachanīya khyāti.

Anirvachanīya khyate...end of para

अनिर्वचनीयख्यातेः प्रकारस्त्वेवम् — यावन्ति भ्रमज्ञानानि भवन्ति तेषां सर्वेषामपि विषया अनिर्वचनीया उत्पद्यन्ते। विषयं विना न किञ्चिदपि ज्ञानमुत्पद्येतेति सिद्धान्तः। मतान्तरे तु वस्तुनो रूपान्तरेण भानमेव भ्रम इत्युच्यते। सिद्धान्ते तु यथा पदार्थोऽस्ति तथैव तज्ज्ञानं भवतीत्यभ्युपगम्यते। तस्माद्भ्रमस्थलेऽपि विषयोऽवश्यमुत्पद्यत एव। विषयं विना ज्ञानं न भवति। तथा च स्वप्ने त्रिपुट्या भानात् सकला त्रिपुटी उत्पद्यत एव ।

While discussing anirvachanīya khyāti, we said normally we talk of superimposition or adhyāsa. For junior student. X being mistaken as Y. Represented as anirvachanīya khyāti..revised version of adhyāsa for a senior student. There is a projection of two mithya things due to rope ignorance. Appearance is replaced by utpati or projection. We are experiencing two things, the snake experienced, snake experience. A non existent snake cannot be experienced. Do not treat snake as non existent. Temporary generation of mithya sarpaha. It is neither non existent nor existent category..sat asat vilakshana

anirvachanīya sarpasya utpatti..for a senior student. We are going to say anirvachaneya sadasat vilakshana jagrat prapañca avidhyaya utpatihi...this is arthādhyāsaha. In anirvachaneya khyāti we speak of utpati of sarpa as well sarpa jñānam..perception generation from rope ignorance. Rajju avidhya.

Sarpa is arthādhyāsa and sarpa jñānam is jñānādhyāsa, object and object experience. Both arise simultaneously and disappear simultaneously. You cannot talk of objective continuity of snake. When snake experience ends you cannot talk of snake continuity and similarly when swapna experience ends you cannot talk of swapna continuity. Similarly when jagrat experience ends, you cannot talk of continuity of world. An objective existence of the world cannot be accepted separate from the world. Drṣṭi śrṣṭi vāda is there is no world existing separate from the observer.

Anirvachanīya khyāti ..as many false experiences are there, for every such experience there is a false object originating. Jñānam and vishaya are a pair. Without an false object you cannot have a false experience. This is our final view. Anirvachanīya khyāti is very similar to quantim physics. They also ask similar questions..quantum physics for seniors... for a junior student, they will define adhyāsa as one appearing falsely as other. Brahmaha. In anirvachanīya khati, whenever jñānam arises in the mind, you must admit a false object as well. In swapna since tripuṭī is experienced, we have to talk of origination of tripuṭī as well.

Swāpna padarthasya...

If in swapna there is the creation of tripuṭī, whats the material cause of swapna tripuṭī. Swapna triputya upadana kāraṇam kim? Junior..upadana kāraṇam is sūkṣma śarīram, for senior student kāraṇa śarīram or mūla vidya. Normally we say mūla vidya is material cause for jagrat prapañca, mind or antahkāraṇam or sūkṣma śarīram is material cause for swapna prapañca. Drishṭiśrṣṭi vāda: senior student: One mūla vidya is material cause for jagrat and swapna tripuṭī. For junior student we will say adhiṣṭhānam for jagrat prapañca is Íśvara and adhiṣṭhānam for Swapna is jīva. For senior student adhiṣṭhānam is caitanyam...as per anirvachanīya khyāti..that is I , Íśvara becomes the casualty.mayeva sakala.

Iatam...drop two creators two creations... eka ātmā eva eka upadana kāraṇameva projects both jagrat as well as swapna prapañca. I alone am appearing as jagrat prapañca as well as swapna prapañca.

M.. for swapna tripuṭī, mind is material cause for junior students and mūlavidya is material cause for both swapna and jagrat tripuṭī. Pūrvapakṣī is going to ask why are going into all these hair splitting? Say swapna is appearing in sleep and then disappears. Easy to explain.

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3rd para from bottom

Topic 323

(आ. ३२३-२३४) स्वाप्नपदार्थस्याधिष्ठानोपादानयोः प्रदर्शन- पूर्वकमुत्पत्तिवर्णनम् —

Drṣṭi śrṣṭi vāda

Development of entire 6th chapter including anirvachanīya khyāti is a post Shankara work. Not been discussed in any of the bhashyams, some clues are there. We may wonder what's the motive of post Shankara acharyas? They must have some motive. Śrṣṭi prakriya, creation teaching in the upaniṣads as well as prakāraṇa grantha comes before maha vakyam. Śrṣṭi anupravesha maha vakya is the procedure. Generally when śrṣṭi prakriya is there, it is pre maha vakyam śrṣṭi prakriya. Before mahavakyam, jīvātma paramātmā bheda must apply. To understand this, our swapna example is given. Jīvātmā creates swapna, paramātmā creates jagrat. This is the conditioning we have. This conditioning always gives jīvātma paramātmā bheda. Śrṣṭi prakriya is generally bheda friendly. We come to mahavakyam, then we talk of aikyam and then negation of creation adhyaropa apavada and never visit śrṣṭi prakriya again after maha vakyam. After all śrṣṭi is there in reality after the maha vakyam also. Therefore our mind goes to bheda only after maha vakyam also. Śrṣṭi prakriya and maha vakyam don't seem to go together. Śankaracārya never revisited śrṣṭi prakriya because it is a temporary introduction before maha vakyam. Therefore nobody bothered about śrṣṭi prakriya after maha vakyam. These post Shankara advaita acharyas felt the need to revisit

śṛṣṭi prakriya again and redesign śṛṣṭi prakriya. Motive of these acharyas is śṛṣṭi prakriyas is associatrd with bhedas, therefore to remove the conditioning, and make us say I created, whenever I say I created, I will say swapna prapañca only. Still focussing on bheda. I don't say I created (in general). Therefore this must be redesigned to say I created jagrat. I should have a prakriya to say I created jagrat prapañca. For "Mayee sarvam layam yati" to be real. I should be able to comfortably say I created both, only after the jīvātma paramātmā abedha is assimilated. I created jagrat prapañca with the help of my Maya shakti, I should be able to say comfortably. My mind will go to Íśvara automatically, not myself. Some paramātmā with maya shakti. I should learn to think maya is my shakti, eka ātmā one caitanyam. This is possible when prājña Íśvara aikyam is understood, kāraṇa śarīram kāraṇa prapañca must be equated. In deep sleep state, I am prājñaha, I am Iswaraha. For this, we get the clue in Mandukya upaniṣad. Entire dṛṣṭi śṛṣṭi vāda is based on mantra 5,6. In suṣupti I am prājña. In mantra 6, esha sarveshwara, eshontara.....while talking of prājña dont speak of vyaṣṭi samaṣṭi bheda, micro macro division. In viswa, taijasa you talk of division, in prājña avastha I am identical with Íśvara. I the prājña am Íśvara. Not only do I see aikyam in 4th pada but 3rd pada also. Basis for dṛṣṭi śṛṣṭi vāda and anirvachanīya khyāti is seeing Íśvara as prājña and vice versa. In suṣupti I am Íśvara. When I say I have limited knowledge, I have come to viswa and taijasa, only mind can have limited knowledge. In suṣupti, where is the question of individual mind. Prājña Íśvara aikyam is basis for dṛṣṭi śṛṣṭi vāda and anirvachanīya khyāti. There is only one prājña who is Íśvara who creates vyaṣṭi and samaṣṭi. Therefore I the ekātmā who is prājña Íśvara with maya or mūlavidya (conditioning is Maya word is associated with Íśvara who is someone), project both swapna prapañca and jagrat prapañca. This is not required but to get over previous conditioning of śṛṣṭi prakriya anirvachanīya khyāti has been designed. Recondition the mind, instead if Bhagawan created the world, say I alone created the world. At the creation level itself, we have aikyam. Therefore, dṛṣṭi śṛṣṭi vāda is to get out of conditioning Bhagawan created the world. Inside your mind, practise this. At kāraṇa level maya and nidrā there is no difference, as kāraṇa is a

state in which differences are dissolved. Yes potential wise differences are there. nidrā maya abheda helps in aham brahmasmi nididhyasanam. Nidra maya bheda reinforces jīvātma paramātmā bheda. The hairsplitting dr̥ṣṭī śr̥ṣṭī vāda is necessary to make śr̥ṣṭī abedha friendly. Therefore swapna was discussed, tripuṭī was generated, not only prapañca. Exactly like jagrat, swapna was created.

M..for the swapna tripuṭī, by discussing the material cause of jagrat prapañca and swapna prapañca, mūla avidya. This is going to be discussed. At adhiṣṭānam level also there is difference for jagrat, Ívara and swapna prapañca jīvātma is adhiṣṭānam. In abheda format, it is ekātmā as adhiṣṭhānam, material cause is mūla avidhya. I am eka caitanyam, in me there is mūla avidhya which is cause for both jagrat and swapna prapañca.

Topic 323

(३२३) स्वप्ने पदार्थानामुत्पत्त्यङ्गीकारो न युक्त इति शङ्का —

स्वप्ने प्रतीयमानपदार्थानामुत्पत्त्यङ्गीकारे यथा सिद्धान्ते स्वप्नदृष्टान्तबलाज्जाग्रत्पदार्था मिथ्येति प्रसाध्यते, तथा जाग्रत्पदार्थानामिव स्वाप्नपदार्थानामप्युत्पत्तिमत्त्वात्तेऽपि सत्या इत्यङ्गीकार्यं भवेत्। स्वप्ने पदार्थानामुत्पत्त्यनङ्गीकारे नैष दोषः स्यात्। तथा हि, जाग्रति पदार्था उत्पन्ना सन्तः प्रतीयन्ते। स्वप्ने तु पदार्था असन्त एव प्रतीयन्ते। तस्मात्स्वप्नेऽसतां पदार्थानां ज्ञानं भ्रमरूपं भवति। अतस्तेषामुत्पत्त्यङ्गीकारो न युक्त एव।

Gist of the questioner....I will first give the conceptual part. Questioner is a regular vedantic student. He says generally we say dream world is an appearance, it is very easy to understand dream world is mithya, we also say jagrat prapañca is also mithya like dream world. In anirvachanīya kyati, we remove the word appearance but we use the word generation. Generation of tripuṭī prapañca etc, arthādhyāsa jñānadhyāsa. So will it not be a disadvantage to you by using the term generation instead of appearance? We may actually think swapna prapañca also originates therefore it comes to existence therefore satyam. Origination is associated with satyam, appearance is associated with mithya. Instead of proving jagrat is mithya, are you not making swapna also to appear real. We have to prove it is advantageous. I am not going by sankrit word by word meaning.

I will give you approach. Nīścala Dās is going to say I will show swapna is unreal mithya inspite of its being born. Inspite of tripuṭī being born along with desa and kala, it is mithya. Similarly inspite of its being born, jagrat is also mithya. Originality is not associated with reality. We break the regular conditioning origination is associated with reality. I will give you the logic.

Reply topic 323, I have given only summary

Topic 324.....upto mithya before 1

(३२४) पूर्वोक्तशङ्कायाः समाधानम् —(१) यस्य वस्तुन उत्पत्तौ देशकालादिरूपो यावान् सामग्रीकलाप अपेक्षितस्तावन्तं सामग्रीकलापं विनैवोत्पद्यमानं वस्तु मिथ्येत्यभिधीयते। स्वप्ने गजादीनामुत्पत्तावुचितदेशकालादिरूपसामग्री नास्ति। चिरेण कालेन विस्तीर्णे देशे उत्पत्तुं योग्या गजादयः स्वप्ने क्षणमात्रकालेनातिसूक्ष्मकण्ठप्रदेशे उत्पद्यन्ते । तस्मात्स्वाप्नगजादयो मिथ्या।

In swapna we are going to argue inspite of tripuṭī generation, it is mithya. Word utpatti. We use and establish mithya. Then finally we will say the adhiṣṭhānaṃ is caitanyam thats me. Argument is borrowed from mandukya karika vaitatya prakāraṇam. Argument given is entire swapna prapañca is existing within our head. A huge mountain cannot be there in the room or in the 3 tier birth. Within the head we see mountain rivers elephant etc...the required space is not there for these huge things, we are projecting required space in addition to objects, space is also an adhyāsa. Similarly in swapna, we dream of a global tour, getting children grand children etc. swapna duration is small.... swapna events are happening in projected time. Time space objects are all simultaneously projected in swapna. Since all 3 are projected without having required time and space, all 3 are mithya. Similarly jagrat prapañca, desa and kala are simultaneously orjected and without projector, you cannot talk of continued existence of any of these 3.

Vicarasagaram 6th January 2018

Topic 324 on page 205 upto end of sub title 1

This is a complex topic of post sankara work. All concepts before maha vakyam are clarified or refined further. All triangular format and bheda friendly concepts

are given pre maha vakyam, we never go back to old concepts after maha vakyam. These acharyas consider even these bheda friendly concepts are vipareeta bhavana concept and therefore a revision is necessary, abheda friendly and binary format friendly,

First we are revising swapna understanding to align with aham brahma asmi, instead of presenting dream as an appearance, it is being presented as tripuṭī generation or origination or creation in swapna. Pūrvapakṣī is saying are you not causing disadvantage by using word generation instead of appearance? It will be difficult to dismiss as mithya as anything that originates is satyam. Instead of falsifying swapna, you may “realify” swapna. Why are you insisting tripuṭī origination in swapna? Answer..once we point out that tripuṭī origination in swapna is mithya, because without time and space appropriateness, we can extend through analysis that for jagrat tripuṭī origination also does not have uchita kala desa abhavat. Like an elephant originating in dream without uchita kala desa and parents. You are accomodating a huge elephant in your tiny head. According to śāstra during sleep the jīva moves to the kantastha nadi. There all these are rising.

(2) subtopic 2. End of para.

(२) यद्यपि स्वप्नावस्थायामधि- कदेशकालौ प्रतीयेते, तथापि गजादिपदार्थान्तरवदधिकदेशकालावपि स्वप्नेऽनिर्वचनीयप्रातिभासिकतयैवोत्पद्येते। तथा हि, विषयं विना प्रत्यक्षज्ञानं नोदेति। स्वप्नेऽधिकदेशकालयोर्ज्ञानमुत्पद्यते। व्यावहारिकदेशकालौ तु स्वल्पौ भवतः। तस्मात्प्रातिभासिकावधिकदेशकालावुत्पद्येते। परन्तु स्वप्नावस्था- यामुत्पन्नौ प्रातिभासिकाधिकदेशकालौ स्वप्नावस्थायामुत्पद्यमानगजादीनां कारणभावं न भजतः। कारणं पूर्वकाले भवति कार्यं चोत्तरकाले भवतीति हि नियमः। स्वप्ने तु देशकालौ गजादयश्च युगपदेवोत्पद्यन्ते। तस्मात्स्वप्ने प्राति- भासिकदेशकालयोर्गजादीनां च परस्परं कार्यकारणता न सम्भवति। व्यावहारिकदेशकालौ तु स्वल्पौ स्तः। न तौ

गजाद्युत्पादने योग्यौ। तस्मादुचितदेशकालादिरूपसामग्रीं विनोत्पद्यमानाः स्वाप्नपदार्था मिथ्या ।

Required time and space is not there is said by waker not dreamer. Therefore in his vision, there is time and space are there. Dreamer does not complain. Insufficient desa kala reported by the waker and sufficient desa kala reported by dreamer. Therefore we have to conclude that uchita desa kala are rising in the dream,

Desa kala is also part of kāraṇam for dream, and desa kala kāraṇam must exist before karyam. Therefore for swapna gaja also, kāraṇa desa kala is required. Niścala Dās asks tell me which desa kala is kāraṇa for gaja utpatti. Niścala Dās says neither jagrat nor swapna desa kala is kāraṇam, because swapna desa kala arose along with the swapna gajaha. Therefore no karya kāraṇa sambanda between swapna kala desa and swapna gajaha. In swapna appears simultaneously. Therefore past present future is not there in swapna...all these are not there in swapna, no karya kāraṇa sambanda, no continuity in swapna.

Gaudapada said samsara is obsession with karya kāraṇa sambanda.

Desa kala is also anirvachanīyam along with things. We normally think desa kala is always there, rest rise and fall. Desa kala adhyāsa is arthādhyāsa desa kala anubhava is jñānadhyāsa.

Vyavahārika desa kala is small, therefore prātibhāsika desa kala is created by the dreamer. But it cannot be the cause for the dream elephant.

This arthādhyāsaha originating time space cannot be the cause for the originating elephant. Kāraṇam should have existed earlier to be kāraṇam of kāryam. here time space and elephant arise at same time. Why can't we say vyavahārika desa kala be kāraṇam for prathibhasika gaja. Because they are too small for projecting elephant.

3 sub topic 3 Api cha swapne... end of para.

(३) अपि च स्वप्ने गजादीनां मातापित्रादिरूपसामग्र्यपि नास्ति। यद्यपि स्वप्ने प्राणिनः तेषां मातापित्रादयोऽपि प्रतीयन्ते। तथापि स्वाप्नमाता- पितरौ न

पुत्रस्योत्पत्तिकारणतां भजतः। यतो माता पिता पुत्रश्चेति त्रयोऽपि युगपत्सहैवोत्पद्यन्ते। तस्मान्न तेषां कार्यकारणभावः। यस्या दोषसहिताविद्यायाः सकाशात् स्वाप्नपदार्था जायन्ते सैवाविद्या तेषां पदार्थानां मातृत्वम्, पितृत्वम्, पुत्रत्वं चोत्पादयति। स्वाप्नपदार्थोत्पत्तौ नान्या कापि साम- ग्र्यस्ति। निद्रादोषसहिताविद्यैव स्वाप्नपदार्थोत्पत्तौ कारणम्। दोषसहिता- विद्याया जातं शुक्तिरूप्यादिकं मिथ्या भवति । तस्मात्स्वाप्नपदार्था अपि मिथ्यैव न सत्याः।

Extending the same argument further. In the dream, for the elephant there is no samagri..group of causes, time space parents. Suppose in the dream we see the mother elephant, we must remember that both mother and baby appear all at once, so the relationship of mother child etc we superimpose on the elephants. Whichever avidya projects the products, the same projects the relationship too. We should be able to assimilate all of this and be ready to extend this into jagrat avastha.

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तस्मान्न तेषां कार्यकारणभावः। यस्या दोषसहिताविद्यायाः सकाशात् स्वाप्नपदार्था जायन्ते सैवाविद्या तेषां पदार्थानां मातृत्वम्, पितृत्वम्, पुत्रत्वं चोत्पादयति। स्वाप्नपदार्थोत्पत्तौ नान्या कापि साम- ग्र्यस्ति। निद्रादोषसहिताविद्यैव स्वाप्नपदार्थोत्पत्तौ कारणम्। दोषसहिता- विद्याया जातं शुक्तिरूप्यादिकं मिथ्या भवति। तस्मात्स्वाप्नपदार्था अपि मिथ्यैव न सत्याः।

We are discussing revised śṛṣṭi prakriya. This is supposed to help in nididhyasanam like maiyeva sakalam jatam, aham vrukshasya reriva, even without this revised śṛṣṭi prakriya, we can do nididhyasanam since śṛṣṭi is not the central topic of vedānta. If you enjoy this topic wonderful otherwise also its ok. Origin of swapna padartha discussed. In swapna the tripuṭī is originating. We do not see a cause at all. Set of elephants we see in dream, no samagri is there, no desa kala or kāraṇa padarthahs. Kāraṇa desa kala appears simultaneously along with the

object. Dream desa kala cannot be taken as kāraṇam for dream padārtha. Wakers desa kala is too small for experiencing a huge elephant. The elephant appears without parents. Dream parent elephants cannot be the parents of the baby elephant as they all appeared together, the parenthood is also a result of avidhya. Nothing is legitimately produced but superimposed by avidhya. Concept of past present and future is also superimposed. I assume that the parent elephants existed before. Whichever ignorance is responsible for projection of the object elephant is responsible for the projected motherhood and fatherhood although they all have same time for existence.

Cause effect concept itself is superimposed. There is no other samagri. Without any of the samagri we have only one causal factor, avidya. Nīdrā doṣa sahita avidhya eva. Just as a shell silver is purely by ignorance, dream objects including desa kala is mithya not satya.

Swapnapadārtha.....bhavati

स्वाप्नपदार्थानामुपादानकारणमन्तःकरणम्; अथवा साक्षादविद्यैव। आद्यपक्षे साक्षिचैतन्यं स्वप्नाधिष्ठानम्। द्वितीयपक्षे ब्रह्मचैतन्यं स्वप्नाधिष्ठा- नम्। इत्थं च स्वप्नः अन्तःकरणस्य अथवा अविद्यायाः परिणामः। चैतन्यस्य विवर्तश्च भवति ।

Aside note.. my Guru does not appreciate my entering into this type of discussion. When we talk of jagrat prapañcam, material cause is divided into vivarta upadana brahman and parinami upadana kāraṇam, both contribute to arrival of universe. Vivarta upadana kāraṇam..brahma caitanyam contributes to isness existence mithya kāryam's. (Adhiṣṭhānaṃ referred here) . Maya contribution is changing maya contributes to changing nama rupa of this creation. Author called the parinami upadana kāraṇam as upadānam. Mithya karyam requires upadanam as well as vivartam. Author uses the word mūlavidya. Swapna prapañca also has adhiṣṭhānaṃ and upadānam. Conventional option...upadanam of swapna prapañca...the mind. Mind projects swapna. Adhiṣṭhānaṃ is antahkāraṇa avachinna caitanyam that is sākṣi caitanyam is adhiṣṭhānaṃ for swapna prapañca. Ultimately avidhyā is upadānam for swapna prapañca also... once you say that adhiṣṭhānaṃ

you cannot say antahkāraṇa avacchinna caitanyam but brahma caitanyam. In revised option upadānam and adhiṣṭhānaṃ of swapna and jagrat prapañcam is the same. In nididhyasanam, I am that brahma caitanyam.

M.upadanam for swapna padartha is antahkāraṇa. Otherwise sākshat avidhyā eva. If you are going by first option, adhiṣṭhānaṃ must be present as upadānams are many, the respective enclosed consciousness. Each dreams's adhiṣṭhānaṃ. Upadana kāraṇam is mūlavidya. Maya avacchina caitanyam is swapna adhiṣṭhānaṃ. Antahkāraṇasya parināmaha.

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(आ.३२५-३३९)त्रिविधसत्तापक्षे विलक्षणयोरजाग्रत्स्वप्नयोः सत्ताभेदः;

वस्तुतस्तयोरवैलक्षण्यात्सत्तैक्यमेव —

Question is based on one of the common concepts, trivida satta vadaha. 3 types of existence. 3 orders of reality. Pāramārthika, vyavahārikam, prātibhāsikam.. brahman is considered paramārthika satyam. Empirical reality. Swapna prapañca is prātibhāsika satyam.. apparent reality... for talking about these three we give three reasons, it is eternal time. Vyavahārika is created by maya sahita brahman. Swapna prapacha is created by the individual mind or created by jīva. Nīścala Dās says in revised prakriya he has said kāraṇam for jagrat and swapna prapañca are same. Vyavahārika and prātibhāsika satyam will have to merge into the same in the revised prakriya. Once division goes away, trivida satta goes away. How do you put a division between vyavahārika and prātibhāsika? I will give you another method of diving vyavahārika and prātibhāsika? I will abolish trivida satta paksha by dvi ida sattapaksha. Two orders of reality, only. Prātibhāsika and pāramārthika are the only two avasthas. Prātibhāsika appears as vyavahārika jagrat prapañca and vyavahārika swapna prapañca in swapnavastha. Dvida satta pakshaha called drṣṭi śṛṣṭi vādaha.

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Trivida satta pakshe...aikyameva

Two types of pūrvapakṣī were refuted. Author established that swapna prapañca is mithya only, because of absence of causal factors time space samagri etc.

Parinami upadana kāraṇam provides namarupa, vivartha upadana kāraṇam provides existence, it is higher order of reality. Mind alone is the parinami upadana kāraṇam of swapna prapañca. Adhistānam of the swapna prapañca is avacchina caitanyam enclosed in the mind. enclosed caitanyam. Sakshi caitanyam. Prakriya...mind a product of mūlavidya maya. Instead of saying mind is upadanam kāraṇam, we say mūlavidya is the upadana kāraṇam. If mūlavidya is upadanam, maya avacchina brahma caitanyam is adhiṣṭhānam. It provides existence. If this prakriya is introduced, there are issues. One issue is trivida sattavada. TSV three orders of reality...brahman is pāramārthika satyam, then vyavahārika and swapna as prātibhāsika satyam. We said for swapna, mūlavidya is upadanam and brahmachaitanyam is adhiṣṭhānam, for jagrat prapañca also have mūlavidya and brahma caitanyam, so we cannot have trivida satta but only dvidida satta. We will see answer later. Revised reason for dvidida satta will be given. We have to give some other reason for prātibhāsika and vyavahārika.

M...with regard to trivida satta is there, according to that group, by saying so he is hinting there is also dvidida satta which is going to be called dṛṣṭīśṛṣṭi vāda. According to TSV, jagrat prapañca and swapna prapañca, we have to give a revised reason for their difference. Conventional difference is no longer valid(upadana and vivarta kāraṇam are the same for both). Really speaking according to dṛṣṭī śṛṣṭi vāda between jagrat and swapna prapañca, there is no difference at all. Vyavahārika and prātibhāsika should not be treated as two different sattas at all. Vyavahārika satta is going to be abolished.

Tatra shanka....nivarteta end of para.

(आ. ३२५-३२६) तत्र शङ्का —

(३२५) ब्रह्मचैतन्यस्य स्वप्राधिष्ठानत्वे ब्रह्मज्ञानमन्तरा स्वप्नो न निवर्तेतेति शङ्का —
द्वितीयपक्षे ब्रह्मचैतन्यं स्वप्नस्याधिष्ठानमिति अविद्योपादानमिति चोक्तम्।
अधिष्ठानज्ञानमन्तरा कल्पितं न निवर्तेत। स्वप्राधिष्ठानं च
ब्रह्म। तस्माद्ब्रह्मज्ञानमन्तराज्ञानिनो जाग्रदवस्थायां स्वप्नो न निवर्तेत।

What is the doubt? In the revised prakriya with regard to swapna, it was said that **brahma caitanyam is adhiṣṭhānam instead of the word sākṣi caitanyam, upadanam..instead of antahkāraṇam, we used mūlavidya or maya.** Uktam..where is it said? Previous page last para at the bottom, dviteeya pakshe.. pūrvapakṣī quotes a rule, anything mithya (adyāsa)will get negated only by knowledge of adhiṣṭhānam. In second prakriya we said brahman is adhiṣṭhānam of swapna, then swapna should get negated only by brahmajñānam. Our experience, when we wake up we do not get brahma jñānam. We continue to be ajñāni when we wake up. We continue to be ignorant of brahma therefore swapna should not go on waking up. But swapna goes away in reality. How do you explain this phenomenon? Pūrvapakṣī is asking. This is question 1. Question 2 heading is repetition of the doubt.

Second question is

Topic 326

(३२६) जाग्रत्स्वप्नयोर्ब्रह्माधिष्ठानकत्वे उभावपि व्यावहारिकौ स्याताम्। अथवोभावपि प्रातिभासिकौ स्यातामिति शङ्का —

Upto shanka. If both jagrat prapañca and swapna prapañca have same upadanam and same adhiṣṭhānam, there will be no difference, both will be prātibhāsikam or vyavahārikam. Dvidva satta only.

Yatha swapnasya....chavidyaiva bhavati

Just as swapna prapañca has mūlavidya and brahma caitanyam as upadanam and adhiṣṭhānam respectively, for jagrat also these two are same. This being so, how can you differentiate by saying jagrat is vyavahārika and swapna is prātibhāsikam. Tatra jagrat...na katyante.

यथा स्वप्नस्याधिष्ठानं ब्रह्म उपादानं चाविद्या। तथैव वेदान्तसिद्धान्ते जाग्रति व्यावहारिकपदार्थानामप्यधिष्ठानं ब्रह्म। उपादानं चाविद्यैव भवति। तत्र जाग्रत्पदार्था व्यावहारिका इति, स्वाप्नपदार्थाः प्रातिभासिका इति च कथ्यन्ते।

We say both have same upadanam and adhiṣṭhānaṁ and differentiate vyavahārikam and pratibhasakam , they do not go together.

Esha bhedo....bhavitumarhati ..nastiupapatihi.

एष भेदो न भवितुमर्हति। उभयोरप्यधिष्ठानं ब्रह्मैव भवति। उपादानं चाविद्यैव भवति। तस्माज्जाग्रत्स्वप्नयोरुभयोरपि व्यावहारिकता भवितुमर्हति। अथवोभयोः प्रातिभासिकता भवितुमर्हति । उभयोः सत्ता- वैषम्ये नास्त्युपपत्तिः।

Both have same upadanam and adhiṣṭhānaṁ. Therefore both should enjoy same status, say both are vyavahārikam or both are prātibhāsikam. We have to be consistent.

Answer is in same order.

Poorvokta shankayo...topic 327....tatra prathama shanka...vinapi sambhavet.

(आ. ३२७-३२८) पूर्वोक्तशङ्कयोः समाधानम् —

(३२७) ब्रह्मज्ञानं विनापि स्वप्ननिवृत्तिप्रदर्शनम् — तत्र प्रथमशङ्कायाः समाधानमेवं भवति । निवृत्तिर्द्विविधेति पूर्वं चतुर्थ- तरङ्गे ख्यातिनिरूपणप्रसङ्गे उक्तम्। (१) कारणसहितकार्यविनाशरूपात्य- न्तिकनिवृत्तिः स्वप्नस्य जाग्रदवस्थायां ब्रह्मज्ञानमन्तरा न सम्भवति। (२) परन्तु दण्डप्रहारेण यथा घटस्य मृत्तिकायां लयो भवति। तथा स्वप्न- हेतुभूतनिद्रारूपदोषनाशाद्वा स्वप्नविरोधिजाग्रदवस्थोत्पत्त्या वा अविद्यायां लयरूपा निवृत्तिः स्वप्नस्य ब्रह्मज्ञानं विनापि सम्भवेत्।

Question 1s answer. Brahma jñānam alone can negate swapna prapañca, our experience is on waking up swapna prapañca goes away. Swamiji gives an example. Jagrat prapañca also has same adhiṣṭhānaṁ, jagrat prapañca also can be

negated only in the wake of brahma jñānam. Even without brahma jñānam, when I go to sleep or pralayam, the jagrat prapañca goes away. How do you explain this? Jagrat prapañca is not negated during pralayam, it is very much there, dvaitam pralaye api asti, nivṛti is of two types, 1 one is going to dormant state laya rupa nivṛti, for a mithya vastu this is possible even without adhiṣṭhānam jñānam. 2 total elimination in all three periods of time, that is possible only through advaita jñānam. Jnani declares that dvaitam is absent in all the three kalas. He is negating the existence of dvaitam. Whatever isness I experience in dvaitam is the observer's isness, observed world does not have isness in all three periods of time. Laya rupa nivṛti and bada rupa nivṛtti..losing existence permanently. During pralayam jagrat prapañcam had laya rupa nivṛti, during maranam also laya rupa nivṛti, coma ..laya rupa nivṛti, during jñānam, bada rupa nivṛtti, jagrat prapañca is permanently negated. Even when we experience we negate the existence of jagrat prapañca, this is possible only by jñānam. The author is extending this to swapna rupa prapañca. He says bada rupa nivṛtti of even swapna prapañca happens only through jñānam. Nobody experiences dream as unreal in dream. Even though swapna prapañca has borrowed existence. Understanding that I alone lend existence to jagrat as well as swapna, is called bada rupa nivṛtti. Both will have laya rupa nivṛtti if I do not have knowledge. Therefore, adhiṣṭhāna jñānamantara swapna can go away not in bada rupa but laya rupa. For the two doubts raised earlier, topic 325 is answered in topic 327.

In 4th taranga, page 87, topic 155, anirvachaneya khyāti was dealt with. One is called total negation of a mithya vastu when you remove the ignorance of adhiṣṭhānam, mithya vastu will go away permanently. Kāraṇa sahita karya nivṛtihi. When you negate adhyāsa and avidhyā it is bada rupa nivṛtti. Bada rupa nivṛti will not happen for swapna prapañca even on waking up without brahma jñānam. Like a pot going to unmanifest condition clay when it is destroyed with a stick, similarly when nidrā (doṣa) ends which is responsible for appearance of swapna, or when jagrat prapañca comes for us (like saying oh its not a snake but a water pipe...one adhyāsa has gone away by arrival of another adhyāsa) it is only laya rupa nivṛtti. Jagrat prapañca is adhyāsa no 2. Adhyāsa no 1 swapna prapañca

goes into laya nivṛtti. Both of them disappear with arrival of the other through laya rupa nivṛtti. When the prapañca resolves, it resolves into avidya, avidya is very much there until brahma jñānam. Bada rupa nivṛtti with brahma jñānam. Doubt 1 is answered.

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Topic 327

Tatra prathama shankhaya....sambhavet

We discussed lot of ideas. We are analysing swapna prapañca. We discussed swapna mithyatvam due to uchita desa kala abhāva. Then we entered into upadanam and adhiṣṭhānam topic. One common angle...that which gives namarupa to the mithya prapañca the upadānam. Adhistānam provides adhiṣṭhānam. Mind is upadānam, ind enclosed consciousness, sākṣi is adhiṣṭhānam. Then he revised this for drṣṭi śrṣṭi vāda. Mind is not upadanam but mūla vidya is upadānam for swapna prapañca also just like for jagrat prapañca. Here we cannot say adhiṣṭhānam is sākṣi caitanyam. Since it is mind enclosed consciousness, we must say in revised prakriya, brahman is swapna adhiṣṭhānam. If swapna has brahman as adhiṣṭhānam, swapna can be negated only by brahma jñānam.swapna nivṛtti only through brahma jñānam.

Any mithya can go away into two different waYs, laya rupa nivṛti..temporary and bada rupa atyantika rupa nivṛtti. For jagrat prapañca and swapna prapañca laya rupa nivṛtti is there, without brahma jñānam marana kale pralaya kale jagrat prapañcasya laya ripa nivṛtti, swapna prapañca has got laya rupa apeskhika nivṛtti in jagrat. Bada rupa nivṛtti will happen only with brahma jñānam. Experience will not end but its existence will be negated. Existence will be handed over to brahman. In any bada. Bada is for mithya vastu and for adyasa. Satta of the adyastha vastu we will transfer to adhiṣṭhānam, for a jīvan mukta jnani, jagrat prapañca anubhava is there, jagrat prapañca bada has taken place.jagrat prapañca anubhava asti, satta nasti. Jagrat prapañca does not have existence in the past present and future. Therefore world does not exist. Borrowing existence from

brahman, jagrat prapañca appears to exist. This attitude is called. Bhada. A jnani does not remove the appearance of the world, but transfers existence to Me. Śankaracārya uses the word upamardanam... in brahmarpanam brahmarhihi... upamardanam means badaha or transference of mityatvam..without this transference whenever dvaita prapañca disappears, that disappearance is called laya rupa nivṛtti. After jñānam let it appear any no of times. Swapna prapañca has laya rupa nivṛtti.

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Topic 326. If both jagrat and swapna have take upadānam and adhiṣṭānam, both should have same type of satta. Both should be vyavahārikam or pratibhasaikam. Totally only two sattas pāramārthika and second one os anātmā satta. We normally say 3 sattas, how will you differentiate vyavahārika and pratibhāsikam. How do you explain vyavahārika prātibhāsika bheda?

Topic 328

(३२८) दोषान्तरासहकृताविद्यामात्रजन्यं व्यावहारिकम्। दोषान्तरसहकृताविद्याजन्यं प्रातिभासिकमिति द्वितीयशङ्कासमाधानम् —

Last class we revised this. He is going to give a distinct reason different from previous reason, revised reason. We will retain vyavahārika pratibhāsika and deal with threee sattas. 2nd answer no difference in prātibhāsika vyavahārika . Dvida satta vāda is called drṣṭi śrṣṭi vāda, thats second reply.

Trivida satta..for jagrat prapañca mūla vidya is upadānam and brahman is adhiṣṭānam. We said for swapna prapañca also same. We now say mūlavidya alone is not upaddanam but supported by additional factor called nidrā. Mūlavidya plus nidrā is upadānam for swapna and kevala mūlavidya is jagrat upadānam. Nidra sahita mūlavidya is swapna upadanam. Adhiṣṭhānam is the same. Brahman alone. Yatra yatra mūla vidya matram upadānam, tatra tatra vyavahārika satyam. Other case is pratibhāsikam. Yatra yatra nidra sahita mūlavidya mattam upadānam, tatra tatra prātibhāsika satyam. But brahman is adhiṣṭānam for both not sākṣi caitanyam. (Sakshi caitanyam is within mind) sarvagata caitanyam, (drṣṭi śrṣṭi vāda

useful for nididhyasanam..brahma caitanyam must be replaced with aham) is aham is the adhiṣṭhānam for both jagrat and swapna prapañca. Mayyeva sakalam jastam mayi sarve..... i slone am the shrushta of jagrat and swapna. With avidya I create jagrat, with nidrā sahita avidya I create swapna. No more Ívara role in creation. I create swapna and jagrat using two upadānams. This is revised trivida satta.

Heading..without nidrā avidya matra janyam is vyavahārikam, nidra sahita avidya janyam is pratibhāsikam. Therefore we have made provisions for three sattas.

Pāramārthikam is ajanyam. It is being elaborately presented.

यदुक्तं जाग्रत्स्वप्नौ समानाविति तन्न। जाग्रति

देहादिपदार्थानामुत्पत्तौ दोषान्तरासहकृतकेवलाविद्योपादानकारणम्।

स्वाप्नपदार्थानामुत्पत्तौ सादि- निद्रादिदोषसहिताविद्या कारणमिति विशेषोऽस्ति।

तस्मादन्यदोषरहितकेवला- विद्याजन्यं व्यावहारिकम्। सादिदोषसहकृताविद्याजन्यं

प्रातिभासिकम्। स्वप्नपदार्थाः निद्रादोषसहकृताविद्याजन्यत्वात्प्रातिभासिका भवन्ति।

जाग्रत्पदार्था दोषान्तररहितकेवलाविद्याजन्यत्वाद्द्व्यावहारिका भवन्ति। इत्थं

स्वाप्नपदार्थानां जाग्रत्पदार्थेभ्यो वैलक्षण्यं दृश्यते। इदं तु सर्वं सत्तात्रैविध्यमङ्गीकृत्य

स्थूलदृष्ट्योक्तम्। विचार्यमाणे तु सत्तात्रैविध्यं न सङ्गच्छते। जाग्रत्स्वप्नयोरपि परस्परं

वैलक्षण्यमपि न सिद्ध्यति ।

Same idea is elaborated only. Question raised was if both have got same adhiṣṭhānam and upadānam, we cannot differentiate jagrat and swapna.

No your objection is not correct. We accept these two satta beda. In the rise of jagrat avastha, body etc avidhya alone is cause, nidrā support is not there. In swapna, case, nidrā support is there, it is not anādi, nidra is not anādi, if it were we would have only swapna always. Swapna is sadi, when it ends, the swapna prapañca till end. Whereas avidya is anadi therefore jagrat prapañcam is anadi. Sadi adjective is thoughtfully added. Therefore you have pratibhāsika and vyavahārika...kevala avidya janyatvat... maya is resting in brahma caitanyam which is me, commonadhistānam. With maya I become Ívara and create jagrat, with

nidra I create swapna prapañca. With eka upadhi I am Íśvara creating the universe, with two upādhis I create swapna. Adhiṣṭhānaṃ brahma caitanyam..

Revised trivida satta vāda is first answer.... in both vadas we have differentiated vyavahārika and prātibhāsika..all I discussed till now, I have said assuming there are three orders of reality. This is most popular vedānta. Assuming three orders of reality, for the gross intellect it is uktam, for the ones with sūkṣma buddhis, on enquiry, we wont accept three orders of reality. Three orders are not there, jagrat and swapna both are similar cannot be differentiated as far as mithya goes, no superior or inferior mithya. We have only two sattas. Satta dvayam. What are they. Pāramarthikam and prathibhāsikam only. Now dvida satta vadaor dṛṣṭi śṛṣṭi vāda.

Before that objection raised by popular vedantin, how can you negate trivida satta which is popular and accepted by great a acharyas. Vedānta paribhasha by Dharmaraja Advareendrah. Here trivida satta is accepted. Vidyaranya also in pañcadaśī clearly differentiates vyavahārika and prātibhāsika, hey Nīścala Dās how dare you negate that and talk of dvida satta. Nīścala Dās says they are not wrong they have catered to sthūla dṛṣṭi, I am catering to sūkṣma dṛṣṭi... dṛṣṭi śṛṣṭi vāda alone is ultimate siddhanta. Note... the fundamental teaching of vedānta brahma satyam....will nit be disturbed by whether you go with dvida satta or trivida satta. Liberating knowledge brahma satyam.... even if you are not able to accept dṛṣṭi śṛṣṭi vāda you need not feel disturbed.

Vicarasagaram 3rd february 2018

Page 208 last 4 lines at the bottom.

Sādidosha....na sidhyati

सादिदोषसहकृताविद्याजन्यं	प्रातिभासिकम्।	स्वप्नपदार्थाः
निद्रादोषसकृताविद्याजन्यत्वात्प्रातिभासिका	भवन्ति।	जाग्रत्पदार्था
दोषान्तररहितकेवलाविद्याजन्यत्वाद्ब्रह्मावहारिका	भवन्ति।	इत्थं स्वाप्नपदार्थानां
जाग्रत्पदार्थेभ्यो वैलक्षण्यं दृश्यते। इदं तु सर्वं सत्तात्रैविध्यमङ्गीकृत्य स्थूलदृष्ट्योक्तम्।		

विचार्यमाणे तु सत्तात्रैविध्यं न सङ्गच्छते। जाग्रत्स्वप्नयोरपि परस्परं वैलक्षण्यमपि न सिद्ध्यति ।

Niścala Dās made an elaborate enquiry into swapna and established that swapna is mithya.

Trivida satta vāda, we were discussing. Pāramārthika satyam or satta, vyavahārika and prātibhāsika satta. Trivida satta vādaha. Two types of trivida satta vādaha and revised trivida satta vādaha.

Summary..

Tsv 1 original trivida satta vāda.

Tsv2 revised trivida satta vāda.

Difference in pāramārthika, vya and prati..

Certain sanskrit words are required. Upadanam and adhiṣṭānam. These two words are required wherever we discuss mithya oadārtha. We wont require upadānam and adhiṣṭhānam for satyam. Yatra yatra mitra padarthāha, tatra tatra upadanam adhistāna dvayavatvam. Both vyavahārikam and prātibhāsikam are both mithya, therefore both require upadānam and adhiṣṭānam. Upadanam means lends name and form, parināma dvāra nama rupa lending. Whatever provides existence is adhiṣṭānam. Mitya borrows nama rupa from upadānam and existence from adhiṣṭānam. Adhiṣṭhānam will be caitanyam only. You have to remember all these

[OBJ]

Aside note.. tsv1 tsv2 difference we will see only in 3rd

In tsv1 , upadānam and adhiṣṭānam both are different for vyavahārika and pratibhāsika. Avidya is upadānam for V, antahkāraṇam is upadānam for prati, brahma caitanyam is adhiṣṭānam for V, sākṣi caitanyam is adhiṣṭānam for prati.

Tsv2

Page 208 last line, trivida satta vāda completed. Tsv2.

From idamtu onwards his observation. Entire tsv , 1 or 2 is not the ultimate teaching of vedānta. That is gross teaching, not parama siddhanta..satta traividya.. vicaryamanetu, on enquiry from sūkṣma drṣṭī, three orders of reality is not acceptable. Whenever you accept three orders of reality, you accept a difference between waking and dream.Niścala Dās says accepting a difference between

waking and dream is not acceptable. whatever you name, both are prātibhāsikam. Both of them are prātibhāsikam only.

Student is going to ask how can you ignore tsv when it is accepted by all great acharyas. Dharmaraja advarendraya and Vidyaranya. These great acharyas support TSV. Later Nīścala Dās is going to say these great acharyas have compromised for catering to junior students, they really are accepters of dvivida satta vāda. Note..whether you accept tsv or ds, there is no difference in ultimate teaching. We can continue intsv and can still assimilate vedantic teaching and attain liberation. The sattavada does not impact the essential truth aham satyam, sarvam api mitya.. why fight on no of mityas when everything is mithya. whether it is graded or ungraded mithya does not matter. Whether we agree with dṛṣṭi śṛṣṭi vāda or not, does not matter,

Pramāna grantheshu.. topic heading

(३२९) प्रमाणग्रन्थेषु सत्तात्रैविध्यमुक्तमित्याक्षेपः —

Student's question.

In all authentic vedantic works written by great acharyas, three orders of reality have been clearly established, hiw can you negate TSV.

वेदान्तपरिभाषादिग्रन्थेषु पूर्वोक्तरीत्या व्यावहारिकप्रातिभासिकपदार्थयोर्भेदो निरूपितः। तस्मात्तैः सत्तात्रैविध्यमङ्गीकृतम्। तथैव विद्यारण्यस्वामि-भिरपि सत्तात्रैविध्यमभ्युपेतम्। एवं हि तैरुक्तम् — देहादिपदार्था द्वि काराः। बाह्या आभ्यन्तराश्चेति। तत्रेश्वरसृष्टा बाह्याः। जीवसङ्कल्पकृता मनोमया आन्तराः। तत्र जीवसङ्कल्परचिता मनोमया आन्तराः साक्षिभास्याः। ईश्वरसृष्टा बाह्याः प्रमातृप्रमाणगोचराः। आन्तरमनोमयदेहादय एव जीवस्य सुखदुःखहेतुभूताः। बाह्यास्त्वीश्वरसृष्टा न सुखदुःखहेतवः। तस्मादान्तरमनोमयपदार्थनिवृत्तावेव मुमुक्षुणा यतितव्यम्। बाह्यप्रपञ्चो न सुखदुःखहेतुः। अतस्तन्निवृत्तौ न यतितव्यम् ।

In vedānta paribhasha, as described in previous portions, differences in vya and prat has been very clearly established, therefore all these acharyas are accepting three orders of reality very clearly. Vidyaranya also has clearly accepted in pañcadaśī, and vyavahārikam and prātibhāsika differences discussed, dvaita

prakāraṇam, Íśvara shrushta dvaitam, and jīva shrushta private dream world. When public world enters the private mind and mixed with raga dveṣa, it affects and causes the problems. Public world does not disturb. Mokṣa is handling of private world. After handling allow public world to continue. They don't complain about public world. Dvaita viveka prakāraṇam..chapter 4.this chapter is summarised here. In chapter 4, all objects are two types external and internal one, external bodies are created by Íśvara, inner ones are created by me, either imaginary day dreaming or night dream world. The internal world is illumined by sākṣi, we do not use sense organs for that. For external world, indriyas illumine them. Āntara manomaya...internal world alone is cause of sukham and dukham. Difference is not in the world but what happens in the mind. Dhanyashtakam of Śankaracārya talks if this. Only eliminating the inner world is required, that alone is possible. You cannot change your family members to be happy. You cannot change your spouse, children etc... internal world alone has to be changed, most practical system.. you have to work on handling your internal world. You need not work to handle the external world. Vidyaranya gives a beautiful example. Heavily influenced by. Idyaranya. Even Ramaraya kavi has been influenced by Vidyaranya.

Tatha hi...sukhadukhahetuhu...until last 5 lines

तथा हि, कयोश्चित् द्वयोः पुरुषयोः पुत्रौ धनार्जनार्थं कदाचिद्देशान्तरं जग्मतुः। तयोर्मध्ये एकस्य पुरुषस्य पुत्रो दिष्टं गतः। अन्यस्य पुत्रो जीवन्नास्ते । प्रभूतं धनं च स सम्पादितवान्। स च स्वस्य प्रभूतधनलाभं स्वपित्र निवेदयितुं द्वितीयस्य मरणं तत्पित्रे निवेदयितुं च कञ्चन वार्ताहरं प्रेषयामास। स तु विप्रलम्भको वार्ताहारो जीवत्पुत्रकाय पित्रे तव पुत्रो ममारेति, मृतपित्रकाय पित्रे च तव पुत्रो नीरोगो विपुलं धनमर्जितवान्। गजमारुह्य सपरिवारोऽचिरादेवागमिष्यतीति चोवाच। प्रतारकस्य वार्ताहरस्य कपटवाक्यं श्रुत्वा जीवत्पुत्रकः पिता पुत्रशोकाद्भृशं रुरोद। मृतपुत्रकः पिता त्वतीव हर्षमवाप। इत्थमीश्वरसृष्टे पुत्रे देशान्तरे जीवत्यपि मनोमयपुत्रस्य मृतत्वादेको दुःखमवाप । तत्रेश्वरसृष्टः पुत्रो जीवन्नपि स्वपित्रे न सुखं जनयति। तथैवेतरस्येश्वरसृष्टः पुत्रो मृतोऽपि स्वपित्रे न दुःख-

मुत्पादयति। मनोमयपुत्रस्य जीवनात्सुखमेव तस्याभवत् । तस्मात्सर्वत्र जीवसृष्टिरेव सुखदुःखहेतुर्नेश्वरसृष्टिः सुखदुःखहेतुः।

There were two fathers father 1 and father2 . They had son1 and son2 to foreign countries for earning money. They went to another land. One of them died abroad. Dishtam means maranam. Son no 2 was alive and earned plenty of wealth. The surviving son no2, wanted to give this information to father 1 and 2. He sent a messenger . Father 1 your son is dead, father 2, i am alive and will come back on an elephant and I have earned lot of wealth. That messenger is a mischevous messenger, he gave the message in the reverse order. He told father 2 his son was dead. To father1 he said your son will come with family. Father no 2 cried aloud due to putra shokam. Father 1 was extremely happy. The crying and non crying is because if jīva śṛṣṭi not Ívara śṛṣṭi. Even when son is alive father cries. Live son os not responsible for the fathers crying or not crying. The internal son has died resulting in father 2 crying. External son is alive.dead son does not cause any sorrow for the father. In father 1s head son is alive. Internal live son and internal dead son give emotions not the external son. Therefore vyavahārika pratibhāsika beda asti.

Vicarasagaram 11th February 2018

Page 209 second para 9th line...

Tathāhi kayoschit..sukhadukha hetu 6th line from bottom.

At end he made two sentences. Both types of TSV are from sthūla dṛṣṭi only. If a person makes a deeper enquiry vyavahārika satta will be removed. Student is asking how can tsv be told as sthūla m, is this not presented as final teaching by acharyas like Dharmatajadvadeendriya and Vidyaranya chapter 5 dvaita vivekam, vyavahārika and prātibhāsika..

We were seeing a story. Son 1 is jīvat putra son 2 is mruta putra. Message reversed. Therefore father 1 was sad and father 2 was happy. Actual son does not give joy or sorrow. Manomaya mruta putraha samsarasya kāraṇam although

vyavahārika putra is alive. Therefore whatever happens in the mind of jīva causes samsara. The emotion. Not external object but whats registered in mind.

Therefore two worlds are there.

M..tasmat everywhere Iswaea śṛṣṭi is not the reason but jīva śṛṣṭi is the reason for samsara.

Itham pancadasa prakarane..upto end of para on next page.

इत्थं पञ्चदशप्रकरणे द्वैतविवेकप्रकरणे विद्यारण्यस्वामिभिः प्रपञ्चितम्। तत्र जीवसृष्टिः प्रातिभासिकी। ईश्वरसृष्टिश्च व्यावहारिकी। ग्रन्थान्तरेष्वप्येवमेव सत्तात्रैविध्यपक्ष एवाश्रितः। तत्र पारमार्थिकसत्ता चैतन्यस्य। चैतन्यभिन्नस्य जडस्य व्यावहारिकसत्ता प्रातिभासिकसत्ता चेति द्विधा सत्ता। सृष्ट्यादिकाले ईश्वरसङ्कल्पमात्रजन्यकेवलाविद्याकार्यपञ्चमहाभूततत्कार्याणां व्यावहारिकसत्ता। दोषसहकृताविद्याकार्यस्वाप्नप्रपदार्थानां शुक्तिरजतादीनां च प्रातिभासिकसत्ता। इत्थं जाग्रत्पदार्थानां व्यावहारिकसत्ता। स्वाप्नप्रपदार्थानां प्रातिभासिकसत्ता चवर्ण्यते केषुचिद्ग्रन्थेषु।

Student is consolidating tsv. Pancadasaparakāraṇam...in dvaita viveka prakāraṇam..chapter 4 TSV is presented. Individual creation is prātibhāsika and Íśvara śṛṣṭi is vyavahārika and 3 orders of reality acceptd. Paramārthika also. Anātmā is divided into 2 prati and vyava satta. Íśvara sankalpa matra ...vyavahārika..nimitta@ kāraṇa kalpa and upadana kāraṇa maya kevala avidya produce the 14 lokas, whereas swapna prapañca is due to nidradosha with avidya, no maha bhoota involved. Shell silver mirage water also come under prātibhāsika satyam. This is the description of TSV 1 or 2 across granthas.

Now dṛṣṭi śṛṣṭi vāda.

Topic 330

Anātmā....dvividaiva..topic heading alone..

(३३०) अनात्मपदार्थानां सर्वेषां प्रातिभासिकसत्तैव आत्मपदार्थस्य पारमार्थिकी सत्तेति सत्ता द्विविधैव । अतः —

Pratijñā vakyam..all the anātmā padartha regardless of waking kr dream stare is prātibhāsika satta only. No two sattas. Vyavahārikam is removed. For ātmā

padartha, (whole dr̥ṣṭī śr̥ṣṭī vāda comes before nidhidhyasanam, and no two jīvātma paramātmā at that time,) ātmā refers to I the ekaātmā, sarvagataha caitanyam. When I begin nididhyasanam, I should practice I am ekātmā, sarvagataha, cause of both jagrat and swapna prapañca. I have to meditate for several moths. Both the prapañcas rise in me. Before coming to dr̥ṣṭīśr̥ṣṭī vāda binary format is required. Sarvagata caitanyam is Me the Ātmā (not sākṣi caitanyam). Whether you differentiate or not both are mithya. No difference between suṣupti and pralayam. After jīvātma paramātmā aikyam, even this difference if suṣupti pralayam is not there.

See footnote 1 from topic 339 to 342 page 224....dr̥ṣṭī śr̥ṣṭī vāda. Thus was mentioned long before page 55 , first para last line. This is called dr̥ṣṭī śr̥ṣṭī.vāda. Sattatridivaidyapakṣho.....adhyaropaha..

सत्तात्रैविध्यपक्षो मन्दाधिकारिक इति अधुनोत्तमाधिकारिकसत्तैकत्व- प्रतिपादनाय जाग्रत्स्वप्नयोर्वैलक्षण्याभावः कथ्यते। देशकालादिकारणकलाप- मन्तरेणैव स्वप्ने गजादयोऽर्था उत्पद्यन्ते। तस्मात्ते मिथ्येत्युच्यन्ते। तथैवाकाशादिप्रपञ्चसृष्टिरपि ब्रह्मणः सकाशात् देशकालादिकारणकलापं विनैव भवति। अद्वितीयत्वेन ब्रह्मणस्तत्र स्वल्पोऽपि देशकालादिर्नास्ति। स्वप्ने तु गजाद्युत्पत्तियोग्यपुष्कलदेशकालाद्यभावेऽपि स्वल्पदेशकालादिर्विद्यते। सोऽप्याकाशादिसृष्टौ नास्ति। यतो देशकालादिशून्यपरमात्मनः सकाशादाकाशा- दिसृष्टिः श्रूयते । अत एव तैत्तिरीयोपनिषदि क्रमेणाकाशादिसृष्टिकथनेऽपि न देशकालादिसृष्टिरुक्ता। सूत्रकारभाष्यकारादिभिरपि देशकालादिसृष्टिविचारो न कृतः। तैत्तिरीयोपनिषदः सूत्रकारभाष्यकारयोश्चायमभिप्रायः। यत आका- शादिप्रपञ्चोत्पत्तिर्देशकालादिसामग्रीं विनोत्पद्यते तत आकाशादयोऽपि स्वप्नवत् मिथ्येवेति । सृष्टिः = उत्पत्तिः = अध्यारोपः।

The idea of 3 orders of reality is meant for manda adhikari, two orders should go in 4th chapter, uttama adhikari. Satta ekatvam used to indicate jagrat and swapna prapañca belong to same order of reality. In mandukya karika, we saw origination of dream objects, we have no time or space constraint, no uchita desa kala. In mandukya karika we gave two other reasons for jagrat mityatvam and swapna

mityatvam. We used desa kala uchita not required for dream mityatvam but not for jagrat prapañca mityatvam. Jagrat prapañca rises in brahman, desa and kala are required but brahman alone is available. No desa and kala in brahman. As there is no space in brahman therefore brahman cannot accomodate the universe. We may say brahman creates akāśa, then akāśa accomodates creation. Then we will ask who accomodates akāśa, we say say brahma accomdates akāśa, problem is kala tatvam is required for creating space. Without kala, brahman cannot create space. So we can never logically explain creation. Why cant we say from maya all these were created, we are accepting maya. Śruti says brahman is adviteeyam. Maya desa and kala are nasti. Therefore jagrat prapañca cannot be explained. Uchita desa kala kāraṇa abhavat is the same for swapna and jagrat. In fact jagrat case is worse than swapna. For dream we at least have a minute and head space to create the dream, whereas for jagrat there is no time and space. In me the caitanyam, space and time appear in me, jagrat ptapancha and swapna prapañca appear also. They appear simultaneously.

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Page 210

Topic 330 3rd line

Tasmast...end of para.

Niścala Dās is introducing dṛṣṭī śṛṣṭi vāda from verse 330. Both swapna and jagrat are both mithya. Vyavahārikam and pratibhasa difference is inappropriate. From tathaiva onwards, jagrat prapañca foscussed. Time and space are not there in brahman. Therefore, brahman cannot accomodate jagrat prapañca therefore both swapna and jagrat cannot be accomodated. Atleast in swapna, its happening in our mind and space. For jagrat prapañca to be accomodate in brahman, brahman does not have time and space. However in swapna, even though enough space is absent (to accomodate elephants etc) at least limited time and space are there. Brahman cannot accomodate anything. In spite of this, universe appears so ot is as much an appearence as swapna prapañca is. You should ask hiw can akāśa

come out of ātmā and get accomodated in ātmā as said in tai upa..creation part. Location for panca bhoota happens. It is truly locationless therefore only an appearence. Spatial and time wise location, neither veda talks of location, nor sutra kara or bhashya kara talks of location. Tai upa, sutra abd bhashya do not enquire into location of creation, since the universe appears without location of desa kala, jagrat prapañca is also an appearence prātibhāsika only. Appearences are available only at the time of appearence. When we are not experiencing it, we must not talk of jagrat prapañca, akāśa and others also mithya as much as swapna being mithya.

Topic 331.. pūrvapakṣī TSV trivida satta vadi. Two types of TSV we discussed. Jagrat prapancasya desa kala kāraṇa is there. Now Madhusoodana Saraswati talks of tsv.

(३३१) देशकालयोरुत्पत्तिविषये आक्षेपसमाधाने — ननु मधु-
सूदनसरस्वतीस्वामिभिर्देशकालौ साक्षादविद्याकार्यत्वेनोक्तौ । आदौ मायाविशि-
ष्टपरमात्मनः साकाशात् मायापरिणामभूतदेशकालौ जायेते । तत
आकाशादय उत्पद्यन्ते ।
योग्यदेशकालरूपसामग्रीसत्त्वात्तत्सकाशादाकाशादिप्रपञ्चोत्पत्तिः सम्भवतीति चेत् ।

Desa kalayour.....sambhavateeti chet.

Tsv is pūrvapakṣī, dsv is siddhanti. Madhusoodana Saraswati says, from maya desa and kala are created out of maya , location. Desa kala is there for jagrat prapañcau. Brahmasutra does not quote creation, sutras also have not talked. So he goes to Madhusoodana saraswati. Maya of this life. After time space carpet has been provided, kāraṇa samagri, from there akāśa the prapañca can originate.

Tanna madhu...sangachate..

तन्न । मधुसूदनसरस्वतीस्वामिनां देशकालौ प्रथममुत्पद्येते पश्चादा- काशादिकमिति नाभिप्रायः। अतीतकालस्थितं वस्तु प्रथममिति पूर्वमिति चोच्यते। भविष्यत्कालस्थितिकं वस्तु उत्तरमिति पश्चादिति चोच्यते। आकाशाद्युत्पत्तेः प्रथमं

देशकालावुत्पन्नावित्यभ्युपगमे आकाशाद्युत्पत्तिकालात् यः पूर्वः
कालस्तादृशकालोपहितः परमात्मा देशकालाद्यधिष्ठानमिति सिद्ध्यति। ततश्च
देशकालाद्युत्पत्तिं प्रति पूर्वकालस्यापेक्षा भवति। कालस्योत्पत्तिमन्तरा च पूर्वकालो न
प्रसिद्ध्यति । तस्मादाकाशादेः पूर्वकाले देशकालौ स्त इत्यङ्गीकारो न सङ्गच्छते ।

Essence..here Niścala Dās says you can never talk of origination of desa and kala.
From Íśvara time is born, if you say. Then you should say before kala utpati
Íśvara was there and after time creation he existed. How can you talk about this
way when time itself has not originated? Kāraṇam deserves title cause only when
its associated with a previous time with respect to product. If product is time,
how can we speak of purva time? It is logical contradiction.

M... dont pull Madhusoodana Sawaraswati, he does not want to say time and
space were created from maya and then prapañca came, whereas desa kala śṛṣṭi
and prapañca śṛṣṭi happens at same time from mūla vidya like dream time and
space and dream universe appear at same time, like Father and son in dream
appear together. Object 1 object 2 vastu 1 kāraṇa status vastu 2 karyam status
karya kāraṇa sambandha all projected at same time in dream, similarly in jagrat
also. If you take one after another you will have to prove kala existed before kala,
which is a logical contradiction. Desakala utpati purvam, you have to say
paramātmā was existing and say he was kāraṇam, then problem will be for
origination of time you will need a previous time where kāraṇam existed.

You can never talk about an origination of time. Its inconceivable.

Kintu madhusoodana....sangacchataha.

किन्तु मधुसूदनस्वामिनामयमाशयः — यथा भूतभौतिकप्रपञ्चः प्रतीयते तथा
देशकालावपि प्रतीयेते। आत्मभिन्नं किञ्चिदपि न नित्यम् । तस्माद्देशकालावपि न
नित्यौ । असन् पदार्थो न प्रतीयते। तस्मादाकाशा- दिवद्देशकालावप्युत्पद्येते । तौ च
देशकालौ मायापरिणामौ चैतन्यविवर्तौ च । यो विवर्तः स न कस्यचिदपि कारणम् ।
तस्मादाकाशादिप्रपञ्चोत्पत्तौ देश- कालयोः कारणता न सङ्गच्छते।

On the other hand Madhusoodana swamis intention is this. Desa kala and prapañca appear simultaneously in consciousness, there is no continuity of time, the universe appears just ...jagrat prapañca is as non continuous as swapna. You cannot say desa kala is non existent, you cannot speak of origination of desa kala, therefore they must be appearing only. Like akāśa vayu etc, they appear. That time and space appears..maya provides nama rupa..caitanyam provides existence fir the appearing desa and kala. Desa and kala cannot be the kāraṇam. Therefore swapna and jagrat are the same. Swapna prapañca seems to continue in dream for the dreamer. Similarly jagrat prapañca also. Both appear to continue in their respective states..

Vicarasagaram 24th February 2018

Class 267

Page 212 top para kintu....

Niścala Dās is replying to a question raised by a pūrvapakṣī. pūrvapakṣī had pointed out that according to Madusoodana Saraswati, desa and kala emerge first and then akāśa and others emerge. Desa and akāśa are used separately as two words. In Tarkaśāstra also, nine substances, from pritvi, tejaha, vayuhu, akasaha, kala, dik or desa, ātmā and manaha. They also count akāśa and dik separately. In this PPs reference, he says desa kala appears first and then akāśa and others arise. Niścala Dās says no all of them arise at the same time. Reason. For an origination of time, you have to bring in kāraṇam of time utpatti which must have existed in purva kala. How can there be purva kala before the origination of kalam as a karyam? Therefore, you cannot talk about origination of desa and kala in the begining. Therefore, desa kala and prapañca all appear simultaneously due to maya. For every mithya śṛṣṭi, you have to speak of upadana kāraṇam and adhiṣṭhānaṃ. Upādhanam contributes to nama rupa of karyam, adhiṣṭhānaṃ or vivarta kāraṇam for the existence of karyam. For desa kala what is the parinami and vivarta upadana kāraṇam?

M...desa kala also appear simultaneously, none of them is permanent, they appear in the form of jñānādhyāsa and arthādhyāsa. Kala and kala jñānam, desa and desa jñānam etc . All arise out of maya. None of them is nityam. Sadasat vilakshana rupena desaha kalaha prapañcaha upadhyate...arise. They have maya as parināmi upādana kāraṇam, from that standpoint, desa kala is maya parināma kāryam. Desa kala is vivarta karyam of caitanyam. Chaitanyam is vivarta kāraṇam of desa kala. Whatever is vivarta karyam, can never be a kāraṇam of anything. Rajju sarpa is vivartha karyam, rajju sarpa cannot produce any baby snake...karyam. Shell silver is vivarta karyam and this cannot produce any ornaments. Shashta taranga is full of new concepts. Desa kalau we said are vivarta karyam of brahma caitanyam, therefore it cannot be the cause of anything Akasa included.

In our mind, we assume desa kalais kāraṇam of things. Because when we say kāraṇam of tree we say is seed. We take something for granted. That kāraṇam must exist before karyam, therefore we are conditioned in such a way that every kāraṇam must have purva desa and purva kala. We cannot conceive of a kāraṇam without being conditioned by purva desa kala. Therefore desa kala is part of kāraṇam always. In our mind, it is etched at subconscious level. Thats why we speak of sequence due to concept of purva desa kala as kāraṇam of origination.

Exactly like in swapna where mother and baby elephant appear, prapañca and desa kala appear simultaneously. No purva desa kala.

Api cha kāraṇam purva bhavi.....cha prateeyate.

अपि च कारणं पूर्वभावि। कार्यं पश्चाद्भावीति स्थिते, आकाशाद्युत्पत्तेः पूर्वं देशकालोत्पत्तिर्न सम्भवतीति प्रतिपादितत्वात् सर्वथा देशकालावाकाशादि-प्रपञ्चकारणं न भवत इति सिद्धम्। किन्तु स्वप्ने यथा युगपदेव पितापुत्रयोरुत्पत्तिर्युगपदुत्पद्यमानयोस्तयोः कार्यकारणत्वप्रतीतिश्च भवति। तथा

जाग्रत्यपि मायाविशिष्टपरमात्मनः

सकाशात्

देशकालादिसहिताकाशादिप्रपञ्चोत्पत्तिः। तत्र च देशकालादेः कारणत्वप्रतीतिः, प्रपञ्चस्य कार्यत्वप्रतीतिश्च भवति। यस्या मायायाः सकाशात्

देशकालसहितप्रपञ्चोत्पत्तिर्भवति तयैव मायया देश- कालयोः कारणत्वं प्रपञ्चस्य कार्यत्वं च प्रतीयते ।

All these rigorous arguments are required only if you want to hold on to dvivida satta vāda or dr̥ṣṭī śṛṣṭi vāda. In trivida satta vāda, you can accept the continuity of the prapañca like Newtonian and Quantum physicists difference. For liberation, trivida satta vāda is enough. One is bigger mitya, other is smaller mithya in trivida satta vāda. If you understand dvivida satta vādait's ok, otherwise also it's ok. Big relaxation. You relax and listen.

Moreover, cause is always before or having preexistence, normally a product is of later time. We have already said in previous page second para, you cannot say desa kala utpatti is earlier than prapañca utpatti, sequence cannot be spoken about. Simultaneous things cannot be kāraṇam and karyam. By any stretch of imagination, desa and kala cannot be the kāraṇam for akāśa etc. iti siddham. No karya kāraṇa sambandha, but simultaneously projected. Object time and space. Maya kalpita desa kala kalana meaning coordinates. Like in swapna, pita and putra originate simultaneously. We project karyam status to one and kāraṇam status to another as well. One is projected as father and other as son simultaneously. In dream we do not know this. In waking we understand this aspect of the dream. For the dreamer, swapna prapañca is continuously flowing and he names it jagrat prapañca. Tatha, exactly like swapna, we vehemently argue that jagrat prapañca is continuous. Gaudacharya said this obsession with flowing past present future you have in mind, samsara will continue. Having projected past present and future, we give kāraṇatvam status to past and karyam to present. All this projection is done with the help of maya. Same maya will project kāraṇam and karyam status to desa kala and prapañcam. Really speaking purva desa kala is not the kāraṇam for the prapañca.

Now a pūrvapakṣī is going to challenge, page 213 fully, 214 first para. Topic 333 onwards reply.

Kincha kichid vastu....kāraṇam

किञ्च किञ्चिद्वस्तु क्वचिद्देशविशेषे क्वचित्कालविशेषे च जायते । देशान्तरे कालान्तरे वा न जायते। तथा प्रलयकाले सकलः प्रपञ्चो नोत्पद्यते। सृष्टिकाले उत्पद्यते च। तस्मादपि देशकालयोः कारणत्वं प्रतीयते । वस्तुतस्तु न देशकालादिकमाकाशादिप्रपञ्चस्य कारणम्।

Niścala Dās says we are committing a mistake and there are legitimate reasons to commit a mistake. Mistake..we always think desa kala is kāraṇam for utpatti of anything. It is a natural mistake about it is wrong. Why? Anything that is born, is born at a particular time and location. Baby's birth example. Once you say, baby is born in Chennai at 7 am, means baby is not born anywhere else at any other time. You can extend this to prapañca. Prapañca as a baby. Śṛṣṭi kale Born at a time and location. At another time, prapañca is not there and at another place like pralaya kale. Because of this reason also, every origination is associated with specific time and space and not associated with any other time and space, therefore utpatti must have desa and kala as kāraṇam. Our mind has this conditioning that time and space are required. Before big bang there was no creation means there was time and space were there. This is because of our experience. In spite of this, vedānta says this is not true. Before big bang itself is a mistake. Scientists say you can never speak of time and space before big bang. Na nirodho na chotpatti...Mandukya Karika..

Vicarasagaram 3rd March 2018

Page 212

3rd para kincha kinchidvastu.....kāraṇam

Dṛṣṭi śṛṣṭi vāda rejects the continuous existence of jagrat prapañca. It is a superimposition of avidya exactly like swapna prapañca. Dreamer in the dream looks at dream world as jagrat prapañca. Dreamer will talk about the continuity of his experience of the world. One method of disproving continuity is this world does not exist in an independent time space coordinate. Desa kala is not the kāraṇam of jagrat prapañca. Desa kala also appears along with jagrat prapañca. All

3 are projections, continuity is also a projection. Theefore Niścala Dās concluded, it appears that desa kala are the kāraṇam for jagrat prapañca.

Now a big discussion. Can you say desa and kala are the kāraṇam for jagrat prapañca or not? That is space and time existed earlier and then creation came at a later point in time. Then you can prove continuity.

Pūrvapakṣī argues that desa kala existed earlier and therefore kāraṇam. We have to understand purvapakshi. He also says advaitin may give this answer and which will not work. Page 213 and 1st para of 214.

Page 213

Topic 332

Brahma nishta...

Heading we will translate later.

332 Desa kalayoho...kāryameva..

(आ. ३३२-३३४) ब्रह्मनिष्ठकारणताया देशकालोयरङ्गीकारे अन्यथाख्यात्यापत्तिः स्यादित्याक्षेपः —

(३३२) देशकालयोराकाशादिकारणतास्तीति पूर्वपक्षिणः शङ्का —

अत्रैवं शङ्का भवति — असन् पदार्थो न प्रतीयेत। सिद्धान्ते च न तथाङ्गीक्रियते वेदान्तिभिः। यद्यसन् पदार्थो भासेत तर्ह्यसत्ख्यात्यभ्युपगम- प्रसङ्गः स्यात्। अपि च शशशृङ्गवन्ध्यासुतादेरपि भानं स्यात्। न तु तथा भासते । तस्मादसतः प्रतीतिर्नास्त्येव। किञ्च देशकालयोः कारणत्वं स्वतो यदि न स्यात् तर्हि मायाबलादपि तन्न भातुमर्हति। परन्तु देशकालयोः कारणत्वं प्रतीयते। अतो देशकालौ सकलप्रपञ्चकारणमित्यङ्गीकार्यमेव।

PPs doubt...time and space has kāraṇam status with regard to jagrat prapañca śṛṣṭi. We should first admit that we are experiencing time and soace as kāraṇam of everything. Take a tree example, seed is cause, tree is effect. Seed existed before the origin of tree. Therefore seed conditioned by past time and space,

poorva desa kala alone becomes kāraṇam. Therefore we should say there are three kāraṇams, seed, purva desa, purva kalam all are three kāraṇams, our experience is that desa kala has kāraṇam status. pūrvapakṣī asks where did this kāraṇam status come from? Pūrvapakṣī says it must be intrinsic to the kāraṇam status. Desa kala has got intrinsic kāraṇam status. If you do not accept this, kāraṇatvam status must have come from somewhere. From where it could have come? He talks of two possibilities. Then he rules out and concludes that desa kala must have intrinsic kāraṇatvam.

One possibility is even though kāraṇam status is non existent, the non existent kāraṇam status comes from maya when desa kala comes. Pūrvapakṣī says if non existent status comes to desa kala, it will become asat karya vāda, because non existent thing is originating. Then advaitin will take to asat karya vāda of madhyamika buddhidm. Asat khyāti vāda..revise. From sand, you can crush out oil. If this were true. Only from oil seed it can be extracted. Therefore pūrvapakṣī argues if advaitin does not accept asat karya vāda how can he talk of non existent status of kāraṇatvam for desa and kala.

Second possibility we will see later.

M. If desa kala do not have kāraṇam status, then we would not have experienced the kāraṇam status. A non existent kāraṇam status cannot appear in desa kala. TSV advaitin is pūrvapakṣī , DSV is siddhanta. Tsv wants to say desa kala has kāraṇatvam therefore when I go to sleep also, jagrat prapañca continues. In advaita matam, do not accept asat karya vāda. If A non existent thing originates, then advaitin will accept asat khyāti vāda. Like rabbit horn. If desa kala does not enjoy intrinsic kāraṇatvam status, then even maya cannot produce a non existent thing.

Siddhantina...na yujyate

सिद्धान्तिना यदप्युच्यते — ब्रह्म सकलप्रपञ्चकारणम्, तन्निष्ठं
कारणत्वमेव देशकालयोः प्रतीयते। न तु देशकालयोः कारणत्वं स्वतो विद्यते इति।
तदपि न सङ्गतम्। तथा हि, (१) ब्रह्म यथा देशकालयोरधिष्ठानं
तथा सकलप्रपञ्चस्याप्यधिष्ठानं भवति। ततश्च देशकालयोरेव

ब्रह्मनिष्ठकारणता प्रतीयते न त्वन्यत्रेत्यत्र विनिगमकं नास्ति।
तस्मादधिष्ठानब्रह्मनिष्ठकारणता यदि देशकालयोः प्रतीयते तर्हि
सर्वप्रपञ्चाधिष्ठानत्वाद्ब्रह्मणः निखिलप्रपञ्चेऽपि कारणता प्रतीयेतैव। ब्रह्मकार्यभूते
प्रपञ्चे क्वचित् (देशकालयोः) कारणता क्वचिच्च (आकाशादौ) कार्यतेति वैषम्यं न
युज्यते।

Second possible reason... dsv ..suppose he argues that brahman has got vivarta
kāraṇam status. Yatho vā imāni bhootani... brahman is sakala prapañca kāraṇam.
Kāraṇam status which is there in brahman is now transferred to desa and kala,
advaitin may argue. Desa kala do not have intrinsic kāraṇatvam status. Now TSV
pūrvapakṣī says if you say so, there will be two doshas. One disha is presented in
this para.

1st dosha..if you say brahman's kāraṇam status is appearing in time and space,
like ropes curvature appears in snake, pūrvapakṣī says same kāraṇatvam must
appear in the prapañca also. Prapañca also is close to brahman. We have to say it
will selectively appear in kāraṇatvam of desa and kala alone. Vinigama niraha
doṣa will impact then. Entire universe should have got kāraṇam status.

2nd doṣa

Kincha desakalayoho...siddhanto nishkala bhavet.

(२) किञ्च देशकालयोः कारणत्वं नास्ति, किन्तु ब्रह्मण्येव कारण- त्वमस्ति। तच्च
ब्रह्मनिष्ठं कारणत्वं देशकालयोः प्रतीयत इत्युच्यमाने अन्यथाख्यातिरङ्गीकृता भवति।
यतो वस्तुनो रूपान्तरेण भानमन्यथा- ख्यातिरितीर्यते। अकारणभूतौ देशकालौ
रूपान्तरेण कारणात्मना भातः इत्यन्यथाख्यातिरेवाभ्युपगता भवति। सिद्धान्ते
त्वन्यथाख्यातिर्नाङ्गीकृता। अत्र विषयेऽन्यथाख्यातेरङ्गीकारे
शुक्तावनिर्वचनीयरजतमुत्पद्यते इति सिद्धान्तो निष्फलो भवेत्।

You must remember khyāti vāda. When a rope is mistaken as snake, how does
the mistaken perception of snake take place. Phenomenon of mistake needs to be

explained. Epistemology.. we have to explain right knowledge and wrong perception also. 5 types of kyati discussed...

ātmā khyāti.....kyatipancakam..page 80, 81..

Go through this portion. One type of explanation given by nyāya vaiśeṣika philosopher is anyata khyāti. Advaitin has rejected this and propounded anirvachanīya khyāti. Pūrvapakṣī says if you argue kāraṇam status appears in desa kala, then it will come under anyata khyāti vāda. In anirvachanīya khyāti we do. It says silverness of something appears in shell, instead we say because if aṣṣya we generate silverness on the shell. Mithya silverness generated upon the shell is arthādhyāsa(external generation) , mithya generated silverness we are experiencing in the mind which is jñānādhyāsa. Knowledge generation. We do not accept anyata khyāti, transferred silverness...projected silverness we accept. Here we cannot accept transferred kāraṇatvam status to desa and kala..

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Page 213 last para.

Kincha desa..sidhanto nishpalo bhavet..

Discussion is on tsv and dsv. pūrvapakṣī is trivida satta vadi. He wants to accept the (vyavahārika satyam) continuity of a universe even in the absence of an observer. Whereas dsv does not want to accept that. Then we discussed if desa and kala have kāraṇam status with regard to this creation, if you accept time and space as kāraṇam, then continuity of the world, because time and space were there earlier and is there now, can be established.

Dsv wants to say desa kala do not have kāraṇam status because time and space appear along with śṛṣṭi only. Whenever we have production of any karyam from a kāraṇam, we find that kāraṇam existed before karyam, Kāraṇam must be conditioned by purva desa and purva kala. This means desa kala also play an important role in the production of kāryam. Therefore desa kala's kāraṇatvam status is an established fact.

Pūrvapakṣī asked the question, if we are experiencing kāraṇatvam of desa and kala then it must be intrinsic to desa and kala or must have been borrowed from

somewhere. Pūrvapakṣī says according to me kāraṇatvam status is natural or intrinsic. If dsv does not accept this, then he should say from where did it came. Otherwise he has to say at the time of manifestation the non existent kāraṇatvam status originates at the time of manifestation. Then it will become asat karya vāda which noone accepts. A non existent item appearing from nowhere.

Therefore DSV should say no desa kala is already existent in brahman and brahmans kāraṇatvam status comes to desa kala as brahman happens to be adhiṣṭhānam. Transferred kāraṇatvam from brahman.

Tsv says if you argue that kāraṇatvam is transferred there will be two doshas. We saw one, now we have to enter second.

First, upon brahman desa kala is also there and prapañca is there, then how can you say kāraṇatvam will go to desa kala part and karyam to prapañca. Therefore this partial transference is not possible as all of them have brahman as adhiṣṭhānam.

Second problem..

M... if kāraṇatvam of brahman is transferred into desa kala and it appears as kāraṇam, you are accepting anyatha khyāti..attribute of something else appearing on something else propounded by nyāya vaiśeṣika philosopher..we refuted in page 80,81. Then you will have to accept anyatha khyāti. Words of dsv quoted by pūrvapakṣī tsv. “desa and kala do not have kāraṇam status, on the other hand kāraṇam status belongs to brahman alone. That kāraṇam status that belongs to brahman is appearing on desa and kala”. Anyatha khyāti of nyāya philosopher which is rejected already will be accepted here. Defn.. one thing appearing as another is called anyatha khyātihi. If non causal desa kala appear as causal desa kala, then it will become anyatha khyāti vāda of Nyāyika. Bhataha is dwivichanam..appear. Suppose DSV says its ok, then we say advaitin never accepts anyatha khyāti as it is already rejected. After rejecting in the past, if you accept now you will be like the political parties. In this particular context, anirvachaniya khyāti will go away.

When rope appears as snake there we reject anirvachaniya khyāti, he says rope appears as snake, we say no, one thing cannot appear as another thing, on the

other hand we say rope is not appearing as snake, but because of Avidhya an inexplicable snake arthādhyaśa is generated upon the rope and jñānādhyāśa snake perception and mithya snake are projected. We do not accept rope appearing as snake. There is a projection of a mysterious snake and projection of the experience of mysterious snake arthādhyaśa and jñānādhyāśa. Mithya projected snake we experience, that is anirvachanīya khyāti

If you accept anyatha khyāti you will reject anirvachanīya khyāti. Wrong perception is taking place jñānādhyāśa due to generation of a mysterious object Arthādhyaśa.

Nīścala Dās refers to two types of anyatha khyāti and anirvachanīya khyāti.

Tatha hi anyatha khyātir dvivida....syāt..end of para

तथा हि, अन्यथाख्यातिर्द्विविधा। (१) देशान्तरस्थ- पदार्थस्य देशान्तरे भानमित्येकान्यथाख्यातिः। यथा कान्ताकरगतरजतं पुरोवर्तिशुक्तौ भासते । (२) अथवा वस्तुनो रूपान्तरेण भानमप्यन्यथा- ख्यातिः। यथा शुक्तिकाया रजतरूपेण भानम्। इत्थं सर्वभ्रमस्थलेऽपि अन्यथाख्यात्यैव निर्वाहसम्भवेऽनिर्वचनीयरजतोत्पत्तिकथनमसङ्गतं स्यात् ।

With a particular example Nīścala Dās wants to talk of two types of anyatha khyāti wants to show both types are rejected before and accepting now will be inappropriate. When a person is mistaking shell as silver coin, this appearance has to be explained. Anyatha khyāti caḍi says

1) silver coin is there elsewhere. A wife has a coin in the hand. When husband sees the shell, somehow the coin in the wife's hand is appearing in the shell due to some doṣa. An object that is in one place appearing somewhere else is anyatha khyāti. One object cannot appear in another place.

version You are experiencing one thing shell as another thing silver. Object and experience is different. Advaitin has rejected this also.

If you accept anyatha khyati here in non causal desa kala appearing as causal desa kala then you could have accepted anyatha khyāti earlier, why you introduced anirvachaneya khyāti. Khyāti is theory of error.

In anirvachanīya khyāti we say there is an external silver is generated by avidhya and an internal silver knowledge created inside due to avidhya. Both of them are generated, mithya and anirvachanīyam. We analysed what is the adhiṣṭānam, shell avacchina caitanyam etc we saw. We said one adhiṣṭānam for arthādhyāsa and one for jñānadhyāsa we said then we revised and said for both the adhiṣṭānam is only caitanyam. Pūrvapakṣī asks why did he introduce anirvachanīya khyāti.

Pūrvapakṣī gives reason as to why siddhanti rejected anyatha khyāti

Kincha vishya samānakaram... siddhantyuktirasanghataiva.

किञ्च विषयसमानाकारमेव ज्ञानं भवति। अन्यवस्तुनोऽन्यरूपेण ज्ञानं न सम्भवेत्।
अतश्च रजताकारज्ञानविषयीभूतमनिर्वचनीयं रजतमुत्पद्यते एव इत्यद्वैतसिद्धान्ते
अकारणीभूतदेशकालयोर्ब्रह्मनिष्ठकारणत्वस्य प्रतीतिर्न सम्भवेत्। यतो देशकालयोः
प्रतीयमानं यत्कारणत्वं तत्तत्राविद्यमानं सन्न भायात्। न वा ब्रह्माश्रितं सदत्र भायात्,
ततश्च देशकालयोरेव कारणत्व- मस्ति। विद्यमानमेव कारणत्वं देशकालयोर्भातीति
वक्तव्यम्। ततश्चाकाशादि- प्रपञ्चस्य देशकालौ न कारणमिति सिद्धान्त्युक्तिरसङ्गतैव
।

Pūrvapakṣī says how we rejected anyatha khyāti in that discussion. For rejecting anyata khyāti, we mentioned an important law. This is the basis for revised anirvachanīya khyāti. Whenever there is an experience of something, that experience involves two things the experience and experienced object. Every experience right or wrong. Always jñānam and vishayam have to concur, you cannot talk of one jñānam and another vishayam. Suppose there is a rope, one of us experiencing rope correctly and another experiences snake incorrectly, revised anirvachanīya khyāti says in both these cases there is concurrence between jñānam and vishaya, rope in first case and snake in second case. They have to match. Avidhya produces wrong experience as well as wrong vishaya also

concurring with the experienced, arthādhyāsa jñānadhyāsayoho samānata. Where as in anyatha khyāti, experience is snake object is rope. In support of this, advaitin quotes the experience of the person. Suppose in erroneous perception if the snake is only erroneous perception in the head and outside only rope is there, advaitin asks if snake is only inside why should he run away from the rope. Also wherever he runs the snake must be there. Whereas he points out to the external location. Mental snake cannot have external location. Therefore advaitin argues that there is an external snake projected.

Vishaya samana ākaram eva jñānam, experience and object must always be the same. If there is a false experience there must be false object. You have accepted this earlier. A rope can never appear as snake. Therefore, you should accept that not only false experience jñānadhyāsa created by avidhya but false object also has been created. arthādhyāsa. This split into two types is revised anirvachaniya khyāti not discussed by Śankaracārya, only clue is there,, only post Sankara acharyas have developed these. When this is advaita siddhantam, therefore you cannot say non causal desa kala is appearing as causal desa kala. Then jñānam and object will be different. Violation of your theory will happen. Therefore, brahman's kāraṇatvam cannot appear in desa kala as well. You have to accept desa kala have natural kāraṇatvam, the. Your drishti śrīṣṭi vāda will be in trouble.

Vicarasagaram 24th March 2018

यतो देशकालयोः प्रतीयमानं यत्कारणत्वं तत्तत्राविद्यमानं सन्न भायात्। न वा ब्रह्माश्रितं सदत्र भायात्, ततश्च देशकालयोरेव कारणत्व-मस्ति। विद्यमानमेव कारणत्वं देशकालयोर्भातीति वक्तव्यम्। ततश्चाकाशादिप्रपञ्चस्य देशकालौ न कारणमिति सिद्धान्त्युक्तिरसङ्गतैव ।

I hope you will be able to bring your mind to the discussion of dr̥ṣṭīśr̥ṣṭi vāda to continue from where we left. Main point to be noted are these two. Page 212 first para last two lines. “यो विवर्तः स न कस्यचिदपि कारणम् । तस्मादाकाशादिप्रपञ्चोत्पत्तौ देश- कालयोः कारणता न सङ्गच्छते।”

vivarta karyam is presented as vivartham, same as adyastham, rope snake. Here author wants to point out entire jagrat prapanchs is superimposed on caitanyam as per dr̥ṣṭī śṛṣṭi vāda. Whatever is vivartham cannot be the kāraṇam of anything. That vivarta anātmā cannot be the cause of anything...any other anātmā. Like seed anātmā cannot be kāraṇam of plant anātmā.

Because based on our experience we see seed becoming cause for tree and then seed coming, karya kāraṇa pravaha. This is being challenged in dr̥ṣṭī śṛṣṭi vāda. Seed is also chaitanya vivartham, plant is also chaitanya vivartham. Thus there are two chaitanya vivartam without having mutual karya kāraṇa sambandha. If we experience karya kāraṇa sambandha, the experience is an illusion. Dream seed and dream plant seem to have karya kāraṇa sambandha in dream, it is a dream illusion. Both seed and plant are waker's projection. “यो विवर्तः स न कस्यचिदपि कारणम्”. So according to dr̥ṣṭī śṛṣṭi vāda, even mother child relationship does not have karya kāraṇa sambandham. Extending the same principle, time and space cannot be the kāraṇam of anything. Even if the sambandha is there, it is only vivartham(adhyāsa). For this alone, pūrvapakṣī had raised a huge objection in page 213 and page 214 first para. Objection: pūrvapakṣī asked a question; pūrvapakṣī is TSVadi...aka shrushtadr̥ṣṭī vadaha (trivida satta vāda)..Dvivida Satta Vāda is called dr̥ṣṭī śṛṣṭi vāda.

pūrvapakṣī: Desa and kala must have intrinsic kāraṇatvam, tsv says. If it is not there, then where did the kāraṇatvam come from? We are experiencing desa kalayoho kāraṇatvam.. answer suggested by pūrvapakṣī himself... non existent kāraṇatvam originated, then pūrvapakṣī says if so, it will become asat karya vāda of Nyāyika. You have to accept this. To avoid this, we have to say kāraṇatvam of Brahman, is vivartham, and that is appearing in desa kala, dr̥ṣṭī śṛṣṭi vadi may say. pūrvapakṣī raised two objections. If you say Brahman kāraṇatvam is appearing in desa kala, it must appear in prapañcam also, it cannot appear selectively in one and not another.

Second doṣa raised by pūrvapakṣī: if kāraṇatvam status gets transferred to desa kala, then you are accepting anyata khyāti. In rajju sarpa case, snakesness of snake

park snake to the rope, this we rejected in anirvachanīya khyāti vāda. Therefore kāraṇatvam of desa kala cannot be newly produced, cannot be transferred, therefore must be intrinsic by itself. Desa kala is kāraṇam, prapañcam is karyam therefore jagrat prapañcam is vyavahārikam, swapna prapañcam is prātibhāsikam. pūrvapakṣī therefore says jagrat prapañca will continue always. In last four lines, he concludes this.

M: the kāraṇam status if it is not naturally there we would not have experienced it. pūrvapakṣī says you cannot argue that kāraṇatvam located in Brahman is appearing in desa kala, brahmashritam sat... since anyata khyāti is non-acceptable. Therefore, pūrvapakṣī concludes: desa kala alone has intrinsic kāraṇam status. Seed continues to be there even after I sleep, yesterday's seed is cause for today's plant. pūrvapakṣī says....

Dṛṣṭī Śṛṣṭi vadai says, “seed is chaitanya vivartam, plant too. They both do not have karya kāraṇa sambandha like dream plant and dream seed”. Its an illusion only. Therefore, DSV's statement (within inverted comma) is wrong so says pūrvapakṣī.

Topic 333

Page 214

(३३३) अधिष्ठानब्रह्मनिष्ठकारणता देशकालोरन्यथाख्यात्या प्रतीयत इति सिद्धान्तिनः समाधानम् —

Here siddhanti is DSV. Nīścala Dās is giving an unique answer, he is introducing a new and unique concept. Nīścala Dās says normal course in khyāti vāda, advaitin accepts anirvachanīya khyāti. All other theories we reject, ātmā asat anyata etc. including anyata khyāti which is another khyāti. This nyāya vaiśeṣika follower's khyāti, Advaitin rejected in pages 80,81. There are some exceptional cases where advaitin accepts anyatha khyāti. Like an ambulance crossing in red, apavādaha. Similarly anyatha khyāti is not correct is utsargha;, anyata khyāti is acceptable in some cases. Red flower and colourless crystal.colour of red flower

appears in colorless crystal. Redness of the crystal is not real, still it appears in the crystal, here there is transference of attribute of one to another, this transference is possible because of proximity. Anyatha khyāti is possible between proximate objects. Snakeness of snake cannot appear in rope as they are far away. Seeming transference, really colour has not been transferred because after the flower is removed crystal will be colourless only. We do not talk of separate jñānādhyāsa and arthādhyāsa, we do not talk of anirvachanīya rakha varna utpatti. We say rakta varna is seemingly transferred. The reality appearing in the false snake comes under what khyāti? We do not talk of anirvachaneya khyāti but we say reality of rope is falsely appearing on rope. Therefore anyatha khyāti—reality of the snake experienced by. (Snake is really unreal, anirvachanīya khyāti). In this case also we are going to accept anyata khyāti. Desakala case also we are going to accept anyata khyāti, Brahman's kāraṇatvam status, that is appearing in desa kala like the redness of the flower.

M of heading: vivarta kāraṇam status of Brahman accepted in adhyaropa kale, that kāraṇatvam of Brahman, through the anyatha khyāti which advaitin accepts temporarily... brief answer.

शङ्केयं न सङ्गच्छते। तथा हि, ब्रह्मनिष्ठकारणतैव देशकालादौ प्रतीयते। यथा जपाकुसुमसम्बद्धस्फटिके उपाधिकुसुमनिष्ठरक्तिमा प्रतीयते, यथा च स्वप्ने अधिष्ठाननिष्ठसत्यता स्वप्नोपलभ्यमानमिथ्यापर्वतहस्त्यादिषूपलभ्यते, तद्वत्। अत्र स्फटिके अनिर्वचनीयलौहित्योत्पत्तिर्नाङ्गीक्रियते। किन्तु

सन्निहितजपाकुसुमस्थलौहित्यमेव स्फटिके प्रतीयते। ततश्च शुक्ल-स्फटिकस्य रक्तवर्णत्वेन भासमानत्वात् स्फटिके रक्तवर्णज्ञानमन्यथाख्यातिरेव। तथैव स्वाप्नमिथ्यापदार्थेषु सत्यताप्रतीतिरप्यन्यथाख्यातिरेव।

तत्रानिर्वचनीयसत्यतोत्पत्त्यङ्गीकारस्तु 'सत्यमिदं वस्तु मिथ्या' इति व्याहतवचनवदसङ्गतः। न चासत्प्रतीयते। अतश्च स्वप्नाधिष्ठानचैतन्यगतसत्यतैव मिथ्यापदार्थे प्रतीयते इति

मिथ्यापदार्थनिष्ठसत्यताविषयकज्ञानमप्यन्यथाख्यातिरित्येवाङ्गीक्रियते।

एवमेवाधिष्ठानब्रह्मनिष्ठकारणता देशकालयोरन्यथाख्यातिरीत्यैव प्रतिभाति ।

Here he is talking about accepting anyata khyāti in special cases. This kind of doubt should not be entertained by you, whether desakala kāraṇatvam is intrinsic or not. Kāraṇatvam status of Brahman alone is appearing in desa and kala. When you say kāraṇam belongs to past and kāryam to present, this indicates time sequence; kalasyapi kāraṇatvam. Here japa means, japāa, ākaranta streelingam, name of the flower having red colour, hibiscus. The crystal lingam takes this colour. Second example is for a dreamer, a dream is not dream in dream, but waking only. For him dream is vyavahārika satyam. He has yesterday, today, tomorrow etc. reality associated with dream has come from where? We cannot say false reality.... The word false and reality are contradictions. Reality belonging to the waker is transferred to the dream by anyata khyāti. We do not talk of projection of reality. We talk of the transference of reality from wakingr to dream. Dakshinamurti...yasyaiva shuranam sadātmākam asat kalparthakam...pramāṇa for anyata khyāti, reality of the waker is transferred upon the dream object, like false mountain, elephant of the dream which is experienced in dream and upon these objects dream is experienced. In both cases, we do not employ anirvachanīya khyāti, projection of false red colour, projection is not required because redness is getting falsely transferred, in the same way swapna mithya padartheshu, reality of dream objects is not falsely projected but is due to transferred attribute which is anyatha khyāti. (projected means anirvachanīya khyāti)

Vicarasagaram 31st March 2018

Page 214 second para last four lines..atashcha..

अतश्च स्वप्राधिष्ठानचैतन्यगतसत्यतैव मिथ्यापदार्थे प्रतीयते इति
मिथ्यापदार्थनिष्ठसत्यताविषयकज्ञानमप्यन्यथाख्यातिरित्येवाङ्गीक्रियते।
एवमेवाधिष्ठानब्रह्मनिष्ठकारणता देशकालयोरन्यथाख्यातिरीत्यैव प्रतिभाति ।

As a part of establishing *dr̥ṣṭī śṛṣṭi vāda*, Nishchala Dasa wants to point out that jagrst prapañca is only a projection created by caitanyam. It cannot be a product of anything, inclusive of desa and kala. How come we are experiencing in this world, cause *kāraṇam* belongs to purva kala, *kāraṇam* is associated with purva kala. This is pps contention. If you say kala does not have *kāraṇatvam* status, then how do you account for the experience of *kāraṇatvam* status. We have to say it is an erroneous perception. If it is erroneous then what type of *khyāti* it comes under. Nīścala Dās says it is not *anirvachanīya khyāti* but *anyata khyāti*. An attribute belonging to something wrongly appears on some thing else...transfer. In *anirvachanīya khyāti*, it is projected attribute. Transferred attribute is *anyata khyāti*. Attribute is wrongly appearing. Does *advaitin* accept *anyata khyāti*. This belongs to *nyāya vaiśeṣika*. Nīścala Dās says generally we do not accept. Like *himsa karma* is *papa karma*, exception is when a *kshatriya* is committing *himsa* to protect *dharma*, it is not *himsa*. He gave two examples. 1) crystal and red flower when in proximity, redness of flower appears in the crystal. Redness of the crystal is wrong attribute. Redness was a transferred attribute therefore *anyata khyāti*. 2) dreamer attributes reality to *swapna prapañca*, a wrong attribute of reality of dream, is a projected wrong attribute or transferred wrong attribute. Nīścala Dās's answer is it is also transferred attribute from wakers reality. Dream rises from waker, rests in waker, resolves into waker. Since waker and dreamer are intimately near, reality is wrongly transferred, *anyata khyāti*, *swapna prapañcasya satyatvam* is *anyata khyāti*, transferred redness is also *anyata khyāti*. Nīścala Dās says *desa kalayo kāraṇatvam* is a wrong attribute, it is not projected wrong attribute but transferred wrong attribute. He will revise the reply later. Transferred from where...*brahman* is the ultimate *vivarta kāraṇam* or *adhiṣṭāna kāraṇatvam* status.

Brahman has got kārāṇatvam status. That kārāṇatvam status appears wrongly as desa and kala.

M....satyata belonging to swapna adhiṣṭhānaṃ caitanyam, knowledge of reality of any mithya vastu, whenever you see mithya vastu as satyam, it is always anyata khyāti. In the same manner, adhiṣṭhāna kārāṇam status alone, upon time and space, by the method of anyata khyāti alone it is appearing. Anyata khyāti is occasionally accepted by advaitam. A student will raise a question, occasionally means what occasion? What is the nimittam under which anyata khyāti is accepted? Is it arbitrary or based on relevant condition.

Topic 334

(३३४) अन्तःकरणस्य यत्र द्वाभ्यां पदार्थाभ्यां सम्बन्धस्तत्रा- न्यथाख्यातिः । यत्रैकेन पदार्थेन सम्बन्धस्तत्रानिर्वचनीयख्यातिः —

Topic...answer is very clear, you can imagine. Attribute can be wrongly transferred when both are proximate. Like green chilli and beans. You transpose beans hood on the chilli. When you get tears you know anyata khyāti has happened. Here we do not have to talk of anirvachaniya khyāti. Where proximity is there anyata khyāti is not possible? Yatra dvabhyam padarthām... when there are two things in proximity, mind comes in contact with both of them, tatra anyata khyāti...when the mind and sense organs contact only one object, transference of attribute is not possible because there is no second object.

न चैवं सर्वभ्रमेष्वप्यन्यथाख्यात्यभ्युपगमप्रसङ्ग इति वाच्यम्। शुक्तिकादिषु रजतादिभानस्थले अन्यथाख्यात्यभ्युपगमे 'विषयविलक्षणं ज्ञानं नोदेति' इति न्यायविरोधस्य प्रसङ्गात्। यत्र स्फटिके लौहित्यज्ञानं जायते तत्र लोहितकुसुमस्य स्फटिकेन सह सम्बन्धोऽस्ति। तस्मात् स्फटिकसम्बद्धकुसुमगत- लौहित्यं स्फटिके प्रतीयते। अन्तःकरणवृत्तेर्लोहितकुसुमाकारतादशायां तस्याः वृत्तेर्विषयो लोहितकुसुमसम्बद्धस्फटिकोऽपि । तस्मात् कुसुमगतलौहित्यं स्फटिके प्रतीयते। एवं शुक्ती रजतरूपेण न ज्ञायेत यतोऽन्यमतरीत्या शुक्तिदेशे अनिर्वचनीयं वा व्यावहारिकं

वा रजतं नास्ति। किन्तु शुक्तिरेवास्ति। अन्तःकरणस्य शुक्तिसम्बन्धे सति शुक्तिसमानाकारैव वृत्तिर्जायेत न रजताकारा- न्तःकरणवृत्तिर्भवेत्। तस्मादस्मन्मते शुक्तिरजतादिभ्रमस्थले अविद्यापरिणामरूपं चैतन्यविवर्तरूपं चानिर्वचनीयं रजतं तज्ज्ञानं चेत्युभयमप्युत्पद्यते इत्यङ्गीक्रियते।

Pūrvapakṣī said advaitin may resort to anyata khyāti. In page 213 second and third para. So pūrvapakṣī said If you are able to explain erroneous perception through anyata khyāti why introduce anirvachanīya khyāti.

Niścāla Dās is giving answer, all erroneous perceptions cannot be explained by anyata khyāti,

Therefore anirvachanīya khyāti is required in some cases. He says na cha evam, just because we accepted anyata khyāti in certain erroneous perception, we cannot accept same erroneous perception in all cases and say it is anyata khyāti. In the case of appearance of silver on shell, if you accept anyata khyāti, there will be a problem. (In red crystal no problem). You cannot say attribute is transferred, because near shell there is no silver. Therefore you have to say shell is appearing as silver. Jñānam and vishaya are not in alignment. This particular law we do not accept, because in advaitam we told before..jnana vishayoho madhye sarvata eka bhavaha. Knowledge and object must be in alignment. Yathā vastu thatha jñānam. Jnana vishyoho madhye ekee bhavaha. Few pages before we saw this nyāya. Vishaya vilakshana nyayam.. there should be no dissimilarity between jñānam and vishaya. This nyāya will be violated if you say shell is appearing as silver. In sphatikam, there is redness appearing in spatikam, jñānam and vishaya are similar. Problem is redness is transferred onto crystal. In the case of sphatikam, it is transferred attribute. When there is a thought of redness in the mind generated by red flower, not only eyes are perceiving the red colour of the red flower, eyes are in contact with crystal also, therefore it mixes up both. Therefore, it is a clean transference. In the case of shell, this is not happening, shell cannot appear as silver. Therefore we have to talk of projection of silver. Silver jñānam is also projected. Ignorance of shell projects two things simultaneously, silver and silver

jñānam are both projected. Law is knowledge and object must be similar, is still protected. Therefore, he says, anyata khyāti won't work, because in case of shell silver near shell there is no silver at all. As accepted by nyāya vaiśeṣika philosopher. Kintu shuktihi eva asti.. when the mind comes in contact with shell, only silver vṛtti takes place. Upon the shell there is a projection of a false silver also, mind is perceiving a false silver also, therefore there is silver knowledge also which is projected. Nyaya vaiśeṣika says only perception is wrong, we say projection of false perception alone is not enough, projection of false object is required. False object projection is unique feature of anirvachanīya khyāti. Parallel to false perception, there must be projection of false object. Projection of perception is called jñānadhyāsaha, projection of object is called arthādhyāsaha. All jñānadhyāsas put together is the mind. All arthādhyāsams put together is called world. Both mind and world are projected simultaneously out of one consciousness. In swapna avastha, swapna mind and swapna world are simultaneously projected. In jagratavastha jagrat mind and jagrat world are projected simultaneously. If mind is resolved, you should not say world continues. Both of them are projected and both of them are resolved. Jñānadhyāsa and arthādhyāsa are simultaneous. This is anirvachanīya khyāti. When I go to sleep, do not say mind continues. As long as you oblige, the class is there. When there is shell silver perception, because of the ignorance, thoola vidya, it is the material cause for two simultaneous projections, caitanyam is vivarta upadāna kāraṇam, avidhya is parinama kāraṇam provides namarupam, mithya silver is projected, mithya silver knowledge also. Samaṣṭi arthādhyāsa is prapañca, samaṣṭi jñānadhyāsa is mind.

7th April 2018

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एवं शुक्ती रजतरूपेण न ज्ञायेत यतोऽन्यमतरीत्या शुक्तिदेशे अनिर्वचनीयं वा व्यावहारिकं वा रजतं नास्ति। किन्तु शुक्तिरेवास्ति। अन्तःकरणस्य शुक्तिसम्बन्धे सति शुक्तिसमानाकारैव वृत्तिर्जायेत न रजताकारा-न्तःकरणवृत्तिर्भवेत्। तस्मादस्मन्मते शुक्तिरजतादिभ्रमस्थले अविद्यापरिणामरूपं चैतन्यविवर्तरूपं चानिर्वचनीयं रजतं तज्ज्ञानं चेत्युभयमप्युत्पद्यते इत्यङ्गीक्रियते।

Niścala Dās is refuting the idea that desa and kala have got karantvam status with regard to the universe. pūrvapakṣī wants to talk about this because he wants to speak about an objective sequential existence of jagrat prapañca regardless of the observer. For this he wants to prove desa kala kāraṇatvam status. Page 212 5th line. “यो विवर्तः स न कस्यचिदपि कारणम्”. Whatever is adhyastham cannot have kāraṇatvam status at all. Then question will come from pūrvapakṣī, then how come we are experiencing kāraṇam status of desa kala. Kāraṇam is always associated with past time. Therefore time principle conditions the kāraṇam status. Father son, seed tree etc. I do admit we experience the kāraṇam status, but experienced kāraṇam status is due to kāraṇam status of Brahman being transferred to desa kala. (through anyatha khyāti). Then why do you introduce anirvachanīya khyāti? You can use anyatha khyāthi for shukti rajata and rajju sarpa? Why two khyāti vāda? Anyata khyāti can explain the redness of the crystal because of proximity. Ropeness cannot be transferred to snake or vice versa because they are not proximate. Therefore it should be projected or generated only. Snakeness is projected on the rope due to anirvachanīya khyāti. Arthadyasa and jñānadhyāsa are both generated, snakeness as well as snakeness generate experience also is generated. Therefore, both sarpam and sarpa jñānam, we have parinami upādanam rope avidya providing nama rupa and vivarta or adhistāna upadānam rope or rope avacchina caitanyam lending existence. In the case of rope snake and shell siver we need anirvachanīya khyāti. Swapna prapañca enjoys reality in dream, reality of swapna prapañca experienced in dream is a false attribute which is transferred from the waker who is in proximity. This is like the redness of flower getting transferred. Therefore this is anyatha khyāti. Swapna prapañca itself is anirvachanīya khyāti. Anirvachanīya khyāti will always be

followed by anyata khyāti. One who experiences rope snake, will always experience the snake experience as real. Page 215 tasmat.. In advaita matam, with regard to the erroneous perception of shell silver etc, we do not have transferred silverness, we have only generated silver, for this we require parinama upadana kāraṇam and vivarta upadana (caitanyam). Arthādhyāsa and jñānadhyāsa are both generated. Therefore, we do require anirvachanīya khyāti. Anyata is not sufficient. pūrvapakṣī says throw it away. We will keep it.

स्फटिकलौहित्यभ्रमस्थले तु स्फटिकेन लोहितकुसुमेन चान्तःकरणवृत्तेः सम्बन्धोऽस्ति । लोहितपुष्पसम्बन्धाल्लौहित्याकारा वृत्तिर्जायते। तस्या वृत्तेः स्फटिकेनापि सम्बन्धोऽस्ति। स्फटिके च लौहित्यप्रतिफलनमस्ति। तस्मात् पुष्पधर्मभूतलौहित्यं स्फटिके तस्या वृत्तेर्विषयीभवति। तथा च यत्र द्वयोः पदार्थयोः संसर्गोऽस्ति तत्रान्यधर्मस्यान्यत्र प्रतिभानम् अन्यथाख्यातिरेव भवति। यत्र द्वयोः पदार्थयोः सम्बन्धो नास्ति न तत्रान्यथाख्यातिः। किन्त्वनिर्वचनीयख्यातिरेव। यथा लोहितपुष्पसम्बद्धे स्फटिके पुष्पगतलौहित्यं प्रतिभाति। तथा स्वप्ने अधिष्ठानचैतन्येन सम्बद्धेषु हस्त्यादिषु अधिष्ठानचैतन्यधर्मसत्यता प्रतिभाति। स्फटिके लौहित्यभानमिव स्वाप्नपदार्थे सत्यताभानमप्यन्यथाख्यातिरेव। एवमेवाधिष्ठानचैतन्यगतं कारणत्वमधिष्ठानचैतन्यसम्बद्धदेशकालयोः प्रतीयतेऽन्यथा ख्यातिविधयैव ।

This whole portion is a consolidating portion repeating anyata and anirvachanīya khyāti. Tu is to indicate how the red crystal example is different from shell silver and rope snake. The mental thought is in contact with crystal as well as red flower. Then there is a thought which has redness, red vṛtti, vṛtti relevant to redness is born. When there is a thought with redness as its attribute, I have crystal thought also in parallel. Therefore, due to proximity, I see the redness in the crystal. Experience of transferred attribute is there for knowledgeable as well as ignorant person. A knowledgeable person will experience the redness but will say crystal is colourless. Presence or absence of adhyāsa is determined by the

conclusion and statement. Wise person says crystal is colorless experiencing red crystal. (Aside note: This is the difference between jnani and ajñāni. Jñāni and ajñāni will have same biological experiences. Jñānam will not eliminate biological experiences, let me clarify...example they give Ramana Maharishi went through surgery without anaesthesia..). the antahkāraṇa vṛtti objectifies crystal and redness simultaneously, together also as substance and attribute. In all such cases the experience has to be explained through anyatha khyāti only.

Whereas in the case of rope snake and shell silver, two things are not there, there you should not employ anyata but anirvachanīya khyāti.

In dream, the reality of swapna has been transferred from jagrat. In the case of both these examples (dream reality, and red crystal) anyata khyāti alone must be employed. Dream is anirvachanīya khyāti. Our original topic: evameva... the kāraṇatvam of Brahman alone is appearing upon desa and kala which are projected by anirvachanīya khyāti, desa kala's karantvam status is transferred from Brahman only, this is anyata khyāti. Later he will say, kāraṇatvam of Brahman also we cannot say as Brahman is kārya kāraṇa vilakshanam. In adhyaropa kale Brahman is given kāraṇatvam status in apavada we negate karantvam status as well. If Brahman does not have kāraṇatvam, then what? We will see now.

(३३५) जाग्रत्प्रपञ्चः सामग्रीं विनोत्पद्यते । तस्मात् स्वप्न- प्रपञ्चवज्जाग्रत्प्रपञ्चोऽपि मिथ्यैव —

Jagrat prapañca is generated without any causal material like dream world. Just like swapna prapañca appears suddenly even without desa kala. No sequence. Because of this reason, just as swapna prapañca is prātibhāsika satyam, thatha jagrat is also pratibhāsikam only. Therefore dvivida satta only.

अन्यनिष्ठधर्मस्यान्यत्र प्रतीतावन्यथाख्यात्यभ्युपगमेनाधिष्ठानचैतन्यगता सत्यता यथा
चैतन्येन सम्बद्धे सकलप्रपञ्चेऽप्यभ्युपगम्यते। तथैवाधिष्ठानचैतन्य-
स्थकारणताप्यधिष्ठानसम्बद्धसकलप्रपञ्चेऽङ्गीकार्या भवेदिति यदाशङ्कितं
तन्न सङ्गच्छते।

Kāraṇatvam status is transferred to desa kala by anyatha khyāti and we believe prapañca is karyam or product. If this explanation is given using anyata khyāti there will be a problem which pūrvapakṣī mentioned before. He said in page 213 2nd para...sidhantina yadapyucyate... by anyata khyāti we are transferring the attribute of adhistanam Brahman to desa and kala, now pūrvapakṣī says whatever be the attribute or nature, it must be transferred to the adyasa. In the case of swapna prapañca reality of waker is transferred to swapna prapañca, satyata is transferred to adyastha. Kāraṇatvam status also can be transferred. pūrvapakṣī says you are transferring kāraṇatvam only partially to desa kala. Prapañca is also superimposed on Brahman, therefore kāraṇatvam must be transferred to prapañcam also. Then desa kala and prapañca will become kāraṇam, how can you say prapañca is karyam? Satyatvam is totally transferred, but kāraṇatvam you are transferring partially. Answer is going to be given. Two answers are going to be given.

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Topic 335

Niścāla Dās wanted to point out that desa and kala do not have the kāraṇam status with regard to universe. If we give this status, continuity of jagrat prapañca will be established. Dṛṣṭī śṛṣṭi vāda negates the kāraṇatvam status of desa kala. He had to answer a q..how to you explain the experience of enjoying desa kala as kāraṇam. Because we experience purva kalam with every kāraṇam, therefore kala seems to have kāraṇam status. Niścāla Dās is trying to explain. We experience karantvam status because of brahman. Desa kala are superimposed on brahman, therefore by anyata khyāti kāraṇam status of brahman appears on desa kala. So what we experience is this transferred kāraṇatvam status. Like the red color of the crystal.

Pūrvapakṣī had visualised this preposition, he raised an objection in page 213 2nd or 3rd para..siddhantina.... ans in last para of page 215

First question...if the adhiṣṭāna attribute should appear in adhyāsa by anyatha khyāti, then adhiṣṭāna attribute should appear in the entire adhyāsa, due to the same proximity. He gives an example. Adhistānam has got reality, adhyasam does not have reality. When a person is doing the adhyāsa, reality of adhiṣṭhānam is appearing on the adhyāsa. Like rope snake. Fir the experiencer, the superimposed snake is experienced as real. How does the unreal snake appear as real. Reality of rooe by anyatha khyāti is appearing on unreal snake due to proximity. When we admit this, we admit reality appears in entire snake, from head to tails tip. Due to transferred reality. It should appear on entire adhyāsa. In the world also we experience this. In the world also, we experience the reality of the world due to transferring of this reality from brahman by anyatha kyati. Yasyaiva sphuranam.. pūrvapakṣī says if kāraṇatvam of brahman is also transferred on this adhyasatha prapañca, it must be transferred to the entire adhyāsa or world. In the case of kāraṇatvam, Niścāla Dās does not transfer to entire adhyāsa but only desa and

kala, but treats prapañca as karyam. How do you account for this partial transference? This is pūrvapakṣī.

Anyatha khyāti aoyubagamena, by temporarily accepting anyata khyāti, the attribute of kāraṇatvam, is appearing on the adhyāsa, reality attribute of brahman, is transferred to entire adhyasam you are admitting. In the same way, the causal status of the adhiṣṭhānaṃ also should appear in the prapañca also. But Advaitin says prapañca is kāryam. That objection is not proper. Says Siddhantin. Advaitin. We have prepared two answers.

In vedānta, Brahman is admitted as kāraṇam in the beginning stages and is not a kāraṇam at the end. Like triangular format to binary format. Jīvātmā paramātmā beda to aikyam. Adhyāropa to apavada, senior student vedānta, junior student vedānta. In the adhyaropa prakāraṇam, since world is temporarily accepted, Brahman is said to be kāraṇam. Advaitin will happily say brahman is kāraṇam. Towards the end, he rejects the entire world. Na bhoomi. Na āpo.. brahman is not kāraṇam we will say. Vedānta nishtā means we should be comfortable with both statuses. 1..brahman is kāraṇam. 2. Brahman is not kāraṇam. 1 ..brahman's kāraṇam alone is transferred to desa kala. Why do you say so without including prapañca. Nīścala Dās says partial transference is ok in certain cases. It happens. In swapna example, we do find this partial transference happening. We will go to swapna. When a person is superimposing mother elephant and baby elephant, both are simultaneously projected. Dreamer perceives them as real. The reality is false attribute. This is (reality transference) through anyatha khyāti. Elephant is projected by anirvachanīya khyāti. Similarly the kāraṇam status that belongs to the waker, has been transferred only to the mother elephant but not to the baby

elephant. Dreamer does not see karantvam on the entire swapna prapañca. Therefore partial transference is experienced in dream. In jagrat also, the satyata is uniformly transferred by anyata khyāti but kāraṇata is not transferred uniformly. Brahman's kāraṇatvam is transferred to father not son in jagrat prapañca. As per dṛṣṭi śṛṣṭi vāda, the kāraṇatvam status of father also is only a transferred attribute. Mother is not mother, father is not father. Like in swapna..

तथा हि, (१) स्वप्ने पितृशरीरं पुत्रशरीरं चेति द्वे शरीरे उत्प-द्येते। स्वप्नोपलभ्यमानपितृपुत्रशरीरयोरुभयोरप्यधिष्ठानचैतन्यसम्बन्धस्य समत्वे-ऽपि पितृशरीरे अधिष्ठानचैतन्यधर्मभूता कारणता प्रतीयते। पुत्रशरीरे तु तादृशपितृजन्यत्वरूपकार्यतैव प्रतीयते, न तु कारणता। एवमधिष्ठानचैतन्य-सम्बन्धस्य सर्वप्रपञ्चसाधारणत्वेऽपि देशकालयोरेव चैतन्यनिष्ठकारणता प्रतीयते । अन्यत्र तु कार्यतैव निसर्गतः प्रतीयते।

Instead of mother and baby elephant, iw human father and child. In swapna, there are two bodies projected simultaneously, father and son, both these bodies in both of them, both father and son have association with adhiṣṭhānaṃ, only in the father's body, the kāraṇatvam is appearing only in the father who is the ultimate kāraṇam. Law... an important one. Yat adhyastam, tat kasyapi kāraṇam na bhavati. A mithya vastu can never be the kāraṇam any time. Page 212 first para fourth line, yo vivartaha na kasyadapi kāraṇam na bhavati. Therefore in dṛṣṭi śṛṣṭi vāda, father can never be a kāraṇam for son. Only adhiṣṭhānaṃ can be kāraṇam. Very very powerful law of dṛṣṭi śṛṣṭi vāda. We will hesitate to apply to waking. In dream we apply easily. Another law also.. page 214 top line.. basis for anirvachaniya khyāti..vishaya sammanakara.meva jñānam. bhavati. If there is a

false snake knowledge there should be a false snake object. Both are required. Jñānadhyāsa and arthādhyāsa. My experience is jñānadhyāsa, the world is arthādhyāsa. Samaṣṭi jñānadhyāsa is mind. Samaṣṭi arthādhyāsa is world. Without mind, world is resolved. Anirvachanīya khyāti is basis. Dream fathers fatherhood is transferred from wakers kāraṇam status. Kāraṇata appears partially in the father not son. He says in putra shareera, only karyata is appearing, by anyata khyāti. (The karyata is only anirvachanīya khyāti.)

We cannot apply anyata khyāti, if brahman does not have kāraṇatvam status. In advanced advaita vedanta, it is so. Use anirvachanīya khyāti, you say desa, kala , putra kāraṇam status everything is projected by mūla avidhya.

In this case, Anyata khyāti is applied only for satyata , transferred from adhiṣṭānam to projection. (Because we negated kāraṇam status)

(२) अथवा असङ्गोदासीनस्वभाव- त्वादधिष्ठानचैतन्यं न कस्यापि परमार्थतः कारणं भवति। मायाप्रिबिम्बित- चिदाभासस्य कारणत्वेऽपि आभासस्य स्वरूपं मिथ्या । यच्च स्वयं मिथ्या न तदन्यस्य कारणं भवेत्। तस्माद्यदि परमात्मनि प्रपञ्चं प्रति कारणता सम्भवेत् तत् भ्रमवशाद्देशकालयोः प्रतीयेत। परमात्मनि तु कारणता नास्ति। तस्मात्कारणत्वादिधर्मशून्यस्यासङ्गस्य चैतन्यस्य कारणत्वं देशकालयोः प्रतीयते इत्युक्तिर्न सङ्गच्छते। “अपूर्वमनपरम्” (बृ. २.५.१९) “अन्यदेव तद्विदिता- दथोऽविदितादधि” (के. १.३) “न तस्य कार्यं करणं च विद्यते” (श्वे. ६.८) “कार्यकारणता ह्यत्र न किञ्चिदुपपद्यते। यादृगेव परं ब्रह्म तादृगेव जगत्त्रयम्” इत्यादिश्रुतिस्मृतिशतेभ्यः।

Niścāla Dās is saying I am dropping the first answer, We have to assume brahman as adhiṣṭāna jaranam. Whatever lends existence is kāraṇam. Gold undergoes change... kāraṇam lends existence to karyam. Since brahman lends existence to the world, I should assume kāraṇatvam..

Let us drop first answer, the idea that brahman is kāraṇam. We will argue that brahman is not kāraṇam. Brahman is sat and yatho vacho nivartante. Since brahman is asangha and udaseena, without relationship. Therefore it cannot be kāraṇam having sambanda with karyam. Paramedrthathaha..world is not there we are assuming. If OC cannot become kāraṇam, can we say RC becomes kāraṇam? For a beginner, we do admit RC can be kāraṇam. In dṛṣṭi śṛṣṭi vāda, when you apply original law, ithya cannot be kāraṇam of anything. RC is mithya, therefore it cannot be kāraṇam, therefore we cannot use anyatha khyāti. Therefore, if brahman had kāraṇatvam, you could have transferred kāraṇatvam, now thats gone. It is transferred by anyatha khyāti is no more applicable. Śruti pramāṇaṃ... apoorvam..briha 2.5.19 madhu brāhmanam. Brahman is different from karyam as well as kāraṇam, it says. Svetaswatara upa..brahman does not have karyam as well as kāraṇam. Smṛti..karya kāraṇata...no karya kāraṇa sambandha in advaitam brahman as well as universe also.

21st April 2018

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Top line

तस्माद्यदि परमात्मनि प्रपञ्चं प्रति कारणता सम्भवेत् तत् भ्रमवशादेशकालयोः प्रतीयेत । परमात्मनि तु कारणता नास्ति । तस्मात्कारणत्वादिधर्मशून्यस्यासङ्गस्य चैतन्यस्य कारणत्वं देशकालयोः प्रतीयते इत्युक्तिर्न सङ्गच्छते । “अपूर्वमनपरम्” (बृ.

२.५.१९) “अन्यदेव तद्विदिता- दथोऽविदितादधि” (के. १.३) “न तस्य कार्यं करणं च विद्यते” (श्वे. ६.८) “कार्यकारणता ह्यत्र न किञ्चि पपद्यते । यादृगेव परं ब्रह्म तादृगेव जगत्त्रयम्” इत्यादिश्रुतिस्मृतिशतेभ्यः ।

Main idea Niścala Dās wants to convey is in this vāda jagrat and swapna prapañca must both be treated as equal and equally prātibhāsikam only. Definition of prātibhāsikam must be clear. In dṛṣṭī śṛṣṭi vāda, prātibhāsikam does not mean mental projection but mūla vidhya’s or maya’s projection or vikshepaha. Avidhya and maya are treated as equal. Kāraṇa śarīram and kāraṇa prapañcam are not differentiated. Avidhya’s projection is jagrat as well as swapna prapañca. Avidhya projects both the prapañca as well as the experience, arthādhyāsa and jñānadhyāsa. Jñānadhyāsas collectively is known as mind in samaṣṭi. Main argument is borrowed from mandukya karika, uchita desa kala abhavat, both jagrat and swapna prapañca are both projected. Referred as samagri meaning group of kāraṇam. Plural of number of causes referred as samagri. This led to further discussion, if desa kala are not kāraṇam, how do you explain the experience kāraṇam status of desa and kala. We experience this as every kāraṇam is associated with past time, time conditions every kāraṇam as the past. Therefore, kalam enjoys kāraṇam status, as previous to the karyam. Word karya kāraṇam cannot communicate any idea in your mind without preceding and following status. pūrvapakṣī asked if desa kala do not have kāraṇam status how do you explain the experienced kāraṇam status? This was answered as 1) desa kala does not have kāraṇatvam, experience is due to Brahman’s kāraṇatvam appearing in desa kala through anyatha khyāti like redness of flower transferred to crystal. So it is false kāraṇatvam status not real. 2) first answer has a deficiency, we are assuming brahma as kāraṇam, where as this assumption is temporary during adhyaropa prakāraṇam. Now he comes to the second answer. At apavada kale,

Brahman does not have kārāṇatvam, how can you say kārāṇatvam status of Brahman is transferred using anyata khyāti because Brahman does not have kārāṇatvam status. Tasmad onwards is discarding first answer for the senior student who has moved to apavada area. We will say Brahman does not have kārāṇatvam for transference. Tasmad yadi...if kārāṇatvam is there, then it could have been transferred through anyata khyāti, but Brahman does not have kārāṇam status, Brahman is asangham, the causal status of such a Brahman, statement that it is transferred cannot be accepted. This is proved by several śruti vakyam, same upaniṣad which says Brahman is kārāṇam, yatho vā imāni bhootani jāyante, tasmādva etasmād akāśa sambhoota...same veda says really speaking Brahman is not kārāṇam, apoorvam, aparam..does not have kārāṇam or karyam. Karya kārāṇa vilakshanam Brahman. Bṛhadāraṇyaka upaniṣad2.5.19 madhu brahmanam. This vakyam must be interpreted. Na tsya karyam...Brahman does not have karyam or kārāṇam, therefore Brahman does not have a product means Brahman is not a cause. Now smṛti pramāṇam. Reference not given. Karya kārāṇata hyatra na kinchit upapadhyate, neither karyam nor kārāṇam, if Brahman is karya kārāṇa vilakshanam, world is also neither karyam or kārāṇam. Both are one and the same, remember dream example, mother elephant and baby elephant appear simultaneously. Sambandha of mother and baby is also a projection. Very same sleep projects kārāṇam status as well as karyam status. Niścala Dās extends this to jagrat avastha. Niścala Dās refutes mother baby relationship in waking state also as mūla vidhya projecting two living beings, inclusive of motherhood and babyhood. Mūla vidya projects both members..just as in dream, a dreamer will never believe both of them are simultaneous projection, dreamer never believes it is simultaneous projection . for dreamer dream is not dream in dream. He sees different ones and different times. Just as we commit a mistake in swapna prapañca, we commit the same in jagrat prapañca also. You will wait for videha

mukti as long as karya kārāṇa sambandha is seen. Liberation is only during videha mukti. Karya kārāṇa sambandha is there.

Kintu m

किन्तु मायाकृतानिर्वचनीय- देशकालावनिर्वचनीयकारणत्ववन्तौ भवतः। परमार्थतस्तु देशकालयोर्नास्ति कारणता। स्वप्ने कश्चनापुत्रो बन्ध्यः पुरुषः स्वकीयं पुत्रं पौत्रं च पश्यति। तत्र पुत्रपौत्रयोः शरीरमनिर्वचनीयतयोत्पद्यते। पुत्रशरीरे पौत्रशरीरं प्रत्यनिर्वचनीयकारणता चोत्पद्यते। न तु स्वप्ने परमार्थतः पुत्रपौत्रयोः शरीरं वा, पुत्रपौत्रशरीरयोः परस्परं कारणकार्यता वास्ति। तथैव देशकालावनिर्वचनीयावेव प्रतिभातः। परमार्थतस्तु देशकालयोराकाशादिप्रपञ्चस्य च कारणकार्यता नास्त्येव। इत्थमुचितदेशकालरूपसामग्रीमन्तरेणैव जाग्रत्प्रपञ्च उत्पद्यते। अतो जाग्रदपि स्वप्नवन्मिथ्यैव। यथा स्वप्नोपलभ्यमानस्त्रीपुत्रादीनां स्वप्ने एव सुखदुःखहेतुता भवति। न तु जाग्रदादौ; तदा तेषामभावात्। तथैव जाग्रत्पदार्थानामपि तात्कालिकसुखदुःखादिहेतुत्वमेव, न तु स्वप्नादौ सुखदुःखादिहेतुत्वम्, तदा तेषां पदार्थानामेवाभावात्। तस्माज्जाग्रत्स्वप्नौ समावेव। “त्रय आवसथास्त्रयः स्वप्ना अयमावसथोऽयमावसथोऽयमावसथः।”

The first answer cannot be applied because Brahman does not have kārāṇam status. If it is so, how did it appear on desa kala. Anirvachanīya khyāti is the reason. Very same maya projects the desa kala on the jagrat prapañca. Only projected kārāṇata. Redness of crystal is transferred attribute, snakehood of the rope is projected attribute. Both transferred as well as projected attribute are not real. Kintu, on the other hand, time and space are falsely projected by the same maya only. Time and space therefore do not have kārāṇatvam status as its intrinsic nature. Now father and son example. A person cannot have children, this

childless father dreams of his son . and grandson. In dream there is putra śarīram and putra śarīram. Of these two putra śarīram is kāraṇa, putra śarīram is karyam. Putra śarīram cannot have natural kāraṇatvam to putram, because both have arrived together. This person however projects kāraṇatvam of pitru śarīram and karyatvam of putra śarīram. One who is going to dream cannot have a child, physically incapable. So you cannot say wakers kāraṇatvam is transferred to the dream. A Brahman which is not a kāraṇam cannot transfer the kāraṇatvam to karyam. This childless man and incapable of having a child he sees his son in dream and grand son, both arising simultaneously. Both bodies are projected by āmirvacaneyeya khyāti. Not only putra śarīram is projected but kāraṇam status is also projected. In second answer anyata khyāti does not come into picture. Really speaking in dream, two bodies are not there and the karya kāraṇa sambandha is not there. Asti na to be connected. Tathaiva, in the same fashion in the place of putra you should have desa and kala, putra is jagrat prapañca. This is anirvachanīyam only. Pratibhasaha is pratama purusha bahu vacanam. Every object is simultaneously projected. Itham, uchita desa kala..... without desa kala kāraṇam, we call as jagrat prapañca as well as swapna prapañca, as prātibhāsikam only. Another example given here. Every object has got another status of being cause of happiness or unhappiness. This status is also projected by maya. Swapna wife gives happiness in swapna. Sukham and dukham is projected by us. Dream wife dream children etc have capacity to give pleasure and pain only in dream, not in jagrat or suṣupti because they are absent in other two states. Both objects and attributes including causal attributes are projected. Jagrat and swapna are same only. samau eva. From Aitareya 1.3.1 ..traya: swapna, upaniṣad treats all three states as only one state, equally mithya. Don't try to grade the three saying one is more real. Vidyaranya pañcadaśī.

(ऐ. १.३.१२) “स्वस्वप्रमापरोक्ष्येण दृष्ट्वा पश्यन् स्वजागरम्। चिन्तयेदप्रमत्तः सन्नृभावनुदिनं मुहुः॥ प. ७.१७३ ॥ चिरं तयोः सर्वसाम्यमनुसन्धाय जागरे । सत्यत्वबुद्धिं सन्त्यज्य नानुरज्यति पूर्ववत् ॥१७३ ॥ इत्यादिश्रुतिस्मृतिशतेभ्यः

First shloka Vidyaranya gives an important advise to vedantic students, if you want to claim mokṣā now practice a nididhyasanam. Compare jagrat prapañca to swapna prapañca, regularly practice this nididhyasanam. Both appear real in their respective avasthas, they are unreal in the other state. Therefore I should not give over importance to jagrat avastha, if I don't, I will be postponing mokṣā. Regularly practice and equate them. After long nididhyasanam, for jagrat and swapna prapañca are totally equal, both are prātibhāsikam, do not grade them, ungradably equal, may you practice dr̥ṣṭīśr̥ṣṭivāda and renounce the idea of reality then you will never have attachment or dveṣa. Raga dveṣa will be almost zero. I'm muktaha here and now, I can claim. Postponement is directly proportional to raga dveṣa. Practising dr̥ṣṭī śr̥ṣṭi vāda, It is useful to claim I am muktaha here and now. I do not wait for videha mukti to come.

23rd June 2018

(ऐ. १.३.१२) “स्वस्वप्रमापरोक्ष्येण दृष्ट्वा पश्यन् स्वजागरम्। चिन्तयेदप्रमत्तः सन्नृभावनुदिनं मुहुः॥ प. ७.१७३ ॥ चिरं तयोः सर्वसाम्यमनुसन्धाय जागरे । सत्यत्वबुद्धिं सन्त्यज्य नानुरज्यति पूर्ववत् ॥१७३ ॥ इत्यादिश्रुतिस्मृतिशतेभ्यः।

We are seeing the dr̥ṣṭī śr̥ṣṭi vāda and with this portion the first part of dr̥ṣṭīśr̥ṣṭi vāda is over. In this portion, he logically arrived at the conclusion of dr̥ṣṭīśr̥ṣṭi vāda that the jagrat world of the waker and swapna prapañca of the dreamer are the same. No difference. Though for junior students, we say jagrat is vyavahārikam and swapna prapanca is prātibhāsika mithya. These internal

differences in mithya is only for junior students. Actually both must be called vyavahārikam or both are prātibhāsikam. Several arguments were given. Main argument: desa kala are not kāraṇam for jagrat prapañca. Reason; whatever is chaitanya vivartam, a mithya padartha, can never be the cause for anything. Yat chaitanya vivartam, tau kasyapi kāraṇam na bhavati. Like rope snake cannot give birth to a baby snake. If desa kala is not a kāraṇam of jagrat prapañca, corollary is past object is not the cause of a present object. Past refers to kalam. If I am experiencing a present tree, this present tree is not caused by past seed. Then who is the cause of the present tree? For junior students, past seed has produced the present tree. Who is the cause? Mayyeva sakalam jātam... I (not mind) with my maya shakti is projecting the present tree arthādhyāsa as well as present tree experience..jñānadhyāsa. the present and eternal I through my maya shakti is projecting grown up tree as well as grown up tree experience. Exactly like swapna experience. Waker knows the tree as well as tree experience are both projected by the waker now itself. Every present experience is not a product of past in jagrat avastha (kala is not the cause). With my maya shakti (not mental projection , it will then become kshanika vijñāna Buddhism) I the caitanyam with the help of mūla avidhya project both. Chaitanya vivartam, avidya parināma...this is called dr̥ṣṭī śr̥ṣṭi vāda. Aitareya upaniṣad..traya avakataha.... Unique pramāṇam. Traya swapnaha, jagrat, swapna and suṣupti are all swapna only. Do not differentiate one swapna from another. Then pañcadaśī as smṛti were quoted. 2nd shloka more relevant. Chiram tayoho...sarva samyam. Total sameness. Both are vyavahārikam in their respective states and prātibhāsikam in the other state. This is establishing dr̥ṣṭī śr̥ṣṭi vāda.

Now 2nd part of DS vāda. Second part is answering common sense objections to DS vāda. Normal experience stand point. View of the world. jagrat prapañca is

real. Swapna prapañca is unreal as it is projected by me. Common sense view of the world. Therefore jagrat prapañcam is vyavahārikam and swapna is prātibhāsikam and then paramārthikam. And the trivida satta vadis will raise some common sense objection. When you read the objection, we agree with the pūrvapakṣī generally (general tendency). A little difficult to agree with dṛṣṭī śṛṣṭi vadi. Final teaching of advaita is any case not impacted by dvividasatta vāda or trividasatta vāda. Like 1000 or 500 rupee fake notes..which is more valued. It doesn't matter.

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Topic 336 and 337

(आ.	३३६-३३७)	जाग्रति	पदार्था
ज्ञानसमकालमेवोत्पद्यन्ते अज्ञातसत्ताभावाद्वितीयजागरणपर्यन्तं			नानुवर्तन्ते।
जाग्रत्स्वप्नपदार्था अस्थिराः ।			

Jagrat prapañca is coming to existence when we wake up. I'm not experiencing an existent jagrat prapañca, I'm experiencing a jagrat prapañca I create. I is consciousness, all pervading. When I go to sleep I resolve the jagrat prapañca. Exactly like I create and resolve swapna prapañca. Suppose you say isn't it popularly said that Ívara creates jagrat prapañca, he would say have you listened to maha vakyam or not. Tat tvam asi, you are the Isvara.esha sarveshwaraha...mandukya..sleeper prājña has been equated to Iswaraha. I'm the all pervading consciousness in which both jagrat and swapna prapañca are in dormant form or potential form. Therefore in mandukya, after defining prājña, both jagrat and swapna are resolved into shushupti and after defining mandukya says, esha sarvaghnyaha... during sleep I'm not jīvaha but Iswaraha. Mayyeva

sakalam jātam. When I experience along with jñānadhyāsa, arthadhyāsa simultaneously arise, this is anirvachanīya khyāti. During sleep, my experiences are resolved is what we think, but the world continues, jñānadhyāsa resolves, arthādhyāsa continues is what we believe. In DSV, we should say not only experience ends plus the world also ends. Like astika samajam experience as well as astika samajam ends. In DSV, world resolves into Me. Born of Me in jagrat avastha and resolves into Me. Me is not mind but consciousness. World along with mind resolves into Me all pervading consciousness. Mind world time space, all 4 are simultaneously projected by maya, which maya is located in me the Brahman. Viswam darpana drushya mananagari....I the Ívara projects all of them. When a common man asks, we do not speak of nanta prājñam etc.. pashyanātmāni.... Yatsakshat kurute praboda samaye...अज्ञातसत्ताभावा very important word difference between dsv and tsv. When I go to sleep astika samajam experience is resolved. During my sleep, does asthika samajam continue or not. If I say astika samajam will continue even when I do not experience, it means astika samajam has ajñāta satta. This is trivida satta vadi. Swapna is absent when I do not experience, but jagrat is present even when I do not experience.

Wheras in dsv, astika samajam exists when I experience goes away when I leave.

Astika samajam experience goes when I am asleep and astika samajam also disappears when I go to sleep. Ajñāta satta nāsti. Swapna prapañcasya ajñāta satta nasty. DSV says jagrat prapañcasya api swapna prapañcasya api ajñāta satta nasty. Tasmāt ubhayam prātibhāsikam. For jagrat prapañca also ajñāta satta is not there like swapna prapañca.

Since astika samajam is resolved when I go home. Tomorrow tai upa class. Sundays astika samajam and Saturdays astika samajam are they different or not. TSV will astika samajam is the same. DSV will say, they are different. Every class you have a fresh astika samajam, fresh swamiji, fresh students. Will you agree. Unassimilable corollaries of DSV. Jagrat prapañca of one waking state does not continue until next waking state. Because both jagrat and swapna prapañca are non-continuing or impermanent. Their duration is limited to jagrat and swapna avastha duration.

30th june 2018

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Jagratipadārthāha...

(आ.	३३६-३३७)	जाग्रति	पदार्था
ज्ञानसमकालमेवोत्पद्यन्ते	अज्ञातसत्ताभावाद्वितीयजागरणपर्यन्तं		नानुवर्तन्ते।
जाग्रत्स्वप्नपदार्था	अस्थिराः ।		

Author is presenting main corollaries of dr̥ṣṭīśr̥ṣṭivada. Very different from conventional approach. Jagratprapañca is mithya, Swapna prapañca is also mithya, but they are not equal is conventional approach. Vyavahārikam and prātibhasikam. Jagratprapañca has continued existence. Even if I go to sleep and have a dream, I withdraw perception of the world, only world experience ends but world continues is the approach. Dr̥ṣṭīśr̥ṣṭivada says objective continuity of the world cannot be accepted. When I wake up I am projecting the jagratprapañca in jagratavastha. Not only jñānadhyāsa ends arthādhyāsa (jagratprapañca) both end in dream. You should include jagratprapañcam, jagratantahkāraṇam in this. Mind has also resolved. I'm the all pervading consciousness. There is no question of individual

kāraṇaśārīram and total kāraṇaśārīram, there is only one avidya, in sleep we are sarveshwara, sarvajña, sarvāntaryami, Ívara. During sleep I'm Ívara as per dr̥ṣṭīśr̥ṣṭivada, can project both Swapna as well as jagratprapañca. My omniscience is in dormant condition in Maya which is Ívara which is myself. I'm Ívara when I go to sleep, I wake up either as viswa or taijasa. When I identify with individual mind, I become alpajñaha. I'm sarvagatachaitanyam. Continuity of jagratprapañca is not acceptable. pūrvapakṣī is going to ask a series of question. You watch your mind on which side you are DSV or TSV. Either way you will get mokṣā.

Topic 336

(३३६) मुख्यसिद्धान्ताज्ञानामेव जाग्रत्पदार्थानां स्थिरत्वबुद्धिः —

Mukhyasiddhanta means primary teaching.. DSV according to Níscala Dās. Those people who have not assimilated will speak of continuity of jagratprapañca and its objective existence.

Now pūrvapakṣī. TSV.

Nanujagarat..shankayā:

ननु जागरात् स्वप्नमनुभूय पुनर्जागरणे सति प्रथमजागरे येऽर्था अनु- भूतास्त एव स्वप्नव्यवहितद्वितीयजागरेऽप्यनुभूयन्ते । न तु तथा प्रथमस्वप्न- दृष्टपदार्था द्वितीयस्वप्ने दृश्यन्ते । तस्मात्स्वप्नपदार्थापेक्षया जाग्रत्पदार्था विलक्षणा एवेति चेत् तन्न । मुख्यसिद्धान्ताज्ञानमूलकत्वादस्याः शङ्कायाः ।

TSV: I am in the waking state experiencing the bedroom before going to bed. Then I go to sleep and dream. During that time I did not experience the bedroom. Even though I did not experience, the bedroom continues to be there.

Smartphone, spectacles. I went to bed with hope they are still there. After waking up when I look around, I see the same spectacles and mobile. I experience the same jagratprapañca as that of last night. This is called pratyavijñā. Avijñāpratyakṣam, pratyavijñāpratyakṣam and smṛti we saw. Cognizing the same thing for a second time is pratyabijñā. It reveals the same jagratprapañca. This is a pramāṇam for continuity of the same jagratprapañca even though there is an intermediate Swapna and sushuptiavastha. pūrvapakṣī says so. Whatever I experience in dream is not continued in the next dream broken by an intermediate jagratavastha. Most powerful common sense argument for TSV. Jagrat and Swapna can never be equated. In comparison to Swapna prapañca which has no continuity, pratyabijñāpratyakṣam proves continuity of jagrat, therefore one is vyavahārikam and other is prātibhāsikam. Śṛṣṭidṛṣṭivada will be used by TSVadito establish this difference. 2nd one, Swapna prapañca is there because I see. Whereas I see, because jagratprapañca is there. Jagratprapañca is there, therefore I see. All these arguments are given because of the ignorance of the DSV.

Tathahi..end of para

तथा हि, अद्वैतशास्त्रस्य मुख्यसिद्धान्ताज्ञानामेवं दृष्टिर्भवति — संसारप्रवाहो-
ऽयमनादिः । तत्र जीवस्य जाग्रत्स्वप्नसुषुप्त्यवस्था भवन्ति । जाग्रत्काले स्वप्नसुषुप्ती
नश्यतः । स्वप्नकाले जाग्रत्सुषुप्ती नश्यतः । तथैव सुषुप्तौ जाग्रत्स्वप्ने नश्यतः । परन्तु
यदा स्वप्नसुषुप्ती भवतः तदा जाग्रत्यनुभूतदारा-
पत्यधनपशुगृहक्षेत्रारामादयोऽविनश्यन्तोऽनुवर्तन्त एव । तेषां ज्ञानमेव विनश्यति ।
पुनर्जागरणं यदा भवति तदा प्रथमजाग्रति स्थितपदार्थानामेव ज्ञानं भवतीति । इयं
च मुख्यसिद्धान्ताज्ञानां दृष्टिः ।

To explain further, the tsv even after the study of Vedānta, have not accepted DSV. They hold the popular view or assumption. Even concept of jīvanmukti Videha mukti will be wiped out. There is a world outside which is anadi created by God, this world has been continuing and will continue irrespective of my birth and death or Videha mukti. 1) there is an external continuing world..triangular format. Samsara pravaha meaning jagratprapañca is there from beginningless times.

In this jīvātmās are born, they have three avasthas within the jagratavastha. Swapna plus sushuptiavastha. Each jīva will come to jagratavastha, then Swapna avastha and then suṣupti. World will be continuing in and through. Avasthas will come and go. When jagratavastha is there, Swapna shushupti are not there. They are mutually exclusive. During jagratavastha, Swapna suṣupti will end. In the same manner, in sushuptiavastha, both avasthas are not there. Similarly in Swapna avastha. When I am in Swapna or sushuptiavastha, the family members, wife, husband, children, wealth, animals or pets, house property, shares, garden they all continue to exist even when I am in Swapna or sushuptiavastha. The end of jagratavastha, jñānadhyāsa has ended but arthādhyāsajagratprapañca will continue. When I wake up again, yesterday whichever wife children etc are there, same set up will be available. Jñānadhyāsa comes back, arthādhyāsa was continuing, it does not come and go. Jagratavastha is continuous is tsvs argument and gives vyavahārikam name. Swapna prapañca does not have continuity waker says. You should actually check with dreamer. So we are having double standards. Corresponding waker here is dreamer. For a dreamer dream is real prapañca. Jagratprapañca is judged by the experiencer of jagratprapañca, Niścala Dās says let the Swapna prapañca be judged by experiencer of Swapna prapañca. He will say Swapna prapañca is continuous. We are taking waker as standard to judge both, that's the problem. Judge from brahman's stand point, both are equally mithya.

Or they are both equally real from respective experiencer stand point. As long we commit the mistake we will be tsvadi. Choice is yours.

Topic 337

(३३७) जाग्रत्पदार्थाः सर्वेऽपि तद्विषयकज्ञानेन सहोत्पद्यन्ते । ज्ञानेन सहैव विनश्यन्ति
च —Jagratpadartha... heading

All the objects of jagratprapañca without exception inclusive of your family and smart phone, (anirvacaneyakyati), the artadhyasa will rise with jñānadhyāsa, object and experience will simultaneously rise, experienceless object is called ajñātasatta which we do not accept. Exactly as in Swapna. There is no continuity.

सिद्धान्तस्त्वेवम् — सर्वे पदार्थाश्चैतन्यविवर्ता अज्ञानस्य परिणामाश्च । तस्मात्
शुक्तिरजतवत् यदा यः पदार्थः प्रतीयते तदा अधिष्ठानचैतन्याश्रिता- विद्याया द्विविधः
परिणामो जायते । अविद्यायास्तमोगुणांशस्य घटादि- विषयरूपः परिणामो भवति ।
अविद्यायाः सत्त्वगुणांशस्य ज्ञानरूपपरिणामो भवति ।

Siddhantastevam...uptoparinamobhavati

Revised anirvacaneyakyāti. In 4th chapter, I gave an introduction and pointed out that there is a common one and revised anirvacaneyakyāti. Revised one has arthādhyāsa and jñānadhyāsa.

In original we say I project snake on rope. Snake is anirvacanīyam, neither sat or asat, but mithya. Snake is mithya and adhiṣṭhānaṃ is rope, that's all. TSV uses this. In revised one, we don't say rope is adhistanam, but rope avacchinachaitayam is adhiṣṭhānaṃ. For everything jagrat and Swapna prapañcam, caitanyam is adhiṣṭhānaṃ, it projects everything. There is only one caitanyam , I

am that caitanyam. It projects using maya or mūla avidhya. Projector of Swapna prapañca is also the same. Tsv will say mind projects Swapna prapañca and mind perceives jagratprapañca which is already there, in revised anirvacaneiyakhyāti, mind cannot project anything, one chaitanam alone projects everything. Which includes jagratprapañca and Swapna prapañca. We quoted a law, a projected one cannot project another. Mind itself is a projected entity. In our dictionary, dsv will eliminate mental projection word. It is just a bunch of experiences jñānadyāsasammoohaha. It is not capable of projecting anything. One caitanyam that is Me, with one maya project both wakers mind and wakers universe and dreamers mind and dreamers world.

7th July 2018

Topic 337 contd

Jagratpadarthasarvepi...jnana rupa parinamobhavati

(३३७) जाग्रत्पदार्थाः सर्वेऽपि तद्विषयकज्ञानेन सहोत्पद्यन्ते । ज्ञानेन सहैव विनश्यन्ति च —

सिद्धान्तस्त्वेवम् — सर्वे पदार्थाश्चैतन्यविवर्ता अज्ञानस्य परिणामाश्च । तस्मात् शुक्तिरजतवत् यदा यः पदार्थः प्रतीयते तदा अधिष्ठानचैतन्याश्रिता- विद्याया द्विविधः परिणामो जायते । अविद्यायास्तमोगुणांशस्य घटादि- विषयरूपः परिणामो भवति । अविद्यायाः सत्त्वगुणांशस्य ज्ञानरूपपरिणामो भवति ।

Having logically established the *dr̥ṣṭīśr̥ṣṭivadaha*, author is giving important conclusions. There will be several objections from common people and TSVs. Therefore he is answering those objections. DSV is primarily beneficial for *nididhyasanam*. We say DSV is conducive for *nididhyasanam*. Tsv always promotes triangular format. *Vyavahārikam* as *Iswaraśr̥ṣṭi* and *prātibhāsika* as *jīvaśr̥ṣṭi*, therefore *IswaraJivabheda* will have to be maintained. TSV means *jīvaIswarabheda* and triangular format. Whereas in *dvividasattavada*, this *bheda* is not there, there is only one projection by one *caitanyam*, one *caitanyam* projects everything. Only one *shakti avidya* or *maya* in DSV. In TSV, *avidya* and *maya* are differentiated, *avidya* projects *Swapna*, *maya* projects *vyavahārika*. Triangular format, *jīvaiswarabheda*, *avidyamayabheda* go together. In DSV only one projection by one *caitanyam* using one *shakti* (*avidya* or *maya*, no difference). *Nīścala Dās* uses the word *avidyashakti*hi, he means *maya* as a synonym. I is all-pervading consciousness have got one *shakti maya* or *avidhya* and project *arthādhyāsajñānadhyāsa* pair. (both *jagrat* as well as *Swapna* pair). Cognition and object..mind is *jñānadhyāsasamoohaha*, *arthadhyasa* is world *samoohaha*.

World continuity without the mind should not be accepted in DSV. Wakers world and wakers mind simultaneously arise exactly like dream. DSV says world does not have *ajñātasatta*, continuity of world. Even the continuity is a superimposition I project. Its also an attribute of projected *jagratprapañca*. In the following para, further details regarding the process of projection is given. Which part of *avidhya* is responsible for *jñānadhyāsa* projection and which part is responsible for *arthādhyāsa* projection? Mind or thought projection and for every thought object also. *Vṛtti* projection is called *jñānadhyāsaha*. *Satvaguṇa* part of *avidhyamaya* is responsible for *vṛtti* projection, *tamoguṇa* is responsible for *vishaya* projection. When thought is resolved, object is also resolved. *Satvaguṇa* is finer part of

avidya, the vṛtti is able to form RC, because mind is satvaguṇaparināma. Manasi chidabhasahaudeti. Whereas vishaya being tamoguṇa projection, it does not form cidabhāsa. Desk thought will have cidabhāsa therefore observer pramāta, desk object will not have cidabhāsa and therefore will become observed or prameyam. I'm all pervading caitanyam, maya too is all pervading. My all-pervading maya projects the mind as well as the huge universe. My glory is as great as the peak of the Everest, I have projected with my maya shakti.

M: siddhantastuevam..siddhanta of DSV, sarve ...all the objects are projected by avidyamaya (parinamiupadana Kāraṇam) and caitanyam (vivartaupadana Kāraṇam). Tamat therefore exactly like shell silver or rope snake is prathibhasikam only. Whatever is avidya projection is prātibhāsikam. Previously we said whatever is maya projection is vyavahārikam. Now no such difference. Everything is prātibhāsikam only. Whatever I experience in jagrat or Swapna, it's the same. For a dreamer in dream he is experiencing jagratprapañca. Therefore we are always experiencing jagratprapañca only. Sarvahaprapancaha Swapna prapachahaeva. Tsv is double standards, looking at jagrat as waker, Swapna as dreamer. In dsv, both are either jagrat or both are Swapna, both are either prātibhāsikam or vyavahārikam. Yada ...whether dream or wakers object, at the time of experience two fold projection is happening. Adhistāna Chaitanya āshrita...for that avidyamaya located in that one caitanyam I who is all pervading, that one avidya modifies into two fold, jñānadhyāsavṛtti and arthādhyāsavishayaha. Thought and object. Tamoguṇa of avidya gets converted into the object at the time of experience. The thought arises which is named jñānam or knowledge or jñānadhyāsa.

Yadhyapichaitanyasyaiva...vyavaharobhavati end of para.

यद्यपि चैतन्यस्यैव ज्ञानमिति व्यपदेशात्सत्त्वगुणपरिणामस्य ज्ञानत्वोक्तिर्न सङ्गच्छते । तथापि सर्वं व्यापकचैतन्यं न ज्ञानम्, किन्तु साभासवृत्त्यारूढचैतन्यमेव ज्ञानमित्युच्यते । तस्माच्चैतन्ये ज्ञानव्यवहारस्य सम्पादिका वृत्तिरेवेति चेतन्यस्य ज्ञानत्वापादकोपाधिभूतवृत्तावपि ज्ञानशब्दः प्रयुज्यते । ‘घटज्ञानं जातं पटज्ञानं नष्टम्’ इति लोके व्यवहारो दृश्यते । तत्र वृत्त्यारूढचैतन्यस्य स्वत उत्पत्तिनाशासम्भवेऽपि उपाधिभूतवृत्तेस्तत्स वात् ज्ञाने उत्पत्तिनाशव्यवहारो भवति ।

He gives some more finer details and explanations. One avidyamaya alone transforms into thought and object. Satva and tamo part. Avidhya or maya is anātmā or jadam or acetanam. Avidhyamaya transforms into thought or vishyaya. Both are jadam. But one is called jñānadyāsa, Nīścala Dās says how can you call the jadam thought or vruttti as jñānam? Jñānam can be associated only with chetanavastu. Even though a thought does not deserve the name jñānam, we still use because in the thought consciousness is reflected and therefore inert thought becomes senscient thought. Ghatavishayaha does not have caitanyam. Strictly jñānam should be used for caitanyam only and not thought only as is in common usage now. I know means rise of knowledge, popular meaning of jñānam is knowledge. We say dead body does not have jñānam. It means it does not have thought or cidabhāsa because caitanyam is all pervading. Because of the popular meaning of thought is referred as jñānadyāsa.

M: yadhyapi...the word jñānam must be really applied only for caitanyam, it does not have beginning or end. The thought which is a modification of an inert thought should not be called jñānam really speaking. Na sanghacchate... even though that's is the truth we are making a compromise. The thought is able to reflect consciousness whereas an inert object does not reflect consciousness. Scientist also says consciousness is a generated temporary attribute in the brain.

He mistakes thought as consciousness because of the reflection. for worldly people , thought (vṛtti) with RC is jñānam, RM RC combination , not all pervading consciousness. Jñānam is limited for the world, time wise and location or space wise limitation. Therefore, the caitanyam-all pervading consciousness is popularly known as located knowledge, because of thought which is capable of reflection and therefore named thought as knowledge. Jñānam means jnana adhyāsa.

14th July 2018

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यद्यपि चैतन्यस्यैव ज्ञानमिति व्यपदेशात्सत्त्वगुणपरिणामस्य ज्ञानत्वोक्तिर्न सङ्गच्छते । तथापि सर्वं व्यापकचैतन्यं न ज्ञानम्, किन्तु साभासवृत्त्यारूढचैतन्यमेव ज्ञानमित्युच्यते । तस्माच्चैतन्ये ज्ञानव्यवहारस्य सम्पादिका वृत्तिरेवेति चेतन्यस्य ज्ञानत्वापादकोपाधिभूतवृत्तावपि ज्ञानशब्दः प्रयुज्यते । ‘घटज्ञानं जातं पटज्ञानं नष्टम्’ इति लोके व्यवहारो दृश्यते । तत्र वृत्त्यारूढचैतन्यस्य स्वत उत्पत्तिनाशसम्भवेऽपि उपाधिभूतवृत्तेस्तत्सम्भवात् ज्ञाने उत्पत्तिनाशव्यवहारो भवति ।

The author is answering some of the questions raised by TSV by pointing out that jagrat prapañca also must be treated on par with swapna prapañca only as both appear and disappear in the same way. Mechanism being described now, based on revised anirvachanīya khyāti. Anything mithya is projected by avidhya only. Whether jagrat or swapna prapañca it is projected by mūla vidya or maya. That maya mūla vidya is located and supported by one consciousness. That one consciousness is none other than myself. DSV needs to be comfortably assimilated. Same maya projects both jagrat as well as swapna prapañca. It will

take hours and months and years to get into this groove of thinking. I project, I withdraw through my maya. Once I have got this comfort level, then next step is how do I project? My projection happens in two levels, jagrat prapañca and swapna prapañca and the corresponding prapañca anubhava...ṛtti rupa. Whenever I use the word ṛtti, it is not mano ṛtti but mūla vidya or maya ṛtti. Mano ṛtti is in TSV, here in DSV, ṛtti is only maya or avidhya ṛtti. TSV mono vruuti exists, in dsv only avidya ṛtti. Vishayas are many, ṛttis are many. Prapañca and mind respectively. Both jagrat and swapna mind. Vishaya is called arthādhyāsa, in revised anirvacaneeya khyāti. Ṛtti is called jñānadhyāsa. Samaṣṭi jñānadhyāsa is mind, samaṣṭi arthādhyāsa is universe. Niścala Dās's discussion : why do you call the ṛtti as jñānadhyāsaha. Word jñānam refers to a chetana tatvam only, how can you name jada ṛtti as jñānam. Brahman alone deserves title satyam, jñānam etc. answer given is yes ṛtti is jadam, ṛtti is able to reflect consciousness because of pratibimba. In popular parlance ṛtti alone is called jñānam. Since ṛtti is responsible for the popular jñānam (what people call as jñānam), ṛtti has been named jñānam. Ṛtti is called jnana dhyasa. Ṛtti is also projected by maya, vishya also which is jadam. How come ṛtti alone reflects cidabhāsa? Maya is parinami upadana kāraṇam for both arthādhyāsa and jñānadhyāsa. Brahman is vivarta kāraṇam. Maya is parinami upadana kāraṇam for both arthādhyāsa and jñānadhyāsa. Ṛtti is maya satva guṇa parināmaha, vishaya is tamo guṇa parināmaha. Therefore Krishna said, satvat sanjāyate jñānam (ṛtti rupa jnanadhasa) in both avasthas.since it is satva guṇa parinama, it is fine. Whereas the world is tamoguṇa parināmaha. May maya projects jagrat prapañca. Dṛṣṭi śṛṣṭi vāda.

Tathapi...

Still, even though vṛtti is jadam by itself, vṛtti does not deserve title jñānam, all pervading consciousness is not popularly known as jñānam. When people use the word knowledge popularly, it refers to reflected consciousness. OC is not popularly known as jñānam, RC alone is known this way. Its figurative usage. When people say I have pot knowledge. Is born means consciousness is not born, but reflected consciousness is there. Ghata jñānam means ghata vṛttihi. Every pramāṇam does not generate jñānam but produces gata vṛtti. Rise of knowledge requires generation of vṛtti (Brahman realization requires). It requires mind or mūla vidya. Vṛtti is required, it means mind is required. Therefore transcending the mind will not work in the generation of self knowledge. Even though consciousness does not arise or end, what is born is not jñānam but vṛtti alone.

इत्थं वृत्तौ ज्ञानशब्दप्रयोगसम्भवात् तादृशवृत्तिरूपं ज्ञानं सत्त्वगुणपरि- णामो भवति । तस्यां वृत्तौ चैतन्याभासो जायते । घटादिविषयरूपपरिणामे तु चैतन्यस्याभासो न जायते । उभयोरपि घटादिविषयतज्ज्ञानयोरविद्यापरिणामत्वेऽपि घटादिविषया अविद्यायास्तमोगुणपरिणामत्वान्मलिना भवन्ति । अतस्तत्र चिदाभासोदयो न भवति। वृत्तिस्तु सत्त्वगुणपरिणामत्वात् स्वच्छा भवति। अतस्तत्र चिदाभासोदयः सम्भवति।

In this manner, word jñānam can be used for consciousness as well as thought. The jñānam in the form of a thought is born out of the satva guṇa of avidya or maya. In this maya parinama rupa vruttau, cidabhāsa is formed. Along with the vṛtti, pot is also is born. Aside note: normally when we talk of the perception of the pot, normally we say in the mind vṛtti raises and it pervades the pot that's already existent. (in TSV). Pot ākara vṛtti. In DSV, we have to revise, we cannot say mano vṛtti is pervading the already existent pot, we should say out of mūla vidya pot vṛtti and pot vishaya also rises. When vṛtti goes pot also goes. The vṛtti is called avidya vṛtti and avidhya vishaya rises. The theory of perception is

different in DSV. Consolation is any case all these vyavaharas are mithya.. whether uyou use TSV or DSV, it does not matter. Just understand all vyavaharas are mithya. When I say aham brahmasmi jñānam that also rises therefore that's also is a thought which is also mithya only. We saw this in chapter 4, king sleeping and jackal bit his leg. Brahman is satyam, brahma jñānam is mithya.

In the ghatavishaya, object does not posses RC. Vṛtti has cidabhāsa vishaya does not have cidabhāsa. Reason.. even though vishaya and vṛtti are both maya parināmi and jadām, still ghata and other objects like it are projected by the tamasic maya, they are not finer things and not capable of reflection. Whereas the thought due to satva guṇa parinama is fine. Therefore, cidabhāsa arises.

Itham..

इत्थं वृत्तौ चैतन्यप्रतिबिम्बग्रहणयोग्यतासत्त्वात् तदवच्छिन्नं चैतन्यं ज्ञानम् इति,
तदुपहितं चैतन्यं साक्षीति चोच्यते। घटादिविषयाणां तु
चैतन्याभासग्रहणयोग्यताया अभावात् विषयावच्छिन्नचैतन्यं न ज्ञानं न वा साक्षी ।

He adds an aside note. In any knowledge mayika vṛtti or mūla avidya vṛtti(we should not say mental thought or not antahkāraṇa vṛtti in DSV) arises. There are two consciousnesses, RC subject to rise and fall and OC nitya caitanyam is there. RC and OC are there when avidya vṛtti is there. RC part is called jñānam..vṛtti jñānam, OC part is called sākṣi. M: since vṛtti is fine enough to form reflection, tat pratibimbitam caitanyam, RC, is called jñānam. The OC which is enclosed within the thought, is called upahita caitanyam. Very same OC is enclosed within pillar also, that enclosed consciousness cannot be called sākṣi . sākṣi can be used only for oc behind RC. Therefore upahitam caitanyam is called sākṣi. Any objects like pot etc, there is neither jñānam nor sākṣi. The objects do

not have RC, objects do not have jñānam. Do the objects have sākṣi or not? Sakshi is not there. OC is very much there, but it is not behind an RC. Therefore it cannot be called sākṣi.

Vicarasagaram21st July 2018

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घटादिविषयाणां तु चैतन्याभासग्रहणयोग्यताया अभावात् विषयावच्छिन्नचैतन्यं न ज्ञानं न वा साक्षी ।

The author is consolidating the dṛṣṭīśrṣṭivāda in these portions by raising some questions through tsv or śrṣṭidṛṣṭivāda. All the questions of TSV will be directed towards differentiating jagratprapañca and Swapna prapañca. DSV will constantly negate the jagrat Swapna difference in terms of continuity. Continuity of both Swapna and jagratprapañca projection are due to mūla vidya. Vishaya and vṛttiadhyasaha referred as arthādhyāsa and jñānadhyāsa respectively. All vishayadhyasa is jagratprapañca, collective vṛttiadhyasa is mind. Both vishaya and vṛtti are projected by one mūla vidya only. Mūla vidyassatvaguna will project mind or vṛtti. Tamoguna projects the vishaya/ vishaya does not have RC. Vṛtti with RC becomes experiencer, vishaya without RC becomes experienced. Both experiencer and object is simultaneously projected supported by one caitanyam. That one caitanyam is me. I the all pervading consciousness through my mūla vidya or maya project jagrat mind and world and Swapna mind and world. Behind vishaya also OC is there, behind vṛtti and cidabhāsa RC also OC is there. OC behind vishaya is not called sākṣi, but behind vṛtti is called sākṣi. So we say sākṣi is present only when vṛtti is there. Chidabhasa is required for OC getting the name sākṣi. In TSV, mind is vyavahārikasatyam, in DSV mind is also prātibhāsikam. Created afresh...everytime.

इत्थं जाग्रत्पदार्थास्तज्ज्ञानानि च सहैवोत्पद्यन्ते सहैव नश्यन्ति । अतस्तेऽपि प्रातिभासिका एव स्वाप्नपदार्थवत् इति वेदान्तरहस्यम् । तस्मात् प्रथमजाग्रति दृष्टा एव पदार्थाः स्वप्नसुषुप्त्यनन्तरं पुनरपि द्वितीयजाग्रत्यनुभूयन्ते इत्युक्तिरसङ्गतैव ।

Consolidating this discussion therefore DSV alone is right, this is the secret teaching of the Vedānta. TSV is really not correct. DSV is Vedānta rahasyam. M., in this manner, waker's universe arthādhyāsa and their experiences jñānadhyāsa they simultaneously arise in every jagratavastha. When jagratavastha end not only our mind is resolved and according to DSV world is also resolved. Therefore wakers world and mind both should be designated as prātibhāsika only like dreamers mind and world. This is the secret teaching of Vedānta. Therefore, world that I experience in the current jagratavastha is the same as previous jagratavastha, that is TSV's view is not correct. DSV says it is inappropriate. Very difficult to accept. Any book on quantum science is difficult to swallow. (against common sense). Read grand design... this is difficult for even scientists to accept, but proven by modern quantum scientists. Quantum world view can be equated to DSV.

(आ. ३३८-३४०) जाग्रत्पदार्थानां मिथः कार्यकारणता- नास्तीति प्रतिपादनम् —

A new view is going to raised...

I see several people in Swapna prapañca, they came to existence through my projection (caitanyam and avidhya). How do the people in jagratprapañca come to existence? You have all been given birth to by your parents. They came from Oshadi, from pritvi, from jalam, agni, vayuakasa long before 13.7 billion years ago. Swapna prapañca I project, in jagratprapañca every object has got its own Kāraṇam, it will vary from individual to individual. In Swapna, I alone am

Kāraṇam. Since they are created by different kāraṇams in jagratprapañca, they continue to survive when I go to sleep. DSV says this view is also not correct. Different kāraṇams for different objects and people is not correct, there is only one Kāraṇam. Baby elephant and mother elephant in dream, in the dream we declare mother was born before baby, but after waking we say both are projected same time by waker. No time difference. No karyakāraṇasambanda. Now DSV says same thing is true with regard to jagratprapañca also. Karyakāraṇasambandhamithya. Karyam, Kāraṇam, Karyakāraṇasambanda, Time and objects are all projected simultaneously. Everything is resting in Me. In DSV maiyevsakalamjātam becomes profound. All are projected by maya.

TSV argues for the continuity of jagratprapañca. All the objects of jagratavastha have mutual cause effect relationship. Like mother elephant and baby elephant. DSV says no, this is a projection.

(३३८) स्वप्नपदार्थः साक्षादविद्याकार्यं, जाग्रत्पदार्थास्तदीया- साधारणकारणजन्य इति जाग्रत्स्वप्नयोर्न साम्यमिति शङ्का —

pūrvapakṣī is going to differentiate Swapna from jagrat. TSV says Swapna objects and people are projected by me, subjective projection. Jagrat -as many karyams are there distinct kāraṇams are there. Each object has its own unique and distinct cause.

Asadharanakāraṇā: janyam. Is jagratprapañca.

ननुस्वप्नात् प्रबुद्धः 'पूर्वं ये पदार्था मया दृष्टास्तानेवाद्य पश्यामि' इति प्रत्यभि-
जानाति। तस्माज्जाग्रत्पदार्था ज्ञानसमकालोत्पत्तिनाशशालिनो न भवन्ति। किन्तु
ज्ञानात्प्रागूर्ध्वं च विद्यन्ते। अतोऽज्ञातसत्ताका जाग्रत्पदार्था इत्येव युक्तमिति चेत्, न।
स्वप्ने तत्क्षणोत्पन्नेषु पदार्थेषु इमे गिरिनदीसमुद्रादयो मम जन्मनः प्रागेवोत्पन्ना

वर्षसहस्रकालादारभ्य वर्तन्त इति प्रतीतिर्भवति केषा-ञ्चित्। तत्र तत्क्षणोत्पन्ने स्वाप्नपदार्थे या चिरन्तनत्वप्रतीतिः सा भ्रान्तिरेव। तस्माद्ययाविद्यया स्वप्ने मिथ्याभूता गिरिनदीसमुद्रादयः पदार्था उत्पादितास्तयैवाविद्यया तत्तत्पदार्थानां चिरन्तनत्वं तादृशचिरन्तनत्वविषयकज्ञानं चानिर्वचनीयतयोत्पद्यते। एवमेव जाग्रत्पदार्थेषु वस्तुतश्चिरन्तनत्वाभावेऽपि अविद्यावशादेव तत्तत्पदार्थैः सहैव मिथ्याभूतं स्थिरत्वमप्यनिर्वचनीयतयोत्पद्यते। अतश्च जाग्रत्पदार्थानामपि स्थिरत्वप्रतीतिर्भ्रान्तिरेव।

This is the most powerful and common argument given by TSV. DSV is going to refute. It is difficult accepting. Most crucial part. Common sense argument from TSV. When DSV replies, watch your intellect. Check if you can swallow the answer. Then you will be comfortable. Otherwise continue in TSV. M: TSV says no, when I wake up from sleep and look at my family members, wife children etc, my observation is, last night whichever family member I experienced, I don't say I see them, I recognize them as my yesterday's wife, yesterday's children. Pratyabhiññāpratyakṣam is a pramāṇam. Continuity of object that I experienced before. Re-cognize. Yesterdays chair in astikasamajam continued to exist even though I did not experience during the interval. In vedantic language we used a technical word, ajñātasatta, acceptance of the continued existence of astikasamajam in the interval between one experience and the next one. Jagratprapañca had ajñātasatta. They existed even when I slept. Swapna.. in the Swapna when I dream and wake up, I never consider the continued existence of dream objects or problems. Dream does not have ajñātasatta. DSV says this is common sense world view, you hold on to this for transactions. This is not factual. DSV says pratyabhiññā pramāṇam is a bramaḥ. M: jagratprapañca is not created during jagratavastha, it continues even when I am not there. Even when I

sleep. In TSV, God is the creator of jagratprapañca. TSV corresponds to triangular format.

Reply:na....4th line end onwards, na, swapnotakshana...brantireva

Summary: DSV, you are committing the same blunder, double standards, *you judge the jagratprapañca from the standpoint of experiencer and Swapna prapañca from stand point of the non experiencer*. Don't change the judge. If waker is standard, TSV will appeal. You see Swapna from standpoint of dreamer, it will appear real. Hereafter Niścala Dās will start a new Vedānta course in Swapna avastha and dismiss the jagratavastha. Dreamer in dream will argue for the continuity of the dream mountain not for a day, but from before his birth to after his death based on same pratyakṣa and pratyabhijñāpramāṇam. Just as this is bramaha, our jagrat reality is also bramaha only.

28th July 2018

Topic 338 naswapnatprabuddha..sabrantireva. We are going through a series of questions and answers between TSV and DSV. TSV is giving an argument in support of continuity of jagratprapañca. Pratyabhijñā pramāṇam. I experience somebody last night, I wake up and I experience the same people in the morning. Recognition is called pratyabhijñā pramāṇam. Reference: page 200, topic 320, we made a comparison between pratyakṣam, pratyabhijñā and smṛti. 4th is adhyāsa. We asked if Swapna comes under which of these. We said Swapna comes under adhyāsa only. For ruling out other three we saw the definitions of all 3. Pratyakṣam plus smṛti..seeing some one is pratyakṣam, recollecting that and the cognition put together is recognition. When I recognize a member, I conclude that even in the gap the member continues my experience does not continue.

Therefore jagratpadharthas continuously exist. In the case of Swapna, it exists as long as Swapna is there, end of experience is end of Swapna prapañca. This is what TSV states. End of experience of jagratprapañca is it end of jagratprapañca is the debate. Answer will decide whether we are tsv or dsv. Tsv says end of experience of jagratprapañca is not end of jagratprapañca because everyday I wake up and see the same jagratprapañca..athoajñātasattaka. Technical word conveying tsv's view. **jagratprapañca has ajñātasatta**. If this my (TSV) challenge what's your answer? DSV says no. you are committing the same blunder. Double standards. You are studying jagratprapañca as jagrat experiencer and studying Swapna prapañca also as jagrat experiencer. "enter into the shoes of the dreamer, and see that dreamer will call dream world as jagratprapañca and he will argue for the continuity of the dream world. He will argue in the same way. Both the experiencers, waker and dreamer claim that their respective prapañcas have got ajñātasatta. Therefore you have to give them equal status. If you want to call both of them vyavahārikam, I don't mind, or call both of them prātibhāsikam. Both of them are equal mithya not graded mithya. They appear to be graded because of double standards. Both of them have equal ETU. During Swapna avastha you respect dream water when dream thirsty. Powerful DSV. Na.. I won't accept ajñātasatta for Swapna. Every word is significant. Every object is born at the time of the birth of that thought. This dream mountain, dream river, dream samudhra (you should actually not use dream word). They are born after my birth, and 1000s of years back all mountains have been created. This is the thought pattern of the dreamer. This experience does happen to some people at some time. Tatra in the dream the world or object lasts for one second. The experience of continuity that's also a projection of mūlavidya. Sa brantihieva.

तस्माद्ययाविद्यया स्वप्ने मिथ्याभूता गिरिनदीसमुद्रादयः पदार्था
उत्पादितास्तयैवाविद्यया तत्तत्पदार्थानां चिरन्तनत्वं तादृशचिरन्तनत्वविषयकज्ञानं
चानिर्वचनीयतयोत्पद्यते। एवमेव जाग्रत्पदार्थेषु
वस्तुतश्चिरन्तनत्वाभावेऽपि अविद्यावशादेव तत्तत्पदार्थैः सहैव मिथ्याभूतं
स्थिरत्वमप्यनिर्वचनीयतयोत्पद्यते। अतश्च जाग्रत्पदार्थानामपि स्थिरत्वप्रतीतिर्भ्रान्तिरेव।

Tasmad ..therefore, mūlavidya is projecting Swapna padartha, tsv will say mind is projecting Swapna padartha. In dsv, one mūla vidya projects only one world (no difference between the 2 worlds). When you say mind projects world, we are getting closer to kshanikavijñānavadi. Therefore, he negates using a law. One vivartakaryam cannot be the Kāraṇam of another karyam. Rope snake cannot be the mother of rope snakes. In dsv, mental projection word is wrong. Either you say avidya projects everything or caitanyam projects everything. Only after assimilating mahakavyam can you understand dsv. Where is that caitanyam? I am. One mūla vidya alone not only it projects an object but it is permanent, permanence is also projected. when I say Swapna gaja is present, arthādhyāsa is in the elephant, jñānadhyāsa is there in the mind. Both are projected. It comes under anirvachanīyam, permanency appears to exist. Experientially existent category. Evameva. In jagratprapañca also, permanency of family members etc , even though its not there, you attribute permanency of them using mūla vidya. Mithya permanency is also due to anirvachanīyam. Chapter 4. Significant foot note...

१. सुप्तप्रबुद्धस्य पुरुषस्य घटादिजाग्रत्पदार्थान् दृष्ट्वा पूर्वं जागरकाले येऽवस्थि- तास्त
एवैते घटादय इति जायमानः प्रत्यभिज्ञाप्रत्ययः सोऽयं नदीप्रवाहः, सेयं दीप- ज्वाला

इत्यादिप्रत्यभिज्ञाप्रत्ययवद्भ्रम एव । तस्मान्मुख्यदृष्टान्तः स्वप्न एव । स चार्थो ग्रन्थकारेणैवोपरि वक्ष्यते ।

TSV says what is pramāṇasiddham cannot be delusion. It is pratyabhijñā pramāṇam. Foot note one Pitambarācharya.. he has written note for vicarasagara..pitambari..very respected in north indian vedantic circle. Pratyabhijñā appears to be pramāṇam, there can be brama here also. Pratyakṣa can give prama also. For pratyakṣa delusion we have example. Every optical illusion is a pratyakṣabrama. Pratyabhijñā delusion is river and flame. When you look at flame , you think the flame you looked at one minute ago and now are different. But you say the flame I saw then and now is same flame. On enquiry, the flame is not the same. If the flame continuously exists, then you would not have needed oil. You will never need fuel at all. Kshanikavijñānam... we can extend this law for our own physical body. Same body does not continue. So many billions of cells are produced. Pratyabhijñā is not always pramāṇam. Whatever is negated is brama. Our acceptance of jagratprapañca without an observer is brama. When he wakes up from asleep and looks at his mobile phone, purvamjagara kale, in yesterdaysjagratavastha the mobile I operated yesterday, same pot I used , recognition thought, of that mobile is a pratyabhijñāpratyaya is a thought arising. This was called a pramāṇam, but actually it is bramaha, exactly like river flow, or flame of a lamp. Same flame or same river. Projection of maya, jagratprapañca as well as the brama of continuity of jagratprapañca also. Therefore, 1 you should only take Swapna as standard for understanding drishtiśṣṭivada. 2 when you take example of Swapna never use double standards. See from dreamers angle. This example is going to be restated by Nīścala Dās himself. Nīścala Dās is going to restart entire vedantic teaching again. There is a guru in the dream, shishya in

dream, and so on whole teaching. To convince us that our vicarasagara class is also happening in a dream like situation.

4th August 2018

Page 218

Topic 338 last 3 lines

एवमेव जाग्रत्पदार्थेषु वस्तुतश्चिरन्तनत्वाभावेऽपि अविद्यावशादेव तत्तत्पदार्थैः सहैव मिथ्याभूतं स्थिरत्वमप्यनिर्वचनीयतयोत्पद्यते। अतश्च जाग्रत्पदार्थानामपि स्थिरत्वप्रतीतिर्भ्रान्तिरेव।

The author is concluding the DSV in these portions. We have a few final questions are raised by TSV. DSV is answering. Always TSV will argue to point out jagrat is different from Swapna prapañca, he will use continuity point. There is pratyabhijñā pramāṇaṁ in support of continuity (remembrance). I also expect the same students to come to class here week after week. Not only I see the same objects, I'm able to recognize them as well. They have ajñātasatta. Whereas dream does not have continuity. When I wake up the dream world goes away. DSV said I project continuity also. In Swapna also, it's the same case. From a dreamer's view point also, this is true. Dream world is continuous for dreamer, he will argue ajñātasatta. He will never use the word dream world. We know that even though the dreamer's world is a momentary thought in the mūlavidya. If we can understand this with regard to dreamers universe, the DSV says this is the same for jagrat as well.

आक्षेपः — नन्वेवं सति स्वाप्नपदार्थाः साक्षादविद्यापरिणामाः। जाग्रत्पदार्थास्तु न साक्षादविद्यापरिणामाः। किन्तु यथा घटादयो दण्डचक्रकुलालादिभिर्जायन्ते तथैव

सर्वेऽपि जाग्रत्पदार्थास्तत्तदसाधारणकारणवशाज्जायन्ते । यदि जाग्रत्पदार्थाः साक्षादविद्यापरिणामाः स्युः, तदा आकाशादिक्रमेण पञ्चभूतोत्पत्तिः पञ्चीकरणं पञ्चीकृतभूतेभ्यो ब्रह्माण्डोत्पत्तिरित्यादिकं श्रुत्योच्यमानमसङ्गतं भवेत्। तस्मादीश्वरसृष्टा जाग्रत्पदार्थाः स्वस्वोपादानकरणपरिणामा एव। न तु साक्षादविद्यापरिणामाः। स्वाप्नपदार्थास्तु सर्वेऽपि साक्षादविद्यापरिणामाः।Utparināmā:

TSV wants to give another pramāṇam in support. May be my pratyabhijñā pramāṇam is a brama, I have got śāstraprapaṇca to show jagratprapaṇca is not my projection. Not projected by my mind or mūlavidya, but it is created by their respective Kāraṇam even if I do not experience them. Pritvi is created by jalam, jalam by agni etc.... they all existed several million years ago. They existed before my perception. Therefore in jagratprapaṇca two objects have got karyakāraṇasambandha. Whereas in Swapna prapaṇca every object has got only one Kāraṇam, I. in jagrat, many different kāraṇams and karyams, therefore jagrat has continuity. Fundamental flaw, double standards problem continues. Previously he took support for pratyabhijñā pramāṇam, now support of śāstram pramāṇam that's all. M: Objection: TSV: in dream they are directly projected by antahkāraṇam, here for abhyupeda, he says they are projected by mūlavidya or sleep. But jagratpadarthas are not directly projected by mūla vidya. Kintu...like pot etc are not projected by me, but created by potter using wheel, stick etc. karakams are used to create the pot. Here it is gradually produced. In the same way, all the objects of jagratprapaṇca have their own cause and production duration also changes. In Swapna, no such thing, everything is simultaneously projected, mosquitoes and mountains which are 1000 years old. If jagratprapaṇca is directly projected by mūlavidya in one moment, then upaniṣad would have said world is created by mūlavidya in one moment not akasasambhootaha as in tai upa. Pancabhootautpati will become a wrong statement if its projected by

mūlavīdyā. Apaurusheyaśāstra pramāṇam has talked about this and much later I was born in jagratprapañca. whereas Swapna prapañca is born in me. TSV says I come to existence in jagratprapañca which already existed (created by God). Whereas in DSV, jagratprapañca did not exist before, when I have jagratavastha, jagratprapañca comes to existence. This is the crucial difference. In chandogyaupaniṣad, panceekāraṇam is talked about indirectly (3). All the vedicśrṣṭi will become a pramāṇam in DSV. Therefore, jagratprapañca is Isvaraśrṣṭi. They are different, Jīva and Ívara.

Mahavakyam, he has forgotten.

यस्मात् सर्वेषां स्वाप्नपदार्था- नामेकैवाविद्योपादानं भवति तस्मात् स्वाप्नपदार्थानां तज्ज्ञानानां च युगपदे- वैकस्या अविद्यायाः सकाशादुत्पत्तिः सम्भवेत् । जाग्रत्पदार्थास्तु स्वोत्पत्तेः प्राग्विद्यमानेभ्यो भिन्नभिन्नेभस्तेभ्यस्तेभ्यः स्वस्वोपादानकारणविशेषेभ्य उत्पद्य स्वस्वोपादानकारणेषु विलीयन्ते । घटादिजाग्रत्पदार्थोत्पत्तेः पूर्वं नाशादूर्ध्वं च मृत्पिण्डादिरूपोपादानकारणानि वर्तन्ते । एवं जाग्रत्पदार्थाः केचन स्वल्प- कालावस्थायिनः केचन स्थिरकालावस्थायिनो यथोचितं परस्परं कार्यकारणभाव- मापन्नाश्च वर्तन्ते । न तथा स्वाप्नपदार्था इति जाग्रत्स्वप्नयोः साम्यं न युज्यते इति चेत् ।

Yasmatsarveshām.....end of para

He continues to repeat differences. One is directly born out of mūlavīdyā, others are indirectly born. Jagrat gradually arrives, Swapna padārtha does not have gradation. When a jagratpadārtha perishes, they resolve into their respective upadana Kāraṇam. Utpatti, pralaya bhedaha, karma akarma bhedaha. Therefore

don't equate. M: all the dream objects, one mūla vidya alone is parinamiupadana Kāraṇam, both swana object and their experience, arthādhyāsa and jñānadhyāsa both simultaneously arise in Swapna avastha. Simultaneously..yugapad. in tsv, this is important. In jagratpadartha, when I wake up I see my bedroom, which has been there even before my experience. You cannot say they are simultaneous. Even before its arrival, even before my experience, every object in jagratavastha is produced out of it's own respective cause. Before the origination of wakers pot and after destruction of wakers pot, the pot existed before origination in the clay and afterwards it continues to exist not in me but clay. There are certain waker's objects which have momentary existence like particles etc, but there are certain objects which have existence for 1000s of years. It has got ajñātasatta. All these long lasting as well as short living ones. They have got different causes. Dream objects can never be compared to waker'sprapañca at any time. DSV cannot be accepted. This is the dying moment argument of TSV.

DSV will say you are committing the same blunder. Only when we get out of this basic blunder, I can get out of TSV. We study Swapna only as a waker. If you avoid the double standards, it becomes very clear.

11th August 2018

Page 219 first para, last 4 lines starting from evam

एवं जाग्रत्पदार्थाः केचन स्वल्प- कालावस्थायिनः केचन स्थिरकालावस्थायिनो यथोचितं परस्परं कार्यकारणभाव- मापन्नाश्च वर्तन्ते । न तथा स्वाप्नपदार्था इति जाग्रत्स्वप्नयोः साम्यं न युज्यते इति चेत् ।

Niścāla Dās is answering the last few objections and main objections against DSV. Treating jagrat and Swapna prapañca as same cannot be accepted at all. DSV will be accepted as a powerful prakriya. DSV is not easy to swallow. If any student finds it difficult to accept, one need not accept it but go with TSV. Even though I gave this option, when you see the development in this book, Niścāla Dās seems to be firm in saying DSV must be followed and he refutes TSV. There is a difference between DSV and TSV. Niścāla Dās says in TSV, you will not get mokṣā. Few more classes, we will continue this way..

TSV said, there is a difference between jagrat and Swapna padārtha, observer is the cause, observed objects are effects of one cause. Among swapnapadārthas not mutual kāraṇakaryasambanda, every object is born of waker. In dream, objects do not have mutual cause effect relationship. When I come to jagratprapañca, I see many people, each person, grandfather, father, son have cause effect relationship. They all do not have same Kāraṇam. They all existed even before I see you. Before I observed they existed, during they exist....this has been proved by śāstra pramāṇam also, earth is not my projection but product of water etc...m:in this manner, waker's objects, some of them live for few years, some others like earth live for 1000s of years...yatochtamparaspara ...they all have got their own respective causes, I'm not the cause for them. It is not so in the case of dream earth, dream water etc. because of this reason, you should never equate them, jagratprapañca is Iswaraśṛṣṭi, Swapna prapañca is jīvaśṛṣṭi. That's the difference. Acharyas have also accepted in 4th chapter of pañcadaśī. He has differentiated jīvaśṛṣṭi and Iswaraśṛṣṭi..dvaitaparakāraṇam. Veda pramāṇamalso..

Topic 339:

(३३९) जाग्रत्स्वप्नयोः साम्यसमर्थनम् — नैष दोषः । जाग्रत्पदार्थेष्विव स्वाप्नपदार्थेष्वपि कार्यकारणताप्रतीति- रस्ति । ‘मदीया गौर्वत्समजनयत् । मम जाया पुत्रमसूत’ इति स्वप्नो नैसर्गिकः । तत्र युगपदेवोत्पद्यमानेषु स्वाप्नपदार्थेषु गोजायादीनां बहुकाल- स्थायिता कारणता च प्रतीयते । वत्सपुत्रादीनां तु पश्चाद्भाविता कार्यता च प्रतिभासेते । दृष्टिसमये समकाले एवोत्पन्नानां तेषां मध्ये नैवास्ति वस्तुतः पूर्वपश्चात्कालता परस्परं कार्यकारणता वा । गोर्वत्सस्य च तथैव जायायाः पुत्रस्य चाविद्यैव साक्षादुपादानम् ।

Same answer...people question from different angles to differentiate jagrat and Swapna prapañca. You are applying double standards is the only answer Niścala Dās gives for everything. You study jagratprapañca as waker and look at Swapna prapañca from wakers standpoint. You should not go to dream in the class, but imagine the Swapna prapañca from the stand point of dreamer..dreamer will also see an object as a product of its parent only. Dreamer will see several kāraṇa and karyapadartha in dream. Only after waking up we say all of them have same Kāraṇam. Similarly you become superwaker and become Ívara and say I’m the Kāraṇam for everything. The caitanyam is the same. Avidya and maya at the causal level project Swapna and jagratprapncha respectively with caitanyam.

Avidya and maya at the causal level there is no difference in DSV. Nirvikalpakāvidya and maya are one and the same. One Chaitanya with one maya is projecting both jagrat and Swapna prapañca simultaneously. Object and experience, arthādhyāsa and jñānadhyāsa.

Prājñaha is equated to Ívara in mandukyakarika...in DSV they are both equal. Both sleep and resolution are both pralayam.

You have to do 3 imaginations

You imagine Swapna prapañca

Imagine dreamer

Imagine how dreamer will experience dream world.

A dialogue between dreamer and dreamer's neighbor in dream. I have got a cow, gave birth to a calf. From dreamer's angle he will say for the calf, cow is cause. Neighbor gives a reply, your cow gave birth to a calf, in my house my wife gave birth to a baby. (In nididhyasanam, we have to spend time on 3 imagination. 3 imagination meditation). In every dream of every person everyday, among various objects like cow and calf which are simultaneously projected, we see cause and effect because of mūla vidya. Dream is a mental projection in TSV, in DSV it is projection of mūla vidya only. Cow seems to have a longer duration, mother seems to have a longer duration. Dreamer uses the relevant sense organs... all these are distinctly experienced in dream..pramataprameyam, pramāṇam. Cause and effect are projected at same time. Really speaking, at the time of dreaming all of them emerge simultaneously. The cow and mother, calf and baby, only one Kāraṇam, avidya alone is parināmikāraṇam. In TSV, for jagrat and Swapna prapañca, vivartaupadanakāraṇam is caitanyam. Even though its one, in TSV parinamiupadanakāraṇam is different, for jagrat it is maya, for Swapna it is mind.

In DSV, both parinama and vivartaupadanakāraṇam is the same. Mūla vidya alone. Parinamiupadanakāraṇabheda is important difference between tsv and dsv.3 fold imagination meditation and extend the same to jagratprapañca also. Then say mayyevsakalanjatam....I generate jñānādhyāsa and arthādhyāsa and fold both into myself in suṣupti, I'm Íśvara in suṣupti. pramāṇam..Mandukya 5,6. In sleep one resolves everything and becomes sleeper, in 6th mantra, this sleeper is Íśvara. In

DSV, every time I sleep I'm Íśvara. In jagrat I'm Virat, in Swapna I am Hiranyagarbha...viswataijasapragya are my own projections.

एवमेव जाग्रदृशायामपि केचन पदार्था अधिककालस्थायिनो ज्यायांसः कारणरूपा इति, केचन पदार्था अल्पकाल- स्थायितनो यवीयांसः कार्यरूपा इति च स्वप्ने इव प्रतिभान्ति । परमार्थतस्तु न कोऽपि पदार्थः कस्यचिदपि पदार्थस्य कारणभावं वा कार्यभावं वा भजते । किन्त्वविद्ययैव ते ते पदार्थास्तथा तथा प्रतिभान्ति । तस्मात्स्वप्न इव जाग्रदपि साक्षादविद्याकार्यमेव ।

This is repeated for jagratāvastha, in waking state also, certain objects seem to be existing for longer time and therefore older, older is Kāraṇam, there are some objects that exist for shorter duration only. Younger one..jagratavastha is also a dream. Both are dream, both appear as waking in their respective avastha..according to Vedānta, only waker is anadimayaya....jnani..is considered as waker because even though he experiences jagratavastha, he understands the essential truth. Really speaking, no one object is kāraṇam to anything or vice versa. Wherever we say avidya we must add maya, both of them are projections of mūla avidhya only. Nīścala Dās has not answered of pūrvapakṣī, the veda pramāṇam says world is born out of their own Kāraṇam, you have not given answer for śrutiprāmāna answer.

18/08/2018

Page 219

Topic 339 last 6 lines beginning from evameva.

Niścāla Dās is making his final remarks regarding DSV and answering questions raised by TSV. He pointed out exactly like in Swapna avastha in jagratavastha also, I the caitanyam through mūlavidya am responsible for all the projections. It appears as though father is Kāraṇam and son is kāryam. Their karyakāraṇasambandha is also projected by caitanyam. No object has got karyakāraṇasambandha with any other object, everything is maya's projection (you should not say mental projection, as mind itself is projected). TSV had raised a question, if it is so then how come śṛṣṭivakyams of veda speak of karyakāraṇasambandha between akāśa and vayu and so on. How come the DSV contradict the śruti pramāṇam itself?

Topic 340

(३४०) सृष्टिश्रुतीनां लयचिन्तनद्वाराद्वैते तात्पर्यम् — सृष्टिक्रमप्रतिपादकश्रुतीनां न सृष्टौ तात्पर्यम्, किन्तु ब्रह्मणोऽद्वितीयत्व- बोधने एव । सर्वे पदार्थाः परमात्मन एव जायन्ते इति तद्विवर्तभूता एव । यद्यद्विवर्तभूतं तत्तत्स्वरूपमेव भवति, न ततोऽतिरिच्यते । अतो नामरूपात्मकः सकलः प्रपञ्चो ब्रह्माव्यतिरिक्ततया ब्रह्मैवेतीममर्थं बोधयितुमेव सृष्टिश्रुतिः प्रवृत्ता नान्यत्प्रयोजनमस्ति सृष्टिश्रुतेः ।

He says even though śṛṣṭiśruti talks of orderly creation, śruti does not intend to convey this. It has no tatparyam in either orderly creation or simultaneous creation. It is introduced only as a adhyaropaparakāraṇam. Tatparyam is only in advaitabodhanam. This topic has been discussed. Page 148, Page 149. Topic 254 especially. There he said there is no tatparyam in an orderly creation, then student asked why in BS, there is a prakāraṇam discussing the presentation of creation statements in all upaniṣads. How come vyasacharya present this? Niścāla

Dās says it is for manda and madhyamādhikari it is presented. What is the advantage? He said if order is presented, later in nididhyasanam, a madhyama Adhikari can resolve in reverse order, presented in Śankaracāryaspancheekāraṇam and its vartikam. All jagrat into protvi then into jalam then into agni then vayu then akāśa. Useful to mandamadhyama Adhikari for nididhyasanam and gradual dissolution. Uttama Adhikari negates both jagrat and Swapna prapañcas together/simultaneously. Only useful for layachintanam or pravilapanadhyanam. Gradual resolution of the universe.

M: by meditating upon gradual resolution..page no 180..how to practice pravilapanadhyanam. He suggested the help of Omkara. Even antaryamiIswara is resolved into turiyam brahman. Nantaprājñamnabahishprājñam... in page 180. One should come down to advaitādhishtānam. It is not the main message of the upaniṣad, however only by introducing pancabhootas, we have to arrive at advaitam. Holding the world namarupa, drink sat chit Ananda milk, keep cup for transferring the milk, similarly sat cit Ananda can be communicated using the namarupa world. Thusprapañca is only a disposable cup. All the padarthas, vayu is not born of akāśa, but caitanyam and avidya, avidya creates a confusion in our mind that akāśa and vayu have karyakāraṇasambandha, this is not a projection of the mind, but maya. It is paramātmāvivartam and avidyaparināma. akāśa is Chaitanya vivartam, avidyaparināmaha. If vayu is Chaitanya vivartham, svarūpam of vayu is caitanyam and not akāśa. There is no ornament separate from chaitanyamis for uttama Adhikari, no ornament separate from gold is madhyama Adhikari. Ataha therefore it is non different from brahman, therefore whole creation is brahman only. Brahmaivamrutam..Mundakaupaniṣad... brahmaivaidamviswamidamvarishtam.

Brahmarpana, brahmāgnihi.... In Gita. Ahampurastāt, ahamdakshinataha, ahamuttarataha:, only when I can say this without any reservation, this is possible. Creation is a disposable cup. There is no other benefit for śṛṣṭiśruti.

तत्र सृष्टौ यः क्रम उक्तस्तस्यापि स्थूलदृशां पुंसामुत्पत्तिक्रमविपरीत- क्रमेण परमकारणे ब्रह्मणि सर्वकार्यलयचिन्तनद्वाराद्वितीयब्रह्मावबोधनायैवेत्यद्वैतबोधनमेव प्रयोजनम्। न त्वाकाशादीनामुत्पत्तौ क्रमबोधने वा, तेषां परस्परकार्यकारणताबोधने वा सृष्टिश्रुतेः प्रामाण्यम् सृष्टौ नास्ति क्रमः किन्तु सर्वे पदार्था एकस्या एवाविद्यायाः सकाशादुत्पन्नाः। तत्र परस्परं कार्यकारणभावो वा पूर्वपश्चात्कालीनत्वं वा अविद्याकृते स्वप्ने इव मिथ्यैव प्रतिभासते। श्रुत्योक्तमाकाशादीनां पूर्वपश्चाद्भावित्वकार्यकारणत्वादिकं तु कारणव्यतिरेकेण कार्यं नास्तीति मन्दानां लयचिन्तनार्थं कृतम्। यथा वस्तुस्वरूपमस्ति तथैव ध्यानं कर्तव्यमिति नियमो नास्ति। तस्माज्जाग्रत्पदार्थानामपि परस्परं कार्यकारणभावो नास्त्येव।

Only one point: order of creation is meant for resolution he said, here he says order of resolution must be reversed ,pritiyajalamagnivayuakasa mayā brahman. Whatever order has been mentioned, those who are not with fine intellect, in an order that is reverse of the creation, gradually everything must be resolved into brahman ultimately. Final into mayaparināmiupadana Kāraṇam and then maya into brahman. Taking away the isness of maya handing over to brahman. (mithya part). We have to arrive at non dual brahman which is myself the caitanyam. Śṛṣṭi is called arthavādaha in mimāmsa language. In chāndogya there are only 3 trivrut Kāraṇam, we have invented panchēkāraṇam. That's why there are two versions mentioned in vicarasagaram itself. There is tatparyam only in the content not the cups. There is no actual order at all. From one mūla avidhya, simultaneously they arise, no mutual cause effect relationship. Just as in dream there is no mother

elephant, baby elephant and their cause effect relationship also, jagrat also. All these orders mentioned are meant for teaching one lesson, there is no karyam other than Kāraṇam. For manda Adhikari we speak of so many karyakāraṇams, for uttama Adhikari there is only one ; Kāraṇam, karyam. In nds view TSV is valid for manda Adhikari. DSV is valid for uttama Adhikari, you decide whether you are manda or uttama Adhikari. Vastusvarūpam must be understood as śṛṣṭibodhanam. There is no rule for using any method, ultimate aim is to resolve everything into I the observer. That's why resolution is prescribed in two ways, one reverse order method. In Maitreyi brahmana, tripuṭī, pramata, pramāṇam, prameyam, when you come out of sleep, I'm pramata, awareness happens, then the sense organs or pramāṇam become existent and operational depending on what we identify. First we check the time. You identify with the eye, then pramāṇam reveals the prameyam. You can meditate resolution of prameyam into pramāṇam and then into pramāta to caitanyam. Whole world you reduce into thoughts. From thoughts to avidya and then avidhya into caitanyam. Tripuṭīkramaha. Method does not matter, finally destination one advaitachaitanyam is important. Vastusvarūpam means any method you can use. There is no mutual cause effect relationship between any two objects in this creation.

First pūrvapakṣī pratyabhijñāpramānavirodha. 2nd pūrvapakṣī śrutipramānavirodha, both were answered. Śṛṣṭivakyams are not pramāṇavakyams at all, śṛṣṭivkyams are arthavadavakyam only (because of different upasads and different secondary scriptures using different orders) therefore pramānavirodhanasti. All objections raised by TSV are addressed. Next topic is grand conclusion of DSV, he passionately appeals you should all vote for DSV and prove yourself to be uttama Adhikari. But you can use TSV and join manda Adhikari.

Topic 341

(३४१) दृष्टिसृष्टिवाद एवाङ्गीकार्यः —

You should all go with DSV only...appeal.

25th August 2018

Page 220

श्रुत्योक्तमाकाशादीनां पूर्वपश्चाद्भावित्वकार्यकारणत्वादिकं तु कारणव्यतिरेकेण कार्यं नास्तीति मन्दानां लयचिन्तनार्थं कृतम्। यथा वस्तुस्वरूपमस्ति तथैव ध्यानं कर्तव्यमिति नियमो नास्ति। तस्माज्जाग्रत्पदार्थानामपि परस्परं कार्यकारणभावो नास्त्येव।

2nd para last 4 lines

Niścala Dās is consolidating and winding up the dṛṣṭi śṛṣṭi vāda. Last 2 powerful arguments against DSV were based on pratyabhijñā pramāṇam...continuity of jagrat prapañca. Next was śruti pramāṇam. Karya kāraṇa bhava between for example parent and children. Answer was śṛṣṭi śruti itself does not come under pramāṇa vakyam but arthavada only, therefore no virodha. Example in dream, we feel mother elephant and baby elephant have purva bhavitvam and paschat bhavitvam, past present kala difference. We know dream mother elephant as well as dream baby elephant as well as purva pashchat bhavam are all my projections only. For a dreamer dream is not dream in dream.

Dream no 2 is mistaken as waking by a spiritually ignorant person. Recognizing dream no 2 as dream is spiritual awakening. Utthishta, jagrata...

Topic 341 is conclusion of DSV by presenting the mind-boggling summary. Topic 341 is very important for revision. Page 220 to page 222. Nīścala Dās says you should come to DSV.

Topic 341

(३४१) दृष्टिसृष्टिवाद एवाङ्गीकार्यः — परमार्थतस्तु जागरितपदार्थानामपि कार्यकारणत्वादिकं किञ्चिदपि न सम्भवति । सर्वेऽपि पदार्थाः साक्षादविद्याकार्यभूताः शुक्तिरजतादिवत् स्वाप्नवच्च । साक्षादविद्याकार्यत्वेन प्रातिभासिकत्वादविद्यावृत्त्युपहितसाक्षिणैव सर्वेऽपि पदार्थाः प्रकाश्यन्ते । अविद्याया ज्ञेयाकारो ज्ञानाकारश्च परिणामो युग- पदेवोत्पद्य युगपदेव नश्यति स्वप्नवदेव । ‘दर्शनं सृष्टिरदर्शनं लयः’ इति न्यायाद्यदा पदार्थः प्रतीयते तदैव प्रतीतिविषयः पदार्थो जायते । न तु कालान्तरे पदार्थोत्पत्तिरस्ति । अयमेव दृष्टिसृष्टिवाद इत्युच्यते ।

DSV should be accepted is heading. (Swamiji would like to state that DSV is preferable which means TSV also can be held and we can be advaitins.) In paramārtha, according to view of paramārtha, with regard to jagrat prapañca also, there is no karyam, Kāraṇam, there is no father mother child etc. they say in Śankaracārya’s biography, 28 versions are there, only definite thing available is his works, when Śankaracārya’s mother died, he went there stayed and did so many things, he cried they say, he chanted a shloka. Therefore jagrata jagrat, be alert be alert. Mata nasti, pita nasti, bandhur nasti, ... he temporarily identified with the mother as son. Everything is projection of one mūlavidya.

All the things and beings like children, grandchildren etc are sakshat products of Me, projected by Me the all pervading brahman, mūla avidhya shakti. Being the projection of one mūla vidya, jagrat prapañca is also as pratibhassika as Swapna prapañca. You accept both as vyavahārika or prātibhāsika. One sākṣi is

conditioned by mūla vidhya or conditioned by maya, projecting everything simultaneously. Projection is done two fold, jagrat prapañca and jagrat prapañca anubhava. Arthādhyāsa and jñānadhyāsa. Visahya prapañca and vṛtti prapañca. Avidhyayaha parināma. Mūla vidya is parinami upadana kāraṇa for jagrat and Swapna prapañca. Vivarta upadana Kāraṇam provides existence that is caitanyam. Time flow is not there, continuity is bhramaha. In Lalitha sahasranamam, unmesha nimisho....mother is taken as maya sahitam brahman, when mother opens the eyes 14 lokas are created, when she closes the eyes they disappear. Unmesha...bhuvanaivali one compound word. Nīścala Dās here attributes this line to yourself, I the brahman, well rooted in brahman.

DSV slogan: darsanam śṛṣṭi, seeing is creation, adarsanam layaha, not seeing is resolution. This is the nyāya of DSV. When objects appear in front of you, then the object of experience is originating. Before seeing and after seeing that object does not exist at all... so this teaching is called DSV.

१. दृष्टिः = अविद्यावृत्तिरूपं ज्ञानम्, तदुत्पत्तिसमये एव सृष्टिः = दृश्यप्रपञ्चोत्पत्तिः। अस्यार्थस्य प्रतिपादनं दृष्टिसृष्टिवाद इति अजातवाद इति च कथ्यते। अयं च वादो बृहदारण्यकोपनिषद्भाष्ये, वार्तिके, माण्डूक्योपनिषत्कारिकायाम्, तद्भाष्ये, तत्रैवानन्द- गिरिव्याख्याने, वासिष्ठे, सूतसंहितायाम्, वेदान्तमुक्तावल्याम्, आत्मपुराणे, अद्वैतसिद्धौ, अन्येषु च वेदान्तग्रन्थेषु प्रतिपाद्यतेऽत्यादरेण । विशेषजिज्ञासवस्तान्ग्रन्थानवलोकयेयुः। ‘अक्ले चेन्मधु विन्देत किमर्थं पर्वतं व्रजेत्’ इति न्यायेनैतद्ग्रन्थेनैव जिज्ञासूनां दृष्टिसृष्टिसिद्धान्तज्ञानं सम्यक् जायते। ग्रन्थान्तरावलोकनं तु तेषां बुद्धिविनोदनाय भवति । इतोऽप्यन्यो दृष्टिसृष्टिवादोऽस्ति। तत्र —

सत्ता सर्वपदार्थानां नान्या संवेदनादृते ।

ज्ञानस्वरूपमेवाहुर्जगदेतद्विचक्षणाः ॥

अर्थस्वरूपं भ्राम्यन्तः पश्यन्त्यन्ये कुदृष्टयः । इति । सत्तान्तरनिन्दापूर्वकं
सत्तैकत्वप्रतिपादनेन जगतस्तुच्छत्वमुच्यते । अयमेव सर्वोत्तमः पक्षो
दुर्लभाधिकारिकः ।

A beautiful footnote: Dṛṣṭīhi = avidya vṛtti rupa jñānam. We never talk of mano vṛtti in dsv but avidya or maya vṛtti. Such a cognition arising out of maya is called dṛṣṭīhi. When the maya vṛtti arises, ghata vutti arises out of maya, ghata vishaya also simultaneously arises, therefore dṛṣṭīśṛṣṭi vāda..dṛṣṭīhi eva śṛṣṭi...dṛṣṭī śṛṣṭi ..karmadharaya samasa.

In TSV, you should say shrushta dṛṣṭī or śṛṣṭi dṛṣṭīhi, here its not karmadharaya but Shashti tatpurusha, shrushte: dṛṣṭī. Already created śṛṣṭi I see. TSV is Shashti tatpurushaha. Dṛṣṭīhi is avidhya vṛtti roopam.

This DSV is not my philosophy, several acharyas have spoken, may be not elaborately. If you have been observant, you can see. Even in Sankara bhashyam if you are observant, you can see. Ajata vāda is another name for DSV. (mandukya), briha upa bhashyam of Śāṅkaracārya, Sureshwaracharyas vartikam, mandukya karika, that bhashyam, anandagriti's commentary on the bhashyams, yoga vashishtam..famous for DSV, repeatedly talks of DSV, soota Samhita is another big work, poular saying is Śāṅkaracārya read suta Samhita several times, brahma gita

similar to anubhuti prakasa, suta gita, adhyāsa topic and anirvachanīya khyāti has been discussed long before Śankaracārya. Incidentally suta Samhita is part of skanda purana, somebody has written commentary. Mahesh research institute has published. Vedānta muktavali written by Ramaraya kavi. Ātmā puranam, closer to anubhuti prakasa. Ātmā puranam written by Sankāraṇanda, advaita siddhi by Madhusoodana Saraswati and in other Vedānta works. With commitment DSV has been established. If a person wants to read more and more of DSV, you may read all these granthas. NS says you do not have to read all these, but you can read my own grantha. He quotes a proverb. Shloka: first line given.. Ishtasyārtasya samsiddhau... Near by akkam, if you can get honey nearby your house, why should you go to a mountain to collect honey, VS is available right here. Just read this again. You can get the knowledge very well. If you want to have vedantic study as a hobby. Intellectual enjoyment, you can get out of studying these texts.

अस्मिन् पक्षे पदार्थानामज्ञातसत्ता नास्ति । किन्तु ज्ञातसत्तैवास्ति। अद्वैतवादेऽयमेव सिद्धान्तपक्षः । अस्मिन् पक्षे सत्ताद्वैविध्यमेव न सत्तात्रैविध्यम्। सर्वेषामेव दृश्यानामनात्मपदार्थानां स्वाप्नपदार्थानामिव प्राति- भासिकसत्तैव। प्रतिभासकालादन्यकालेऽनात्मपदार्थानां सत्ता नास्ति । तस्मान्ना- सत्येव तृतीया व्यावहारिकी सत्ता ।

He gives the main points as bullet points..

A chart we can put together...

1 No object exists if/when I do not experience it, ajñāta satta nāsti. In TSV, I accept the existence of objects even when I do not experience. My is not individual body, mind, experience here belongs to sākṣi caitanyam with avidya vṛtti. Avidhya vṛtti sahita sākṣi caitanyam. In advaitam, this alone is the ultimate

view. This alone is most preferred view. In this paksha there are only two satta paramarhika and prātibhāsika satta. No 3. Satta and satyam are equal. For all the objects experienced in the world, exactly like drwam objects, prātibhāsika satta only is there. At other times when I do not experience the object, they don't exist. Therefore, there is no vyavahārika satyam in DSV. What we value the most, panca anātmā, profession, possessions, family, body, mind all are there when experienced otherwise not there.

In TSV, all these exist as vyavahārika satta.

किञ्चास्मिन् पक्षे निखिलानात्मपदार्थाः साक्षिभास्याः। प्रमातृ- प्रमाणयोर्विषयभूतं न किञ्चिदप्यस्ति वस्तु । यतोऽन्तःकरणमिन्द्रियाणि घटादि- विषया इति त्रिपुटीज्ञानं चेति सर्वमपि स्वप्न इव युगपदेव जायते । अतस्तेषां मध्ये न विषयविषयित्वं सम्भवति।

Upto sambhavati, here he is talking of a technical difference between DSV and TSV.

In TSV, we talk of two things. whatever is happening in my mind, I am able to directly experience without my sense organs going out and experiencing. Sakshi directly illumines the mind. After this, the mind gets the cidabhāsa, mind plus cidabhāsa is called pramata, pramata through mano vṛttihi reaches the external world through the five apertures called indriyani. What goes out is mano vṛttihi. Goes out from pramata (we do not say sākṣi), as pramāṇa vṛttihi (as mano or antahkāraṇa vṛtti). Prameyam is Ívara shrushtam, created by God, therefore it already exists. Prameyam is enveloped by pramāṇa vṛtti. Therefore mountain is pramatru bhāsyam not sākṣi bhāsyam. Mind is sākṣi bhāsyam, mountain is pramatru bhāsyam.

In DSV, this difference wont be there..

1st September 2018

Niścāla Dās has answered all the objections raised against DSV or dvidā satta vāda. Objections raised by TSV or śṛṣṭi drishti vadi. Niścāla Dās is winding the entire topic by mentioning the salient features of DSV. Theory of perception itself differs between DSV and TSV. Conventional knowledge is based on TSV. TSV: In dream when sense organs are not functioning I'm aware of the dream condition, therefore known as sākṣi basya padārtha. External world is not sākṣi basyam but already existent. We accept Īśvara śṛṣṭi and therefore the prameyam is known. Ajñāta satta is accepted in TSV. When sākṣi illumines the mind, senscient mind becomes a pramata which is different from the mind. This pramata is in the jagrat avastha, mind wakes up cidabhāsa wakes up, pramata wakes up and operates sense organs, when I open the eyes and look at the pillar, chakshur vṛtti passes through chakshur indriyam. Similarly shrota vṛtti, grana vṛtti etc all going out to external world which is already existing. It has got ajñāta satta. Vṛtti vyati and phalam vyapti takes place and pillar is perceived. Vṛtti vyapti removes ignorance and phala vyapti the object. Pramatra basyam is prameyam. Bottom line: in TSV, sākṣi basya padārthaha, pramatra bhasya padārtha dvidā padārthaha staha. Both are there. In DSV, there is no ajñāta satta. Like in dream, in jagrat also, pramata pramāṇam and prameyam originate simultaneously. Prameyam is not already existent. All three are simultaneously arising and jadam at same time. There is no question of any one of these illumining anything else. Jñānadhyāsa and arthādhyāsa simultaneously arise. Antahkāraṇam, indriyam, vṛtti, pillar all of them

are simultaneously illumined by one sākṣi. Natakadeepam of pañcadaśī is presenting only this. Imagine the Swapna where dream mind dream sense organs dream elephant are simultaneously born, illumined by one sākṣi. Sakshi illumines mind, mind illumines world is TSV. No two stages in DSV. Dream tripuṭī as well as jagrat tripuṭī, one mūlavidya alone simultaneously projected. In TSV when I go to sleep, jagrat pramata is resolved, pramāṇam is resolved, jagrat prameyam continues. In DSV, jagrat pramata, prameyam, pramāṇam all are resolved in sleep. (MAJOR DIFFERENCE). TSV has sākṣi bhāsyam and pramatru bhāsyam. DSV has only sākṣi bhāsyam, no pramatru bhāsyam. Ajñāta satta, Ísvara śṛṣṭi is out.

M:DSV : All the anātmā, all are sākṣi bhāsyam. Tasya bhasa sarvamidam vibhati.... Pramatra bhāsyam bahya prameyam nasti. Antahkāraṇam, indriya, vishayaha (like pot), tripuṭī...Pramata pramnam prameyam, triad come together, pramā or jñānam arises. As it happens in dream, they arise simultaneously. For understanding DSV, 3 fold imagination is required. Dream individual, dream world, how dream individual will look at the dream world. How will the dreamer look at dream pillar. Dream pillar existed for several years. We see dream vṛtti vyapti, dream phala vyapti and then pillar is perceived, what exactly happens is when the dreamer is looking at pillar, it exists before and after the seeing, pillar does not exist for the waker. In astika samajam class, I project the continuity of the pillar. In reality it is not there, exactly like dream. Nīścala Dās analysed the Swapna and said in Swapna, tripuṭī is simultaneously born. Page 204, topic 322. Nīścala Dās shows how Swapna tripuṭī is simultaneously born. Jagrat also they are born simultaneously at the time of perception. Vishaya meaning prameyam. Sarvam sākṣi basyam eva.

घटादिविषयाः, नेत्रादीन्द्रियाणि, अन्तःकरणं चेत्येतानि यदि ज्ञानात्पूर्वं स्युस्तदा नेत्रादिद्वारान्तःकरणस्य वृत्तिरूपं ज्ञानं प्रमाणजन्यं भवेत्। तच्चान्तःकरणम्, इन्द्रियाणि, विषयाश्चेति त्रितयं ज्ञानपूर्वकाले नास्ति। ज्ञानकाले एव स्वप्ने इव त्रिपुटी उत्पद्यते । तस्मात् त्रिपुटीजन्यं ज्ञानं किञ्चिदपि नास्ति। तथापि ज्ञाने स्वप्नवत् त्रिपुटीजन्यता प्रतीयते। तस्माज्जाग्रत्पदार्थाः साक्षिभास्याः; न प्रमाणजन्य-ज्ञानविषयाः। अतोऽपि जाग्रत्पदार्थाः स्वप्नसमाः मिथ्या भवन्ति ।

According to TSV there is a theory of perception. It will not work in DSV. For conventional, vṛtti vyapti is possible only when prameyam is existing. So no vṛtti vyapti, phala vyapti are there for DSV. Jñānadhyāsa and arthādhyāsa and vṛtti vyapti and phala vyapti are totally different. Vṛtti vyapti and phala vyapti are in the context of prama or knowledge, jñānadhyāsa and arthādhyāsa are in the context of bhrama or error. If the prameyam is already existent before, then only vṛtti vyapti phala vyapti apramatru bhāsyam etc are possible, in dsv sarvam prātibhāsikam, when I see it is there, when I do not see, its not there. Conventional theory, through sense organs through vṛtti you get jñānam is not there in DSV. tritayam and tripuṭī are synonyms. Everything is prātibhāsikam only. In my understanding astika samajam is pramatru bhāsyam, in TSV. On Saturday, I'm illumining the already existing astika samajam. If astika samajam is not pramatru bhāsyam, how do I feel it is existent. Pramatra bhāsyam s also a projection of mūlavidya. Niścala Dās will say imagine the dream, wherever you go, like Kailas mansarovar in dream, you look at it as pramatru bhāsyam only. Kailas was already there, my mind is now illumining it. Fact is both the world and pramatru bhasyatvam are projected by mūla vidya. Even though the world is not pramatru bhāsyam, it is projected. Still, exactly like in Swapna avastha, pramatru bhasyatvam is a brama. Jagrat padartha is sāksi bhāsyam. In tsv, we will

say jagrat prapañca is vyavahārikam therefore pramatru bhasya. Swapna prapañca is prātibhāsikam therefore sākṣi bhasyatvam. In DSV, everything prātibhāsikameva. Only sākṣi bhāsyam. We commit a basic blunder (by TSV), according to Nīścala Dās, we use double standards one for dream one for jagrat prapañca. We look at jagrat and sapna prapañca both from waker's angle.

Final extension. Mind boggling, last straw...

किञ्च जाग्रति केचन पदार्था मिथ्यारूपेण केचन सत्यरूपेण च प्रतीयन्ते। तत्रापि अनादिकालमारभ्य केचन पदार्था विद्यन्ते । केचन विनश्यन्ति। तत्सदृशाश्चान्ये उत्पद्यन्ते। इत्थं प्रपञ्चधारा उच्छेदो न कदापि भवतीति समुत्पन्नज्ञानस्य प्रपञ्चो न प्रतीयते। इतरेषां तु भासते इति। तादृशस्य ज्ञानस्य गुरुर्वेदान्ताश्च साधनानि। तैः साधनैः परमार्थ- सत्यस्य लाभः सिद्ध्यतीति चेत्येवंरूपा प्रतीतिर्जाग्रति भवति। एवं केषा- चित्पदार्थानां मिथ्यात्वम्, किषाञ्चिन्नाशः, केषाञ्चिदुत्पत्तिः, गुरुवेदान्तादिसाधनैः परमपुरुषार्थलाभ इति च । एतत्सर्वमविद्याकृतस्वप्नवन्मिथ्यैव।

Entire para, Nīścala Dās is quoting the conventional approach based on TSV after study of vedānta. Jñānam, samsara, mokṣā etc. summary: 1)jagrat prapañca has continuity, he has been attacking this and has refuted the continuity of jagrat prapañca. We say anadi kālam ārabhya. In chapter 15, we say no beginning of universe etc. jīvas are born janma after janma. Because of some punya some jīvas get interested in spirituality, they study the scriptures the veda. Yo brahmānam vidadti ... along with universe, veda is also created. Few get a guru after sadhana catuṣṭayam, then srabvanam, mananam, nididhyasanam, then he gets jñānam and mokṣā. Thereafter these jnanis will get jñānam, remove agami and sancita. Prārabhdha continues, world continues. For some of them prarabhdha will end and even after they disappear, world and several ajñāni jīvas will continue. This is

TSV. Niścāla Dās says all these also are mithya, sadhana, sravanam, m, n, guru shishya parampara, jīvan mukti, Videha mukti etc. all these are mithya. Mokṣa is also mithya. I have been teaching 40 years, 1978 August 15th I started, I completed 40 years of teaching. Many students have been with me for 40 years. All these are projections of mūlavidya.

8th September 2018

Page 221

3rd para

Kincha.... Niścāla Dās is concluding DSV discussion by presenting the salient features of this vāda. In this concluding para, he is extending the perception to Vedānta field also. Continuity cannot be extended to shastric field as well just as the world. Idea that śāstram was there from anadi time, some acharyas were liberated in the past future etc , they are also projected in jagrat avastha like Swapna. Subjective projection of mūlavidya. Idea that Videha muktas will disappear from the world, and other ajñānis will continue in this world are all projections only. He is quoting TSV ideas, our jīvan mukti, Videha mukti, world will continue, in future some people will get jīvan mukti etc...

M: “ moreover, some in the form of prātibhāsika satyam and few in vyavahārika satyam are there in jagrat avastha. The vyavahārika prapañca which is superior to prātibhāsika existed from beginningless time, responsible for huge bundle of sancita karma. Some padarthas will end like physical bodies end at death, one body may end, similar body will be produced again and again and again. The flow of the external universe, will never end. World will continue for others.” This kind of

idea we have during our jagrat avastha. “For certain Videha muktas, world continues, but world is not available for only those rare Videha muktas. For others, world appearance will continue for them”. “For that knowledge to arise, we have guru and Vedānta pramāṇa, the external sadhanas, through such instruments, I will be able to accomplish absolute reality at one time”. All these ideas are entertained in jagrat avastha. “there are some objects that are mithya, some prātibhāsikam, some vyavahārikam, some other physical bodies will be freshly produced. “ all these ideas we entertain in jagrat avastha.

Imagine a Swapna prapañca, a dreamer and imagine how he looks at Swapna prapañca, he will also speak about dream world same way after Videha mukti (waking to wakers world), dream prapañca will continue. Dream guru parampara..dreamer will imagine in his dream, there is no continuity of all of these in reality. Continuity is also a projection of nidra shakti.

Similarly jagrat prapañcas projection is also what we do due to mūla vidya. Śāstram, guru parampara etc.... Niścala Dās concludes DSV for time being. It will be continued later in different form. Following portions are pramāṇa vakyam for DSV.

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ प. चि. २३५, कू. ७१ ॥

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति, यत्र त्वस्य सर्वमात्मै- वाभूत्
तत्केन कं पश्येत् ॥

बृ. २.४.१४ ॥

न बन्धोऽस्ति न मोक्षोऽस्ति कदाचित् कस्यचित् क्वचित् ।

सर्वमात्ममयं शान्तमित्येवं प्रत्ययं स्फुटम् ॥

Simple meaning:

Pancadasi chitradeepa prakāraṇam chapter verse 235

Kootastha deepa prakāraṇam, chapter 8 v 71

Mandukya Karika Chapter 2 32nd verse.

Very elaborate commentary Śāṅkaracārya writes.

There is no śṛṣṭi at all in all 3 periods of time, that there is śṛṣṭi is my projection in jagrat avasthaha, since there is no creation, there is no pralayam also. If there is no creation, there is no samsari, samsara is also my projection in jagrat, there is no question of sadhaka, no one desiring liberation, no liberated person as well, this alone is the absolute reality.

Next is bri 2.4.14 maitreyi brahmanam..

Whenever there is a projected tripuṭī, duality, projected by mūlavidya. Projected in jagrat as well as Swapna avastha, during that time, there is a perception of one person.

Next is yatrātu...when whole tripuṭī is falsified by knowledge, who is there to see what? Smell what? When I go to sleep, there is neither jagrat prapañca nor Swapna prapañca...

Jagrat prapañca does not resolve into sleep is a mithya

Next is from yoga vashishta

Na bandosti

There is neither bondage nor liberation for anyone at anytime anyplace. It is not shoonyavada. There is only one thing all the time. Sarvam ātmā mayam. Shantam sivam brahman, that alone is clear knowledge.

More quotations..page 222

सबाह्याभ्यन्तरं राम सर्वत्र दृढतां नय।

अविद्यमानोऽप्यवभासते द्वयो ध्यातुर्धिया स्वप्नमनोरथौ यथा।

तत्कर्म सङ्कल्पविकल्पकं मनो बुधो निरुन्ध्यादभयं ततः स्यात् ॥ भा. पु. ११.२.३८
॥ इत्याद्यनेकश्रुतिस्मृतीतिहासपुराणानुभवादिभ्यः। वासिष्ठरामायणे चेत्थ-
मनेकेतिहासा उपलभ्यन्ते।

One half of shloka from yoga vāśiṣṭam is there, Rama indicates the student. sabāhyantaraM there is only one brahman both inside and outside. Nama and rupa is equal to avidhya. Both inside and outside only one ātmā, everywhere. Vashishta gives instructions..may you make this knowledge firm.

Next shloka from Bhagavatam 11 skanda 2nd chapter 38th verse..aside note, in bhagawatam, in 11th skanda, 2,3,4 and 5 are called jayanteya gita or

navayogisamvada. We did on Sundays. I elaborately explained. Essence is a non-existent duality is appearing because of mūlavidya. Both jagrat and swapna prapañca, though non existent appears temporarily for an observer. It is as temporary as Swapna prapañca. Like hallucinations. After karma no gap. Karmasankalpaka vikalpakam, adjective of mind. A mind that keeps on projecting one duty after another. That karma projecting ignorant mind, may you handle/manage/mater. Manonigrahaha of chapter 3. Only by that, you will get abhayam. Only first line is relevant. Jagrat prapañca is equal projection like Swapna prapañca.... Like this there are lot of pramāṇams are there for DSV also experience or anubhava. Sushupti anubhava, both Swapna and jagrat disappear... both simultaneously appear and disappear. According to Niścāla Dās, experience is a pramāṇam for DSV. In vaśiṣṭa ramayanam also, yoga vāśiṣṭam, in this manner, as quoted above, in several stories,, this is shown. Niścāla Dās is going to present a Vedānta course in dream of a King, Agrutadeva.

किञ्च क्षणकालमात्रव्यापिनि स्वप्ने अनन्तकल्पकालो भाति। जाग्रतीव स्थिरतया पदार्थाः प्रतिभान्ति। तैः पदार्थैश्चिरकालं भोगो भुज्यते । तथा चोक्तं पञ्चदश्यां ब्रह्मानन्देऽद्वैतानन्दप्रकरणे-

Upto prakarane.....

This is an elaboration of an idea already seen. Swapna does not have continuity TSV had said. DSV said you are using double standards. In jagrat avastha, not only we accept continuity of jagrat avastha, we give division of time also, minute, hour, day etc. we have a huge division of time. Niścāla Dās says this huge division also appears in a minute of our projection like in Swapna. List of time division given in footnote. In Swapna, which has got only one kshanam, several kalpas, a day in brahma are there.

Footnote salient feature.. shortest time duration...akshipakshmaparispandaha, blinking of the eye.. is one kashtā. Kala, then muhurtha, dinam, pakshaha fortnight, month, rituhu..2 months, ayanam...6 months, then vatsaraha one year, kaliyugam..4,32, 000 years Dwapara, 8,64000, treta yugam12 laks 96000, kruta yugam...17,28,000 years, all four yugas together is 43,20,000...maha yugam. Then manvantaram...,

15th September 2018

In these portions, Niścāla Dās is concluding the DSV by giving various pramāṇams from the Śāstra. Yoga Vashishta quotation.. ref: Page 221 last 2 lines and page 222 first line. From a prakāraṇam called upashama prakāraṇam -5thone (total 6 prakāraṇams). Chapter 71. sarga shloka 27,28. Niścāla Dās here wants to give the final quotation given from pañcadaśī. Kshanakala mātram... in a dream which has a few seconds or minutes duration, a person experiences a long duration of time, like many kalpas, a day of Brahmaji. A footnote was given in page 222. Smallest time is given as blinking of eye. Page 223 also foot note continues. All yugas and combined one mahayugam or chaturyugam, 42 laks 20000 years, manvantaram is 71 chatur yugams, like that 14 manus are there. End ..one day of Brahmaji, one year and lifespan of brahmaji. One day of Brahmaji- 864 crore human years. One year is equal to 3lac 11,440 crore years. Rounded 3 lac crore years. Life span...3 crore 11 laks 440 crore years. 3 crore crore years.

Mūlam: Ananta kalpa...this long duration is experienced in dream as well. Like in jagrat avastha, in Swapna avastha also, objects appear to be long lasting..the experiences of sukha dukkha also appears very long. All these have been explained in pañcadaśī 13th chapter, brahmanande advaitanandaha. Generally we see only 10 chapters. 86 to 89.

– निद्राशक्तिर्यथा जीवे दुर्घटस्वप्नकारिणी।

ब्रह्मण्येषा स्थिता माया सृष्टिस्थित्यन्तकारिणी ॥ ८६ ॥

स्वप्ने वियद्गतिं पश्येत् स्वमूर्धच्छेदनं तथा।

मुहूर्ते वत्सरोघं च मृतपुत्रादिकं पुनः ॥ ८७ ॥

इदं युक्तमिदं नेति व्यवस्था तत्र दुर्लभा।

यथा यथेक्ष्यते यद्यत् तत्तद्युक्तं तथा तथा ॥ ८८ ॥

ईदृशो महिमा दृष्टो निद्राशक्तेर्यदा तदा।

मायाशक्तेरचिन्त्योऽयं महिमेति किमद्भुतम्॥ ८९

Power of nidrā, has the power to create a dream world which is not logically explainable. It creates the swapna prapañca in jīva. Exactly like this maya shakti located in brahman also is capable of śṛṣṭi sthiti and pralayam. Verse 87 onwards dream experiences. During dream we will feel as though we are flying. Viyatgati means moving in akāśa. One will experience as though One's own head is cut in dream. During one muhurta, 41 minutes or so, several years pass by. One gets married has child etc. continuity of jagrat prapañca is only an illusion exactly like continuity of Swapna prapañca. Even departed individuals appear in dream as though they are part of our life. Next shloka.. in dream experience, which is logical which is illogical, we cannot categorise. It is not possible to identify. In dream, whatever happens is logical in dream. (even flying). Dream has got its own logic. Now he wants to connect to jagrat avastha. If Nidra shakti has so much glory, what to talk of maya shakti. Mahima is masculine gender, nakaranta

pulling, mahiman shabda. Ayam mahima..pullinga. wonder. In DSV, just as for dream world continuity experienced is illusory, similarly continuity experienced in jagrat prapañca is also actually not there, that is also projected.

तस्माज्जाग्रत्पदार्थानां स्वाप्नपदार्थापेक्षया वैलक्षण्यं किञ्चिदपि नास्ति। किन्त्वात्मनो भिन्नं सर्वं मिथ्यैव। “अतोऽन्यदार्तम्”, “न तु तद्वितीय- मस्ति ततोऽन्यद्विभक्तम्” (बृ. ४.३.२३-३१) इत्यादिश्रुतिभ्यश्च।

Therefore, there is no difference between jagrat prapañca and Swapna prapañca. Both are prātibhāsika satyam only. Everything other than the ātmā are mithya ony, here prātibhāsikam only, no vyavahārika at all. TSVs vyavahārika is completely rejected. Brihadaranyaka “atho anya...” 3.4 and 3.5 ushastha and kahola brahmanam...

Next quotation: Briha 4.3.23 to 31. There is no second thing other than the observer which is different from brahman. All of them are prātibhāsikam only. With this DSV is over. Topic 330 page 210 we started DSV concluded in page 222 topic 341. 12 topics.. 13 pages is DSV.

We are entering a totally different topic.

Now my general observations. TSV and DSV.

TSV talks of paramārthikam, vyavahārikam and prātibhāsikam. DSV- only paramārthikam and prātibhāsikam

Important observations: Both these vadas are called two types of prakriyas. In Vedānta, prakriya is called a method of teaching /tool used for communication. In Vedānta there are several prakriyas. Some are directly used by upaniṣad. Like adhyaropa apavada, dṛk dṛśya viveka, pañcakosa viveka, avasthatraya prakriya etc.

certain others only clues are there, acharyas have extracted several prakriyas, derived from vedas, avaccheda vāda, pratibimba vāda, ābhāsa vāda, anirvachaniya khyāti, revised anirvachaniya khyāti, arthādhyāsa, jñānadhyāsa etc . they are derived prakriyas. Advanced book introduces all these. Śāstra siddhanta desha sangraha by Appapaya dikshitar. Very elaborate..no translation is there. All prakriyas travelled. Through all these prakriyas, vedana wants to communicate the prime teaching or siddhanta. Methodology is prakriya. Siddhanta is sadhyam or end. Ultimately we all should come to the sadhyam. End is siddhanta. That alone liberates, prakriya does not liberate. It can cause scholarly or intellectual samsara. Use prakriya for minimum time and land on siddhanta. Brahma satyam jaganmithya aham bramaiva na paraha. In a football match how long ball is possessed is not relevant, the aim is to hit the goal. Sometimes team has the ball 70% and lost the match. A student may study 25 years and miss the goal. A person may not even know this prakriya and my achieve “mokṣā”. Prakriyas must not become priority, I can choose ābhāsa vāda or pratibimba vāda etc. they are choosable.

A famous shloka by Sureswaracharya.

Yayayaya bhavet pumsam utpattihi pratyagātmāni...knowledge is important not the prakriya. No acharya insists that you should use only dsv, tsv, pratibimba vāda, ābhāsa vāda. Whichever vāda you are comfortable you use. Either use lift, staircase or escalator to come to first floor. Coming is important.

Sa sa eva prakriyajneya..sacānavasthitha

That is the right one for you, whatever works. What is valid for one need not be valid for another. Pancakosa or śarīratrayam or avasthatrayam, which ever you are comfortable.. every prakriya is valid . not rigidly fixed. Acharyas themselves

change. In mandukya third chapter, avaccheda vāda is used by both Gaudapada and Śankaracārya.

In upadesa sahasri, 18th chapter, Śankaracārya strongly argues for ābhāsa vāda. Very elaborate

In Manisha pancakam, kim gangamani bimba..kanchana ghati in one shloka itself, both avaccheda vāda and ābhāsa vāda used by Śankaracārya. This means acharyas will change prakriya from one text to another. You need not follow consistency with respect to prakriyas, but for siddhanta, you have to be consistent.

Swamiji's observation. We have elaborately seen DSV, if you want to employ now and then or permanently. For nididhyasanam, DSV is more convenient. This is my personal preference. If you do not relate, you can stick to TSV. You can ignore entire DSV. For vyavahara TSV is more convenient. When I say next class, I am in TSV only. You need not feel compelled to use DSV. Both vadis will come to same Siddhanta, no disagreements.

Common features of agreement between DSV and TSV

Siddhanta

Brahma satyam jagan mithya aham brahmaiva nāparaha

Aham brahmasmi, both will claim; jagat is mithya. World being mithya I alone lend existence to entire prapañca.

Both will say prapañca consists of jagrat and Swapna prapañca.

Both will say jagrat and Swapna prapañca are both mithya. Since both are mithya. Both will say I alone lend existence to Swapna prapañca, I alone as brahman lend

existence to jagrat prapañca. I alone lend existence to both. This much agreement is more than enough for liberation.

Difference is of no consequence at all. Will not change my mokṣā. Both are mithya. In that mithya jagrat and Swapna, tsv will add a separate adjective. Jagrat prapañca is vyavahārika mithya jagrat prapañca, prātibhāsika mithya Swapna prapañca. Even if he sub divides, he has to say I alone lend existence to both. I here refers to Aham brahmasmi.

You can follow DSV occasionally or permanently or not follow, with just TSV also you can get mokṣā. For both prakriyas powerful veda pramāṇaṃs are there.

TSV: tai upa.. satyam ca anrutan cha satyam abhavat... all 3 orders of reality are mentioned. First satyam is vyavahārikam, anrutam..prātibhāsikam, both are created by satyam, paramārthikam. This satyam appears as other two. This tai mantra can be understood only with TSV.

DSV: prashnaupaniṣad chapter 4 , 8th mantra, context in suṣupti explanation by Pipalada rishi. Upaniṣad says just as all the birds come back to nest at the time of sunset. Pareātmāni... everything comes back to ātmā at the time of rest..sthūla pancha bhootani, sūkṣma panca bhootani, everything is listed. In TSV, jagrat prapañca does not resolve in suṣupti. Only sense organs resolve. In DSV, astika samajam also resolves. Pramāṇaṃ is here in prasna upaniṣad. Drashtavyam ca .. seen world as well goes back to ātmā. DSV mantra..very powerful. Veda adopts both indicating that you use what you want...you are now free to accept DSV or not. In my classes, I will use only TSV.

22nd Sep 2018

तस्माज्जाग्रत्पदार्थानां स्वाप्नपदार्थापेक्षया वैलक्षण्यं किञ्चिदपि नास्ति। किन्त्वात्मनो भिन्नं सर्वं मिथ्यैव। “अतोऽन्यदार्तम्”, “न तु तद्वितीय- मस्ति ततोऽन्यद्विभक्तम्” (बृ. ४.३.२३-३९) इत्यादिश्रुतिभ्यश्च।

With this portion Nīścala Dās concludes DSV. Nīścala Dās presents this vāda as the only right vāda and every student should accept DSV only. He is very particular that we all vote for DSV. However as I concluded in the last class, DSV must be seen as an alternative to TSV. We can adopt any one of these prakriyas. TSV will also lead to binary format. I’m satyam, entire jagat is mithya. It includes both jagrat and Swapna prapañca. There will be no difference in binary format. Whether mithya prapañca must be divided into two or remain as one is the only question which is really inconsequential. DSV is not compulsory is what we are concluding. Tai upa for TSV, prasna for DSV. For both we have pramāṇam.

DSV is over.

Now an overview of what’s coming. We are in 6th chapter, a huge one. We have covered only the first part, 1/5th of the 6th chapter. We covered 25 topics of 6th chapter. We have 120 more left. Hereafter alone, 6th chapter is really starting. Nīścala Dās has indigenously designed this. Dialogue between Guru and third disciple. (Tarkadr̥ṣṭi). Others were tatvadr̥ṣṭi (uttama Adhikari) and adr̥ṣṭi (madhyama Adhikari). Tarkadr̥ṣṭi is not adhama Adhikari nor manda Adhikari, means he is an intellectual student, thinking student, therefore he will not accept Vedānta that easily therefore requires lot of clarification. How Nīścala Dās designs this chapter, Tarkadr̥ṣṭi asks a question, by way of answering a question, Nīścala Dās introduces DSV meant for uttama Adhikari. That DSV is completed now.

Tarkadr̥ṣṭi is unable to accept this. He is going to raise a question saying you must differentiate between jagrat and Swapna avastha because vedantic study is possible only in jagrat avastha, that being so, you cannot make jagrat and Swapna as the same. Nīścala Dās says I will show you an entire Vedānta course happening in dream.

Agruta devaha is introduced, he goes into Swapna. There he has a Swapna guru. He teaches a Swapna Vedānta course. He is providing tarkadr̥ṣṭi, this teaching is really meant for tarkadr̥ṣṭi, Swapna Vedānta course. Nīścala Dās will present in a deeper manner, maha vakyas, purvapakṣa will be there. Avaccheda vāda ābhāsa vāda etc. till now whatever was taught was for uttama Adhikari. Until now, its for uttama Adhikari.

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Topic 342

(आ. ३४२-४६०) गुरुवेदान्तादीनां मिथ्यात्वे दृष्टान्तप्रदर्शनम् —

(३४२)संसारस्य स्वप्नवत्स्वल्पकालस्थायित्वे बन्धानादित्वम्,
तन्निवृत्तिरूपमोक्षोद्देश्यकश्रवणादिसाधनानुष्ठानं च न घटेतेति तर्कदृष्टेस्तृतीयः प्रश्नः
—

Heading

When we study Vedānta in jagrat avastha, we experience guru and śāstra outside. Now he wants to point out that both these are only prātibhāsika only. Agruta deva will have a dream guru..Guru will thn dismiss everything as mitthya. Samsarasyaif the samsara of the jagrat prapañca is short lived like Swapna, we are talking of anadi samsara, we cannot speak this way as it is shortlived like

prātibhāsikam. Anadi parampara also cannot be talked about. For the elimination of that anadi samsara, you cannot talk of sravanadi sadhana anushtānam. It is not Tatvadr̥ṣṭī asking the question but Tarkadr̥ṣṭī asking the 3rd question. What are the previous two questions? 1) page 199 and 2) page 207.

तर्कदृष्टिः पृच्छति — ईश्वरसृष्टिरनन्तकल्पकालादनादितया प्रवर्तते। तत्र ज्ञानी मुच्यते, अज्ञानी संसरति। यदि जाग्रदपि स्वप्नसमः स्यात् तदा यथा स्वप्नः क्षणम्, मुहूर्तम्, प्रहरकालं वा भवति, तथा संसारोऽपि क्षणम्, मुहूर्तम्, प्रहरकालम्, ततः किञ्चिदधिककालं वा भवितुमर्हति। (१) संसारस्य स्वप्नवत्स्वल्पकालस्थायित्वे बन्धोऽनादिकालात्प्रवर्तते इति न युज्येत। (२) बन्धनिवृत्तिरूपमोक्षप्राप्तये श्रवणादिसाधनानुष्ठानं च निष्फलं भवेदिति।

Tarkadr̥ṣṭī says Swapna prapañca is short lived, jagrat prapañca is anadi, he says. You have to make vyavahārika prātibhāsika bheda. He uses term Ívara śr̥ṣṭī for jagrat prapañca. It has been existent for kalpas, one day of brahmaji..800 crore man years , one year is 3 lac crores. Life span of Brahmaji 3 crore crores. Before we study Vedānta, so many gurus have come in guru shishya parampara. There are many (numerous) non muktas also continuing for several ages. I'm one of the jīvas after all. If you are making jagrat prapañca also into another dream, just as dreams last for one moment or one kshanam or few muhurthams, a part of the day, in the same way jagrat prapañca also will last only for one minute or few muhurthams. If that's the duration of jagrat prapañca, how can you talk of guru parampara. Samsara of ours will also be only for a short period, all the time we have studied avyakta..ratra game. We studied that present samsara is because of purva janma... anadi kala pravrutta. In DSV we are saying its like dream of alpa kalam only. All this anushtānam will not yield results. Therefore never

compare jagrat and Swapna. Blunder hes committing is he is looking at Swapna from the standpoint of waker.

We require 3 imaginations, dream universe, dreamer observer, how dreamer observer will look at dream universe. He will never say dream universe is alpa kalam, he will call it jagrat prapañca...he will say this prapañca is Ívara śṛṣṭi. From brahman's standpoint any śṛṣṭi is kshana matram. From brahman's stand point karya kāraṇa parampara is kshana matra projection.

Mind boggling answer...

गुरुत्तरमाह — यद्यपि पूर्वोक्तसिद्धान्ते (१) बन्धमोक्षौ गुरुवेदान्ता- दयश्च नाङ्गीक्रियन्ते। (२) किन्तु चैतन्यमेकं नित्यमुक्तमस्ति (३) अविद्या- परिणामश्चैतन्ये नानाविवर्तरूपा भवन्ति। तैर्विवर्तैरात्मस्वरूपस्य न काचिदपि हानिः। (४) आत्मा सदासङ्ग एकरसश्चास्ते। (५) अद्यावधि न कोऽपि मुक्तः। अग्रे च न कोऽपि मुक्तो भविष्यति। जीवन्मुक्तिशास्त्रं तु प्ररोचकोऽर्थवादः। किन्तु चैतन्यं नित्यमुक्तमस्ति। (६) अविद्यायास्तत्परिणामानां च चैतन्येन सह कदाचिदपि सम्बन्धो नास्ति। तस्माद्बन्धः, वेदः, गुरुः, श्रवणादीनि, समाधिः, मोक्षश्चेत्येतेषां प्रतीतिः स्वप्न इवाविद्याजन्यैव। तस्मान्मिथ्यैव सर्वे पदार्थाः। (७) एतेषां बहुकालस्थायित्वमप्यविद्याजन्यमेव। तथापि सिद्धान्तमिममजानतः स्थूलदृष्टेरयं प्रश्न इति।

Guru gives reply to Tarkadrṣṭi. Nīścala Dās is not willing to give up. He wants to bring Tarkadrṣṭi to DSV. In the ultimate conclusion of Vedānta, DSV, there is no bandha bondage, mokṣā, guru, Vedānta. All these are projections of mūlavidya, they are really not there meaning pratibhāsika satyam. There is only one nitya muktam ever liberated consciousness, no jīva caitanyam, no iswara caitanyam, only one. There are no two śṛṣṭi. Jīva śṛṣṭi eva Ívara śṛṣṭi and vice versa. There is

only one prātibhāsika śrṣṭi. Because of one mūla vidya which is maya. In TSV, maya and avidya are different, shuddha satva and malina satva etc. In DSV, avidya, maya are one and the same. They are all vivarta karyam. Two śrṣṭis are not possible in DSV. Ātmā will not be divided into asamsari paramātmā and samsara jīvātma. There is no dent caused by avidhya. Caitanyam cannot hit avidhya and get a small dent, jīvātma paramātmā bedaha nasti. Only in TSV even this concept is allowed, in DSV anything other than Me is drushyam or acetanam or jadam. If there is a paramātmā other than Me, it has to be acetanam jadam only. There is one and only one caitanyam Me. There is nothing called past or future both are projections in the present, continuity and flow also we project. No acharyas, no mukta s, liberated ones. Nitya mukti the only teaching...

29th September 2018

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Ātmā sadasangha....Even though the teacher elaborately established DSV and also answered all possible Qs that can be raised by TSV, student Tarkadṛṣṭi is not able to appreciate that. Therefore, he asked the final Q in page 223, “in conventional Vedānta, that we study as junior student, we talk of an anadi prapañca, a samsara that is anadi, Ívara, vedaha, jīvaha which are all anadi. We listed 6. “Jīva isho vishudha.... Anadayaha” . this jīva acquires spiritual puṇyam gradually across several janmas, gita...anekha janma samsiddaha, then alone we come to Vedānta in the current janma. Even after that we need karma yoga, upāsana yoga, sravanam for many years. “This being so, how can you compare jagrat prapañca

to a Swapna which lasts few minutes or few hours? “ . This was the final question of Tarkadr̥ṣṭi. Again Guru has to give same reply. He repeats DSV and says we look at the dream from the standpoint of the waker. If you have sufficient imagination to look at it from dreamer’s angle, you will hear him say all these are anadi just as the waker vehemently says so. From waker’s angle it is temporary, from dreamer’s angle it is anadi.

Now Guru changes the whole method. A new Vedānta course in dream. In 4th line, Ātmā is always asanghaha and always ekarasaha, there is no past future. Past and future are projections in the present. Word present also becomes meaningless. Past present continuity all are projections of mūla vidhya. There was a Śāṅkaracārya in AD, BC etc are both projected now by mūlavidya. There is no mukta, liberated person in past or future. Videha mukti jīvan mukti are all artha vadaha; only until students come to DSV all these are required for attracting students to vedānta.

First foot note:

१. अत्रायमभिप्रायः — अस्मिन् दृष्टिसृष्टिवादे “ब्रह्म वा इदमग्र आसीत् तदात्मानमेवावेत्। अहं ब्रह्मास्मीति” (बृ. १.४.१०) इत्यादिश्रुत्या, “ब्रह्मैव स्वाविद्यया संसरति स्वविद्यया मुच्यते च” इति बृहदारण्यकभाष्यात्,

This is the message of DSV, For DSVs, one of the most important pramāṇa vākyams is brahmavā idamagra aseet.....there is only one brahma, one mūla vidya, one ajñāni jīvaha. According to this vakyam in Briha 1.4.10. purushavida brahmanam. Brahman alone appears as samsara because of brahman’s own maya or avidhya, that eka jīvaha which is brahman gets knowledge and liberated.

Another vārthika vakyam also is there. Vyada soonoho

व्याधसूनोः स्मृतिप्राप्तौ व्याधभावो निवर्तते ।

Śankaracārya gives this example in Briha upaniṣad commentary. There was a revolution in a kingdom. A prince was taken away as a baby, they took him to forest, prince was lost and grew among forest hunter. He looks upon himself as hunter only. King is dead in the revolution. They search in the forest , a person with birth marks. They find him growing as son of a forest person. They show the birth mark and says you are the prince then prince claims I am prince. Rajaputratvam is claimed. Hunter notion is gone. Similarly jīvātma is growing as though he is jīva, but really speaking he is brahman. For the ajñāni jīvātma, through the mahavakyam, jīva bhava goes and brahma bhava comes.

By my own avidhya, I am appearing as jīva now, in DSV many jīvas are non-existent, there is only one jīva, eka jīva bhava, no talking of many jīvas getting liberation in past or future. Other jīvas are not accepted, Guru also is not accepted. In the Swapna, we experience several jīvas shopping, when I wake up, I know I am waker, other jīvas in the dream go away. We do not talk of their continuity. In DSV, similarly when I wake up, I do not accept other jīvas and jīvan muktas of past or future. Other jīvas are called jīva ābhāsa. Jīva is mukya jīva plus anya jīva abhāsa. In the same way, ābhāsa rupa, other jīvas including the guru are jīva abhāsa, mukya jīva is so called shishya. This shishya looks at Guru as a lineage, acharya upasanam etc. upon that one Guru looking upon as Ívara, bhakti, puja, sravanam, mananam, is exactly like projecting a guru in Swapna. They are all mithya only, prātibhāsika satyam. For the dreamer in dream, it appears real. In advaita makarandam, this is said, once he wakes up, jagat jīva sishya acharya Ívara all go away. All these are prātibhāsikam.

Mūlam back: avidhyaya....mūlavidya does not have any connection with consciousness, mūla vidya is prātibhāsikam, avidhya and caitanyam belong to two orders of reality. Movie is not connected to the screen. This mūlavidya does not keep quiet, it has two modifications, jñānadhyāsaha and arthādhyāsaha. Dreamer's mind and waker's mind (both are jñānadhyāsa) and dreamer's world and wakers world (arthādhyāsa), both appear to be continuing in jagrat and dream, result of avidhya. Mastani sarva bhootani....na ca mastani bhootani...What does caitanyam do? Vivarta upadana Kāraṇam .. mūlavidya transforms into two types of world and mind therefore parinami upadana Kāraṇam. Chaitanyam's job is by its mere presence, it provides three things for its mind and world (both jagrat and dream)...sat cit Ananda. Sambandha is only adhiṣṭāna adhyāsa sambandha or anirvacaneeya sambandha. Tasmāt bandhaha, avidya janya, production of avidhya which is prātibhāsikam. We have to consistently negate vyavahārikam in DSV. Avidhya and maya are synonymous in DSV. Jagrat and Swapna are both prātibhāsikam, momentarily appearing. Vedaha, guruḥ, Sravanam, mananam, nidhidhyasanam, samadhiḥ, mokṣā all are prātibhāsikam only. Exactly like dream only, all mithya only. Eka vīda mithya, no subdivision in mithya. Continuity of jagrat also due to avidhya, our projection only, like continuity of Swapna prapañca for the dreamer. Even though this is DSV, yadhyapi first line to be connected to tathāpi... here. A junior student, one who is not able to get out of double standards problem, is called sthūla dṛṣṭi. For him, DSV he can never appreciate. For such a student, this question will repeatedly arise. Since student is not changing, I am going to come down from DSV to TSV. I'm going to present Vedānta course as though happening in the dream of a person. For Tarkadṛṣṭi. DSV is for uttama Adhikari. Following course is for Tarkadṛṣṭi.

Tarkadr̥ṣṭi will understand DSV in dream and wake up....this is the assumption of the Guru. DSV is complete with this. Now dream of agrudadevaha.

(आ. ३४३-४६०) अगृधदेवस्य (इच्छारहितात्मदेवस्य) स्वप्नव्याख्यानव्याजेन तत्त्वदृष्टिं प्रति गुरोरुत्तरम् —

(३४३) शिष्यस्य गुरुतदुपदेशादिप्रतीतिर्मिथ्येति सदृष्टान्तं गुरोर्वचनम् —

Topic 343 to 346. A correction. It is not Tatvadr̥ṣṭi but Tarkadr̥ṣṭi. We will not use manda madhyama uttama Adhikari. Because manda Adhikari is given karma yoga, madhyama upāsana yoga. This person has sadhanachatushtayam. He just relies on his intellect too much. All 4 philosophers like nyāya, vaiśeṣika, yoga, sankhya etc. they were astikas but still relied on tarka too much. Therefore, they all concluded world is real. They don't understand the limitations of tarka. Its an obstacle. Logic beyond limits as an obstacle to Vedānta. That's why we included shraddha in sadhana catuṣṭayam. Reason must be used not for proving veda, but for understanding the message of the veda which cannot be arrived at through logic. These people do not require karma and upāsana yoga, they need enough intellect to understand the limitations of the intellect.

Agrudhadeva is a fictitious person...an intention is there for this usage. Derivation is given in next page footnote, page 225,

१. गृधा नामेच्छा । सा च सर्वदोषाणामुपलक्षणम् । गृधारहितोऽगृधः । देवः = स्वप्रकाशचैतन्यम् । अगृधश्चासौ देवश्चागृधदेवः । तथा च अविद्यातत्प्रयुक्तरागादिरूपसर्वमलशून्यशुद्धचैतन्यमगृधदेवशब्दस्य गूढोऽर्थः ।

Grudha means desire...represents all the 6 deficiencies of the jīva, kama krosha...leading raga dveṣa....karma ... all samsara problems. Agrudhaha..one who

is free from all of them..bahuvreehi samasa na grudhyate yasya saha. Devaha is svaprakasa Chaitanya ātmā. Agrudha devaha means nityamukta ātmā. Is the real name of every jīva.(karmadārāya samasa). The hidden meaning....shuddha caitanyam, sarva mala shoonyam, free from all impurities, raga dveṣa etc... caused by avidhya..our imaginery jīvātma who is going to dream a Vedānta course now....

Heading... Iccha rahita ātmā devasya,,under the pretext of explaining the dream of agruda devaha, Guru is presenting a long Vedānta course for Tarkadrṣṭi.

6th October 2018

(आ. ३४३-४६०) अगृधदेवस्य (इच्छारहितात्मदेवस्य) स्वप्नव्याख्यानव्याजेन तत्त्वदृष्टिं प्रति गुरोरुत्तरम् —

(३४३) शिष्यस्य गुरुतदुपदेशादिप्रतीतिर्मिथ्येति सदृष्टान्तं गुरोर्वचनम् —

We are now in the transition portion of the 6th chapter wherein Drishti Śrṣṭi vāda is completed and Tarkadrṣṭi is not able to accept it. Teacher is going to introduce an unique Vedānta course happening in the dream of a person. Person is Agrudadevaha..meaning..gruda means kamaha or samsaraha. Agrudaha is asamsari. Word devaha means caitanyam. Agrudadevaha finally means nityamukta caitanyam only. Under the pretext of describing the dream of Agrudadevaha, a Vedānta course is going to be conducted. Student will be satisfied. An intellectual student who has studied tarka, nyāya, vaiśeṣika etc. An intellectual Vedānta course is going to be introduced now.

An aside Q that can arise, isn't the student actually advanced student. Nīścala Dās is putting the student in the 3rd category. Within Manda Adhikari he has been placed. Too much of tarka is an obstacle to Vedānta. Tarka in optimum

measure is a blessing. Over tarka is an obstacle to Vedānta jñānam. Balanced tarka is a blessing. There is a book called SankaraSankara bhashya vimarsha by Rama Raya Kavi.. he says those who are possessed by too much of logic, for them the logic becomes an obstacle. In upaniṣad it is clearly said that tarka must never be used for proving Vedānta but understanding Vedānta..naishā tarkena... An example...Suppose there is a bottle with narrow neck and we have another container of milk and you want to transfer the milk. We use the funnel. We should know the role of the milk. Funnel is not to be used for giving milk. It has limited function of transference of milk. Our intellect is the narrow bottle, Vedānta is containing the milk. Tarka is only the funnel. You can only use tarka as a funnel, if it is used for gaining knowledge, its called shushka tarkaha... Śāṅkaracārya says in Sadhana Pancakam... on tarka ..vakyartha vicaratām...dustarka viramyatam. Trying to prove Vedānta through tarka śāstra. Every example Vedānta gives you will take the wrong portion if you use tarka. When I say dream as an example, I say jagrat is like Swapna, both are mithya. Tarkadṛṣṭi will say Swapna prapañca comes because of real jagrat prapañca, so if real jagrat itself is mithya then we will need another real jagrat prapañca. Every example he will wrongly use and negate advaitam. Tarkadṛṣṭi will never be able to accept advaita. In brahmasutra also, Vysacharya also says if you go by logic only you will never be convinced of Vedānta. Tarka aprathishtānāt, tarkasya atyantam anapekshyam..two sutras from brahmasutra. Don't rely on nyāya too much. A limited intellectualism is ok. A Guru can never convince a tarkika. Nīścala Dās is trying to convince this tarkika. Thereafter he will say Agrudadeva learnt all this and this Vedānta helped him get up from the dream and understand mayyeva sakalam jātam... jagrat prapañcam is also my own dream only. Vedānta has to wake him up. Now he will teach TSV is dream, he wants him to wake up and accept DSV. Hope is at the end of 6th chapter this person has to wake up.

Next heading: gataprashna..final question of Tarkadr̥ṣṭi, previous page. 223 entire para is question of tarkadr̥ṣṭi. Double standards blunder. Ísvara is anadi...guru shishya parampara is anadi. How can you say this anadi prapañca is my dream? Answer: imagine dream world, imagine the dreamer, imagine how the dreamer will look at the dream world. He will say this is anadi. For the waker, waker's universe is anadi.

Next topic: shishyasya guru... when shishya is experiencing guru and vedantic teaching both are the projections of the shishya himself. Guru's upadesha is also projected by the shishya. Exactly like Agrudadeva who is going to project a Guru, Vedānta, Vedānta course in dream. Drushtantam here is the dream.

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हे सोम्य, यथा निद्रादोषात्स्वप्ने अध्यापकोऽध्ययनम्, वेदशास्त्रपुराणधर्मशास्त्राणि, अध्येता, कर्म, तत्फलं चेत्यादिकं प्रतीयते। तेषु सर्वेषु पदार्थेषु सत्यत्वभ्रान्तिश्चोपजायते। तथापि स्वप्ने सर्वे पदार्था मिथ्यैव भवन्ति। तथा जाग्रत्यपि सर्वे पदार्था मिथ्यैव । तेषु सत्यत्वप्रतीतिर्भ्रम एव। अहं तव गुरुत्वेन प्रतीतः सन् बन्धनिवर्तकवेदान्तोपदेशं करोमीति यत् तदपि तव मिथ्याप्रतीतिरेव।

Oh dear student, during the nidra, you can have Swapna. The following Swapna is possible, guru classroom, Vedānta class, all the śāstrams, smṛti granthas, dharma śāstras, the student adyeta studenta adhetarau adhetaraha.rikaranta pullinga. All of them can apper in dream also. Once I enter the dream as dream perceiver, I see this also as though in waking state. Still tathāpi, even though I may say it is satyam and swear, swearing cannot make this satyam. Everything is brama only.

This example is going to be elaborated. Present jagrat is also nothing but dream only. All the things are mithya and even though I swear that these are all satyam, Guru still knows this fellow briefly wakes up during class and goes to sleep thereafter. Guru says I'm also one of your projections.

How can I project Vedānta śāstram when I myself do not know Vedānta? Such a doubt can come. Remember in DSV this world is not a mental projection. When you say I do not know you are talking of this from mind's stand point. Jagrat nor Swapna is not mental, but projection of mūla avidhya. In Maya Vedānta śāstram guru etc are there. Therefore I brahman with maya mūlavidhya am projecting Guru Shishya Vedānta astikasamajam a class room also. It is not a mental projection in DSSV. I the brahman with maya am projecting everything. I project everything including the mind which is jñānadhyāsa and then identified with the single mind, I am alpajñaha instead of sarvajñaha. In DSV, in deep sleep state I am Iswaraha sarvajñaha. Mind is resolved world is resolved into mūlavidhya or maya.

Yat tadapi... I the Guru is also your projection, my teaching is also your projection only.

Continuing...

Yatha Agruda devasya swapne..

यथा अगृधदेवस्य स्वप्ने मिथ्याप्रतीतिविषया
गुरुवेदान्तादयोऽनिर्वचनीयतयोत्पन्नास्तथैव तव प्रतीतौ अहं मदुपदेशादिकं च सर्वं
वस्तु मिथ्यैवा- निर्वचनीयतया प्रतिभाति।

He is slowly introducing Agrudadeva. Yatha... in the dream of Agrudadeva, all the false appearances, Guru, Vedānta, the teaching etc also as anirvacaneeya khyāti. Mind and world are simultaneously projected. Swapna prapañca also is mūla vidya projection. In the same way, you have projected the world and I am one of your projections. I am existing because of your grace!!! My vicarasagara class all are mithya only.. anirvacaneeya khyāti means no vyavahārika prātibhāsika difference at all. Both are prātibhāsikam only. (my (Swamiji's) compromise: nobody else accepts: if you feel uncomfortable to say jagrat prapañca is prātibhāsikam, you can say jagrat and Swapna prapañcam are both vyavahārikam because from dreamers angle sapna is vyavahārikam). DSV is paramārthika and vyavahārika. No trivida...this is how new prakriyas come. New insights come and it will give you a new way of studying. To become a creator of prakriya you should soak in Vedānta for decades. Then you can invent prakriyas.

(आ. ३४४-४६०) अगृधदेवस्य स्वप्नः —

(३४४) अगृधदेवस्य स्वप्नदर्शनम् —

The Swapna has to be a very long one. Rest of 6th chapter. Many classes. They are all happening in dream. Topic 344 to 465...Page 318. We are in page 225. Heading 460..swapna granthasya samapti.

Topic 344.. entering the dream...

अगृधदेवस्यैवं स्वप्नः समभवत् — अगृधनामा कश्चन देवः स्वयमनादिकालनिद्रां कुर्वाण इव स्वप्नम् अपश्यत् । तस्मिन् स्वप्ने तस्य पुरुषस्यैवं प्रतीतिरभवत् —

(१)अहं चण्डालोऽस्मि,(२) महादुःखी भवामि, (३)
अस्थिमञ्जारुधिरत्वङ्मांसमेदोवीर्यरूपसप्तधातुभिर्मे मुखं पूरितमस्ति, (४) महाघोरे
भयङ्करे व्याघ्रगजादिसङ्कुले महारण्ये इतस्ततः परिभ्रमामि; इति ।

Sanskrit version is given by Vasudeva brahmendra saraswati. Original in a type of hindi by Nischala Dasa. This is a revised version almost new. This author is as great. The language used is simple although teaching is complex. For Agrudadeva, the Swapna happened in the following manner, named Agrudadeva, he is entering into sleep and a dream, even though he is projecting the dream, the moment he enters the dream and projects the dream universe he looks at that world as anadi. This has not been created by me but a creator parokṣā Íśvara. That Parokṣā Íśvara is none other than myself, he will realise/discover when he wakes up. That Íśvara who is sarva shaktiḥ sarvajñaha etc. until I can comfortably claim I am Íśvara, I have not woken up. Mayyeva sakalam jatam mayi sarvam prathishtam...aham annam...ahamasya prathamaja ritasya. My intellect should not feel discomfort when I claim myself as Íśvara. The viśvadvaitins and dvaitins feel advaitins are arrogant to claim this and it is maha pāpam, all advaitins will go to a special narakam. Pramāṇam for that chapter 16 of Gita is quoted. In chapter 16, an asura is described, ādyohi jana... Iswaroham bhogi... all the Asuras like hiranyakashipu claim they are Íśvara. They go to trividam narakam..eternal hell is going to come for these asuras. All advaitins will go to narakam.

A big smile is our reply... we will go to Narakam and continue Vedānta class.

14th October 2018

Topic 344

We are now in a transition stage between two courses of Vedānta. In 6th chapter DSV was presented to Tarkadṛṣṭi. He was however not convinced. So now teacher is going to use another strategy, presenting the Vedānta in a different manner, introducing a person named Agrudadevaha going through a long Swapna. In Swapna, Vedānta guru etc.....all of them disappear when he wakes up. End, Guru says just as Agrudadeva had a course in dream, prātibhāsika, you are also now going through a Vedānta course in “prātibhāsikam”. Following course is for Tarkadṛṣṭi kind of student. Agrudadeva has to enter dream. Rest of entire 2nd chapter is in dream only. Upto Topic 463 only. Topic 344 entry into dream. Anadi is very important, even though Swapna is taking place only for a short while, for dreamer it is anadi only. From dreamers angle dreamer does not have a beginning. He sees the following Swapna. In his Swapna, he had the following experience. I am a chandala, low caste person. Footnote: chandala bhava symbolizes jīvaha. From stand point of brahma bhava jīva bhava is so low therefore equated to chandala. Impure. I am going through lot of problems. Bone, marrow, blood, skin, flesh, fat and creative power, saptadhatu of Ayurveda. In nirvana shatkam, nava sapta dhatu. Here mukham may be read of śarīram...they are degenerating and produce lot of waste materials. World in which I am also is terrible, frightening, with tiger, elephants infested, meaning people like all these animals. In a huge forest, I’m just roaming about all over. In footnote, aranyam explained. Maha aranyam...universe called samsara. In the dream, he is roaming here and there. By taking several janmas I’m roaming in lower and higher lokas. Guru is going to come, before that Swarga and naraka experience to be discussed. Hawking specialized on black hole. Even information is lost there. According to one theory, information are indestructible. In black hole information can get destroyed. A scientist says in reality it does not get destroyed. One theory is our

entire cosmos may be existing within a black hole. Like the fourteen lokas of Agrudadeva are existing within his dream.

Now we will see that. Not only has he projected the dream, he has entered it. Now Naraka varnanam. For him it is not a dream.

तादृशदेवोऽहमितस्ततो भ्रमन् नानास्थानानि पश्यामि। (१) तत्र क्वचिद्देशे नाना भयङ्कराः प्राणिनो मां भक्षयितुं ममाभिमुखाः प्रधावन्ति, (२) क्वचित्पूयशोणितपूर्णं महागर्ते पतिताः केचन प्राणिनो हाहाकारशब्दान् कुर्वन्ति, (३) अन्यत्र क्वचित् सन्तप्तलोहमयस्तम्भनिबद्धाः प्राणिनो विक्रोशन्ति, (४) क्वचिच्च सन्तप्तवालुकापूर्णं मार्गे पादुकाहीना नग्नपादाः पुरुषा गच्छन्ति । तांश्च राजभटा लोहमयदण्डेन ताडयन्ति । इत्थं नानाभयङ्करस्थानानि स्वप्ने पश्यन् स देवः कदाचिदात्मानमप्यपराधिनं तादृशापराध- फलभूतदुःखभागिनं च स्वप्नेऽपश्यत् ।

This type of description, is very much used in yoga vashishta grantha. Somebody will dream and many chapters will go on. This methodology is used to show that our experiences also from standpoint of Ísvara my own higher nature are another type of dream only. Níscala Dās is influenced by Yoga Vashishtaha. I Agrudadevaha, roaming about all over the world, I'm experiencing various lokas. Kvachit dese ..here onwards description of hell given. All types of peculiar beings, Agrudadeva experienced in Naraka. They are chasing me to eat me up. While running I see other areas of Naraka. There are huge pits filled with blood, pus etc, in that pit, people have fallen into that pit. They are wallowing and screaming in that place. Somewhere else some thing more terrible is happening. Red hot iron pillars, many people are tied to those pillars. Different parts of the world, third degree tortures happen. Else where, people are walking on a path which is hot sand without chappal. Barefooted. While they are walking, people in

charge of naraka, with the iron rods they are hitting 4 times. In this manner, he sees terrible things. Initially he saw others suffering, sometimes he sees himself going through suffering. In Swapna. Sometimes he saw himself undergoing all this. As a result of prarabhdha pāpam, he goes through dukham. Pāpam can give two types of experiences, going through pain himself or observing someone going through suffering. The worst pāpam will have an end. The darkest night also end. Agrudadeva went through all the narakas and then due to puṇyaṃ goes to higher lokas also. Only jnana understand that life has both pleasure and pain. That is vivekaha.

Now Swarga loka varnanam.

तस्मिन्नेव स्वप्ने सोऽगृधदेवोऽन्यत्र दिव्यं स्थानम् अपश्यत् ।

तस्मिन्नेव स्वप्ने सोऽगृधदेवोऽन्यत्र दिव्यं स्थानम् अपश्यत्। तत्र च (१) उत्तमा देवता विराजन्ते, (२) तासां देवतानां भोगा दिव्या भवन्ति, (३) अमृतस्य दर्शनमात्रेण ता देवतास्तृप्ताः, (४) क्षुत्पिपासे ता देवता न बाधेते, (५) तासां देवतानां शरीराणि मलमूत्रादिरहितानि दिव्यानि प्रकाशन्ते, (६) उत्तमविमाने स्थितः कश्चन देवो रमते। तच्च विमानं तस्य देवस्येच्छानुसारेण गच्छति, (७) कुत्रचिद्रम्भोर्वश्यादयोऽप्सरसो नृत्यन्ति। तासां सकलान्य-प्यङ्गानि निर्दोषाणि विलसन्ति। तत्र सर्वा योषितः सम्पूर्णगुणोपेता राजन्ते, (८) तासामङ्गेभ्यः कामोद्दीपकोत्तमसुगन्धः प्रसरति।

क्वचित्ताभिः सह देवा रमन्ते, (९) अगृधदेवः स्वयमपि कदाचिद्देवभावं प्राप्तः
ताभिर्दिव्याङ्गनाभिः साकं दिव्येषु स्थानेषु सुचिरं कालं रमते। (१०) एवं
दिव्यस्थानेष्वप्सरोभी रममाणोऽगृधदेवः सहसाकस्मादेव रुधिरमलादिपूरिते कुण्डे
निमग्नो भवति।

From naraka loka Agrudadeva is going to Swarga loka. That he will have to quit Swargaloka is bad news. I can control only agami no control over sanchita and prarabhdha. World becomes samsara because I have limited control over only agami. Moment you recognize this helplessness, you will suffer. We never normally recognize this helplessness. When things are favourable, let me think of something which is beyond these opposites. Ātmā. Tragedy, comedy are all movies. We just have different channels. Lot of time it takes. Agrudadeva is in Swarga. Footnote 1: Swarga varnanam. There all devatas are happy there. They are enjoying the celestial pleasures. They do not have to eat or drink anything, by sight they get benefit of eating and drinking. No hunger thirst. Kshutpipase – dvandva dvivacanam. Tāha devata dviteeya. No malam mutram etc. they don't eat and drink, that's why. They are divine and enjoy. They travel all over, no booking etc, they can just visualize and get transported. Uttama vimana..a devaha is reveling remaining in a superior vimana as compared to bhoomaka vimana, he only has to think, he will reach immediately. Rambha Urvashi celestial woman dancers are dancing continuously. All those dancing women have extremely beautiful limbs. Without any defect. There not mere physical beauty, but sūkṣma śarīram, character is perfect. All virtues are there in them. Bharata muni has written a huge book. Description of all features are there. Whatever descriptions are required are there. In kavya grantham, alankā grantham, these are mentioned. 32 virtues are enumerated. These are there in all these apsaras.

20th October 2018

Page 226 2nd para fifth line.

We are in the transition portion where the dream of Agrudadeva is introduced. Agrudadeva in dream is going through inferior and superior janmas in dream. All the 14 lokas are within the dream only.

Now Swargaloka description. By just getting into a special vehicle he can travel anywhere at will. The apsaras are dancing all the time. Their limbs are perfect and character wise they are endowed with all the virtues. Difference between human beings and heavenly body, these are the differences. Many devas are enjoying the company of Apsaras, then Agrudadeva himself enjoying the company of these wonderful women. He enjoys their association. Suddenly, without knowing the reason he is pushed down to the lower loka. (due to adrushta punya pāpam karma). Footnote: no 3 when the Swarga loka puṇyam has been exhausted and some pāpam has matured, this happens (from old sancitam karma). Again we come down to human body. In malam and filth, into the body, this agrudadeva fell.

तस्मिन्नेव स्वप्ने सोऽगृधदेवो अन्यत्र स्थाने स्थितं सर्वाधिपतिं पुरुषं पश्यति।
तस्याज्ञकरा अनुचराः तस्याग्रे तिष्ठन्ति। (१) केषाञ्चित्पुरुषाणां
सोऽधिपतिस्तस्यानुचराश्च सौम्यरूपाः प्रतीयन्ते, (२) केषाञ्चित्पुरुषाणां
ते भयङ्कररूपाः प्रतीयन्ते, (३) तद्वनस्थितानां पुरुषाणां कर्मानुसारेण सोऽधि- पतिः
फलं यच्छति।

In the same dream, he reaches another sphere or area, footnote 4: here commences yamaloka. Niścala Dās introduces a yamaloka different from naraka loka and Swarga loka. We can take this as manushya loka also. As it is the only intermediary loka possible between the two. (footnotes given by Pitambara acharya). Footnote: sarva adhipati-Yama dharma raja. He gives the punya papa phalam for yama loka or manushya loka people. He is fair and just. Only as per law of karma. Chitraguptaha keeps our account secret like Swiss bank. Lord Yama constantly consults him. Yama dhutas are there to help Yama. Yamadharma raja's instructions are executed by a team who are waiting in front of him, who come down to manushya loka and give painful and pleasurable experiences. Footnote: yama dhoota or messenger. Good and bad depends on our karma. Footnote: when punya is dominant, yama and his dhootas are benign and well wishers. Footnote: When papa is dominant, they appear terrible. They are by themselves neutral and fair. In keeping with their karma, (all the 14 lokas come within a forest) they give them phalam.

Manushyaloka has a huge advantage. Here one can pursue Vedānta, now Agrudadeva is going to see vedantic activities.

इत्थमगृधदेवः स्वप्ने नानास्थानानि पश्यन् क्वचित् (१) वेदपारायण- परान् ब्राह्मणानपश्यत्, (२) क्वचिद्यज्ञशालायां यायजूका उत्तमान् क्रतून्- नुतिष्ठन्ति, (३) क्वचिदुत्तमाः पुण्या नद्यः प्रवहन्ति । तत्र पुण्यकाङ्क्षिणो जनाः स्नान्ति, (४) क्वचिज्ज्ञानिन आचार्याः शिष्येभ्यो ब्रह्मविद्यामुपदिशन्ति, अधिगतब्रह्मविद्या विद्याबलात्तद्वनान्निष्क्रान्ता भवन्ति ।

After this endless cycles of birth and death, he sees himself in a vedic culture in which veda, śāstra and guru are there. A vaidika janma requires so much of puṇyaṃ.

Jantoonam durlabham....

जन्तूनां नरजन्म दुर्लभमतः पुंस्त्वं ततो विप्रता
तस्माद्वैदिकधर्ममार्गपरता विद्वत्त्वमस्मात्परम् ।
आत्मानात्मविवेचनं स्वनुभवो ब्रह्मात्मना संस्थितिः
मुक्तिर्ना शतजन्मकोटिसुकृतैः पुण्यैर्विना लभ्यते ॥ २ ॥ var शतकोटिजन्मसु कृतैः

Vivekachoodamani beginning prayer, 84 lakh species are there. Chance of human janma is rare. 5 to 6 billion human beings, and you need a vaidika family..if you lose this, the loss is infinite.

Footnote 9: from here bhooloka, and bharata desha varnanam. There are people committed to veda parayanam. In Chennai...so many vedic people. They are respected. People are called home for karma pata, pada, jata parayanam etc. honoring them etc. even now. Those who do varieties of yaga even now. There are varieties of rivers..pushkara snanam. Once in 144 years. If we have come to Vedānta, we have done lot of puṇyaṃ. Even for Sravanam, tremendous puṇyaṃ is required. Hinduism will never be destroyed... skype video, skype sanskrit etc. Karma kandaṃ and jnana kandaṃ are both strong. We have so many acharyas giving brahma vidya. Many students become jnanis, they become jīvan muktas and Videha muktas and escape from samsara. Bahuveehi adhigatabrahmavidya... by the mere strength of knowledge, they permanently escape from this forest. They “wake up” from their dream. Thus Arudadeva sees all of them. He also wants to enter jnana kandaṃ.. continuing,

अनया रीत्यागृधदेवस्य स्वप्ने क्षणमात्रे नानाश्चर्यरूपान् पदार्थान् पश्यतः पुनरप्येवं प्रतीतिः समजायत। (१) अहमस्मिन् वने बहोः काला- न्निवसामि,(२) अस्य वनस्य कदाप्युच्छेदो न भवति,(३.१) कदा- चित् भगवतः चतुर्भ्यो मुखेभ्यो निर्गतैर्नानाविधैर्बीजैर्वनमिदमुत्पन्नम् , (३.२) जलसेचनेन वनमिदं पाल्यते, (३.३) कदाचिद्भगवतो घोरहास्यकारिमुखाद्भूमिष्य- ताग्निना वनम् इदं दग्धं भविष्यति, (४) वनोत्पत्त्या सह ममाप्युत्पत्तिरभूत् । वनदाहे ममापि दाहो भविष्यति, (५) सर्वं वनं दग्ध्वा ईश्वरोऽवशिष्टो भविष्यति, (६) तस्येश्वरस्य शरीरे वनस्य बीजमवस्थितं भवेत् । एवं प्रतीतिः स्वप्ने एव तस्यागृधदेवस्य स्वाप्नवेदश्रवणात्समजायत।

Agrudadeva went through several janmas. From the standpoint of waker Bhagawan, these are all few seconds only. It appears huge time period, but its just a few seconds. In one kshanam, dance music, Swarga, naraka all happened. Pashyataha agrudadevasya...Shashti ekavacanam, adjective. Present participle.. this new pattern of thinking started. Mokṣa thought..teevra mumukṣutvam.. we generally think its for old age... this good thought came..bhadra vṛttihi. I'm living in this forest Samsara for so long, an unending process, this forest has been created by some bhagawan. (instead of saying I have projected this dream). 4 faced Brahmaji has created all these jīvarashis. Words and the object..Padani and padartha...in devata adhikaram, it is discussed, sphota vāda. It was said, first bhooho was uttered by God, then earth was born. Shabdha first then artha. Therefore, Niścala Dās says chaturbhyaha mukhebhaya, the seed of the universe in the form of shabda or punya papa karma. Words and the worlds were born. Viśeṣa Kāraṇam. Bhagawan is sāmanya kāraṇam. Bhagawan means Brahma, Vishnu, Shiva all 3, one with 3 veshams. Śṛṣṭi sthiti laya karta is this Bhagawan. Footnote 2: seeds responsible for different varieties of creation.. a small portion

of punya pāpam gets ready and determines body, parentage, environment etc. paripakvam means maturing or prarabhdha punya pāpam.

27th October 2018

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2nd para fifth line

Line no 5

(३.३) कदाचिद्भगवतो घोरहास्यकारिमुखादुद्गमिष्य- ताग्निना वनम् इदं दग्धं भविष्यति, (४) वनोत्पत्त्या सह ममाप्युत्पत्तिरभूत् । वनदाहे ममापि दाहो भविष्यति, (५) सर्वं वनं दग्ध्वा ईश्वरोऽवशिष्टो भविष्यति, (६) तस्येश्वरस्य शरीरे वनस्य बीजमवस्थितं भवेत् । एवं प्रतीतिः स्वप्ने एव तस्यागृधदेवस्य स्वाप्नवेदश्रवणात्समजायत।

Niścala Dās is in the process of introducing a dream Vedānta course. For Agrudadeva, it is a beginningless universe. Śṛṣṭi is cyclically continuing. Agrudadeva sees himself as one of the jīvas in dream, he does not see himself as the projector. He has gone through several janmas, naraka, swarga etc. now he is born in vedic culture. This jīva in dream due to punya samskara is developing jijñāsa or desire for mokṣā. I am caught in this forest called samsara. Infinite kāraṇa sareerams are there and at the time of śṛṣṭi they will be projected as infinite sūkṣma sariram. M: A time will come when bhagawan will have a terrible laughter (in future). Attahasam in kala bhairavashtakam. From his mukham, bhankara agni comes. In jayanteya gita we saw this agni. Flames go upto brahma

loka. Rains will be there continuously and it describes the rain in jayanteya gita. The water thickness will be like elephant's trunk. And resolution will happen in the reverse panca bhoota order. Udgamishyata present active participle, truteeya vibhāakti, adjective to agninā. Footnote 3: of the entire cosmos, forest is representative. Footnote 4 Everything will be destroyed. I'm one of the insignificant jīva in the dream world.

M: when the world originated I also came along with the world, when the forest is burnt, I will also be destroyed. Ajñāta satta.Iswara is there, I will not continue. Karara vindena..vatasya... At the time of pralayakala, vata patra will be there. Krishna represents Íśvara, Brahman plus maya, none other than I. eater and eaten I am, aham annam ahamannadaha....foot in the mouth picture.. tasya Iswarasya shareere, in the cosmic body of the bhagawan, maya, the seed of the entire cosmos is hidden in Maya (or prakruti or avyaktam or mūla avidhya). Dream Agrudadeva read the dream veda and came to know about the dream Íśvara. I'm created jīva. The moment Agrudadeva wakes up he understand the so called parokṣā I swara is none other than I the aparokṣā Jīvaha.

A guru is going to come in the dream. Page 227

Topic 345

(३४५) अगृधदेवस्य स्वप्न एव गुरुणा समागमः — वारं वारमात्मनो जन्ममरणप्रवाहपातं श्रुत्वागृधदेव एवं विचारयति स्म — (१) केनोपायेनाहमस्मान्निर्गच्छेयम्, (२) वनान्निर्गमनासिद्धावपि कथं मम चण्डालभावो दूरीभवेत्। सदा देवभावश्च सिद्ध्येत्। (३) वना- निर्गन्तुं नान्य उपायोऽस्ति।

ब्रह्म वद्योपदेष्टा आचार्य एव स्वशिष्यान् वनादस्मान्निस्तारयेदिति। एवं विचारयन्नेव सोऽगृधदेवः स्वप्न एव कञ्चन आचार्य-वर्यम् अलभत । विधिवदुपसन्नाय तस्मै शिष्यायाचार्यो देववाणीमयं मिथ्याभूत- वेदान्तग्रन्थमुपदिदेश।

Agrudadeva meets a Guru in dream. That the janana marana cycle occurs repeatedly we know only from śāstra pramāṇam. From veda śāstram (dream) the dream Agrudadeva came to know of this cycle. Direction of travel. I do not have total control. Janma mrutyu jaraanu indicated by varam varam. Repeatedly seen... The thought of separation when we grow old bothers us. How long will spouse survive etc? flow of birth and death helplessly falls. Agrudadeva begins to think in the following manner. What is the route by which I can escape from this cycle. In a thick forest there will be no sunlight, so darkness for ajñānam, I do not know way to go home as well. Getting out of this forest is videha mukti. Footnote: chandala bhavaha is jīva bhavaha.... Getting out of this continuing in the forest, I become jīvan mukta after gaining knowledge. Deva bhavaha bhavet, footnote 7 deva bhavaha is equal to brahmatvam. I require a divine grace, it works in the form of Bhagawan sending me a Guru. Dadami buddhi yogam te... bhagawan will not give knowledge but can give a Guru.

Teevra jijñāsā is the fever, intense desire for mokṣā... desperate. Like somebody's hair is on fire. Bhagawan will send a Guru. Agrudadeva in dream becomes ready for a Guru. Only an acharya who is a teacher of brahma vidya, he will uplift the bhaktas from the forest. Jñānam is only through guru shishya samvada.

Acaryaha eva indicates, it is compulsory. Nīścala Dās writes eva from Mundaka upaniṣad, sat vijñānārtham sa gurum eva.... From this forest of samsara nistarayet.. Guru alone will take out from the quagmire of samsara. Agrudadeva was praying for a Guru like Indra in Kena upaniṣad. (Yaksha story) He got a

Guru in (kanchana) dream. 3 types of Guru in Mundaka upaniṣad, kevala shrotriyaha cannot claim Brahman, kevala brahma nishtā.. has not studied śāstra in this janma, but can claim aham brahmasmi..mystic guru, shrotriya brahmanishtā... acharya varyaha...

He approached this Guru appropriately. Samit panihi, according to rules. To that Agrudadeva, properly with Shraddha and bhakti, desire to learn (shushrushā), shishya symbolically shows by samit. Even though they are the words of the Guru. Guru's words are not paurusheya vakyam. He is conveying the teachings of apaurusheya veda pramāṇam. Deva vani mayam... as valid as Śāstra's words. Mitya bhootam..other than Brahman everything is mithya only. He taught....

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Topic 346 to 352

(आ. ३४६-३५२) मिथ्याचार्येण मिथ्याशिष्याय मिथ्या- संस्कृतग्रन्थेनोपदेशः —

Prātibhāsika acharyena prātibhāsika shishyaya (mūla avidhya adyastha shishya) projected by mool avidhya, in DSV, no mental projection, everything is projection of mūla avidhya only. Mūla avidhya is maya located in Brahman that is Me. I through my mūla avidhya is projecting prātibhāsika Guru, shishya, śāstram, upadesa, knanam that is getting up. With the help of samslrita grantha...upaniṣad

Topic 346-348

Only after a prayer verse

(आ. ३४६-३४८) ग्रन्थारम्भे मङ्गलाचरणम् —

Topic 346

(३४६) मङ्गलाचरणस्य प्रयोजनम्, मङ्गलाचरणप्रकारभेदाश्च —

Mangalacharanam is of many types..unique to vicarasagaram, page 228 and 229 are both discussing varieties of mangalacharanam... benefit of shantipata or mangalacharanam. Benefit is shanti..two types, external disturbances are there

Benefits and varieties...

3rd November 2018

Topic 346

(३४६) मङ्गलाचरणस्य प्रयोजनम्, मङ्गलाचरणप्रकारभेदाश्च —

Now we are entering into a dream Vedānta course happening I the dream of Agrudadevaha. Therefore, all these three come under mithya. Prātibhāsika mithya. Guru shishya samskruta grantha (vicarasagara is referring to samskruta grantha for upaniṣads.). sub heading: before starting teaching , prayer, shanti pata. Sub sub heading: benefit of shanti pata. And different varieties of mangala charanam..3 different varieties.

ग्रन्थारम्भेऽवश्यं मङ्गलमाचरितव्यम् । (१) मङ्गलाचरणेन ग्रन्थसमाप्तिप्रति-
बन्धीभूतविघ्ना विनश्यन्ति। विघ्नो नाम पापमेव । पापेन प्रतिबद्धानि
भूत्वा शुभकार्याणि न सिद्ध्यन्ति। तानि च पापानि मङ्गलाचरणेन नश्यन्ति । (२)
पापरहितेनापि ग्रन्थादौ मङ्गलमाचरणीयमेव। तदकरणे ग्रन्थकर्तरि पुरुषाणां
नास्तिकत्वभ्रान्त्या तदीयग्रन्थे प्रवृत्तिर्न स्यात् ।

In the third sub heading two topics were mentioned, benefits and types.

First benefit. In the beginning of the text, whether written or being taught, both referred here, compulsorily shanti pata must be written or taught. All obstacles will go away; for writing or studying (successful completion), vignaha obstacles. 3 types of obstacles we know, adhyatmika, adhibautika..living beings, adhidaivika..all natural forces. Not mentioned here, we know. Vignam is visible version of pāpam only. When our own pāpam becomes obstacle to our own study, all our auspicious undertakings they won't become successful. Prārabhdha pāpam can be neutralized. (refer talk..can prayers change fate? Answer depends..like can diseases be cured by medicine? Uttama madhyama, manda in certain diseases, it will not work, manage, some times cured...incurable, manageable, curable). Our prarabhdham also comes under these 3. Mangalacharanam will cure the curable pāpams. It will produce a neutralizing puṇyam. Even if there are no obstacles, Mangalam should be done. Even if I know I do not have pāpam, one should do Mangalam. If the author confidently avoids Mangalam

(this is a discussion in BS bhashyam, most important Vedānta śāstram, there is no Mangalam for sutra bhashyam, for everything he has written, narayanam...in gita bhashyam; commentators write saying if there is no Mangalam you should not study the text, then he says the first line is yushmad asmad, confusion between you and I ātmā anātmā, since he spoke about this, he remembers ātmā rupa brahman..asmad is mangalacharanam..

In brahmasutra, where is mangalacharanam, not there, Śankaracārya says athato brahmajijñāsā, atha is mangalacharanam although it refers to sadhana catuṣṭayam)

The other readers will think author is a nastika, they will conclude nastika's work must not be studied. Purusha refers to future readers of the text. They will think, superimpose the nastika status on the author. If you want your book to be read by others, please write mangalacharanam.

Mangalacharana prakara bhedaha.

तच्च मङ्गलं त्रिविधम् — (१) वस्तुनिर्देशरूपम्, (२) आशीर्वाद- रूपम्, (३) नमस्काररूपञ्चेति । सगुणोऽथवा निर्गुणो यः परमात्मा स वस्तु इत्यभिधीयते; तस्य कीर्तनमेव वस्तुनिर्देशः । आत्मनोऽथवा शिष्यस्य यद्वाञ्छितं तस्य प्रार्थनमेवाशीर्वादरूपमङ्गलम् । स्वापकर्ष- बोधनानुकूलः नमःशब्दोच्चारणादिरूपो व्यापारो नमस्काररूपमङ्गलम् ।

That Mangalam or shantipataha (both are same), is of three types. 1 vastunirdesha roopam, statement of a fact regarding nirguṇam or saguṇam brahman 2 asheervada rupam, benediction or wishing well 3 namaskara rupam..most popular, offering namaskara to bhagawan, guru or śāstram, in Gita dhyanam we have 4 namaskaras. In next page, all examples given. Niścala Dās is in a relaxed mood. Only definitions here.

1 when you use word paramātmā, it can refer to saguṇam brahman or nirguṇam brahman, vastu or reality in Vedānta śāstram. Kirtanam..statement or talking about either of the brahmans without any namaskara. Gita bhashyam mangala charanam..narayana is beyond.....vastu nirdeshaha example.

2 ātmānaha...when Guru and Shishya start the vedantic teaching, Guru has a wish, I should be able to communicate successfully. This is ashirwada rupam. Here Ātmānaha refers to Guru, or shishyas wishing for fulfillment of desire. Hope I will be able to communicate therefore ashirwada. Like get well soon card, no God photo.. can be done by nastika too.

3 namaskara rupa... a beautiful definition here. When I do namaskara to someone, it is the expression of ones own inferiority or lower status in comparison to the other person whom I worship. Like father and child, guru and shishya, bhagawan

and bhakta. Guru is given an upper asanam. Symbolic representation of gradation in the form of utkarsha higher status apakarsha lower status. Acknowledgement at thought, word level and deed level, prostrating, saying and thinking. All examples going to be given. Any such activity , uttering word namaha expression is called namaskara rupa Mangalam.

In vaishnava sampradaya, referred as naicchya bhavaha or apakarsha bhavaha. Lowliness is called naichyam. In front of bhagawan you must declare naichya bhava and talking of his own inferirotity. In Bhavani ashtakam and Sivanandalahari, Adi Sankara appreciates this naichya bhavam from vyavahārika plane. So you are the ultimate shelter.

(३४७) ग्रन्थारम्भे गणेशदेव्याद्यनुसन्धानमपि मङ्गलाचरणमेव — गणेशस्य देव्याश्चेश्वरत्वं पुराणेषु प्रसिद्धम् । तस्माद्गणेशादीनां चिन्ता नानीश्वरचिन्ता । पुराणे गणेशस्य यज्जन्मोक्तं तत् जीवानामिव न कर्मफलभूतं जन्म । रामकृष्णादिरिव गणेशोऽपि भक्तानुग्रहप्रयोजनकः परमात्मन आवि-र्भावविशेष एवेति भगवतो व्यासस्य परमाभिप्रायः ।

Aside discussion is this, Íśvara is caitanyam plus maya, caitanyam is also formless one and all pervading, maya too is one all pervading formless. This is common, only difference is one is vyavahārika satyam other is paramārthika satyam. Íśvara is mixture of both therefore one all pervading formless.

Suppose a person does, krishna namaskara, Devi namaskara will it come under mangalacharanam or not? Do Rama Krishna come under Jīva category or not? If yes, you should not do namaskara. Even though jīva has got śarīram, Krishna Rama have śarīram, one comes under jīva another under Íśvara. We discussed this in Gita, 4th chapter 8th shloka, difference between birth of Arjuna and Krishna.

Whether janma is because of karma or not, that will make the difference. Embodiment here is referred as leela. Embodiment through compassion. Therefore Rama namaskara also comes under mangalacharan. Guru namaskara also will be discussed.

Remembering Ganesha who is embodied chaitainyam, or Devi, we can remember formed embodied God. Ganesha comes under Ívara, who is Ívara who is not, somebody is born, how do we know? Many are claimed as avatara. Like Adi Sankara etc. In tradition, whatever Vyasa has acknowledged as avatara, traditional people accept, all others they may be avatara or not, we have no proof, they may be jīvanmukta. I'm not an avatara, I'm making sure you do not claim. Traditional view is whoever vyasacharya says is an avatara. One of the Śankaracāryas say for others we should not have temples. Like Shirdi saibaba temple etc. we just keep quiet. Remembering Ganesha at the beginning of the text will not come under jīva namaskara but Ívara namaskara only. Then how can he be born? Ganesha's birth discussed in purana he is not born due to karma phalam, like Rama's avatara and Krishna's avatara, Ganesha is also an avatara for bhakta's anugraham's benefit. It is a particular appearance of Bhagawan only. In Kena upaniṣad, yaksha appeared very briefly... we do not question whatever Vyasacharya has said as avatara... we accept.

10th November 2018

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(३४७) ग्रन्थारम्भे गणेशदेव्याद्यनुसन्धानमपि मङ्गलाचरणमेव — गणेशस्य देव्याश्चेश्वरत्वं पुराणेषु प्रसिद्धम् । तस्माद्गणेशादीनां चिन्ता नानीश्वरचिन्ता । पुराणे

गणेशस्य यज्जन्मोक्तं तत् जीवानामिव न कर्मफलभूतं जन्म । रामकृष्णादिरिव
गणेशोऽपि भक्तानुग्रहप्रयोजनकः परमात्मन आवि-र्भावविशेष एवेति भगवतो
व्यासस्य परमाभिप्रायः ।

Introducing a special and elaborate Vedānta course for Tarkadṛṣṭi, author has entered topic of mangalacaranam. Whether I'm an author or student, both author and student must compulsorily do mangalacāranam. Vastu nirdesha and ashirvada and namaskara rupa mangalaranam. Vastu nirdesha rupa sepaks of glory of nirguṇa or saguṇa brahman. Both do not have any original form. Consciousness does nor have form. Maya has guṇas but no akara or form. Mixture saguṇa brahman is formless. Vastu nirdesha is statement of glory of formless brahman or form less Ívara.

Now he adda on: even though Ívara is formless, but God takes avataras formed Iswaras. So sākara Ívara can be worshipped too. Yes q may come saying avatara has birth and death, he (avatara) must be called a jīva then. Nīścala Dās says even thouh avatara has śarīram, still they do not come under jīva but Ívara category only. Answer from Chapter 4 of Gita, sambhavami ātmā mayaya...I deliberately take avataram with self- knowledge intact. We saw another difference. Ívara is directly born out of maya, mayika sharerram. For jīva, it is born out of pancabhootani...bhautika śarīram. That's why in Narasimha avataram you see Ívara directly taking a form. Avataras like Ganesha Devi etc come under Ívara and Iswari only. It is not karma phala based janma, but like Rama Krishna's birth, bhagawan takes Śarīram for paritrana sādhoonam.... For the sake of blessing the devotees and destroying janmas. How do we know which is janma or avataram? Nīścala Dās says we have accepted whatever Vyasacharya gives as avatara,

therefore we uniformly accept all others as janma only. Even Adi Sankara, he is jīva became jīvanmukta after jñānam.

अत्रेदं रहस्यम् — परमार्थदृष्ट्या जीवोऽपि परमात्मनो न भिन्नः। किन्तु जननमरणादि रूपबन्धस्यात्मनि योऽध्यासः स एव जीवस्य जीवत्वम्। स च जन्मादिरूपो बन्धो गणेशादीनामात्मनि न प्रतीयते। तस्मात्ते न जीवाः। अनेन प्रकारेण गणेशादीनामीश्वरत्वं सिद्धम्।

Chapter 4 being summarized. The secret or essence of difference between jīva and avatara. Nīścala Dās gives. Rama expressed emotions, exactly like a jīva. How to differentiate then? Internally there is a difference, not externally visible. From vedantic angle, avataram is also paramātmā, jīva is also paramātmā only. Kintu, when the janma marana are happening at the anātmā level, janma is sthūla sūkṣma sareera samyogaha and viyogaha is maranam. You should not say utpatti and nāshaha as according to śāstra both are eternal, anātmā inclusive either avyaktam or vyaktam. Janma and marana, samyoga and viyoga belong to anātmā only. **This fact whoever knows is called avatara, this fact whoever does not know is jīvaha.** Najayate mriyate whoever remembers. That transference is called bandaha. Why are we doing mrityunjaya homam, we want our relative to be free from death. Marana bhayam is jīvatvam or prayer for freedom from rebirth is also jīvatvam. In the ātmā, it is not transferred by avatara. How come Rama is crying? Ramayanam is the pramāṇam. Rama acted like a human being to teach human being. Sorrow is natural, it will come in life. In and through all sufferings, never give up dharma. Aim of Ramavatara is dharmaśāstra bodhanam. Even if we are avataras, we can cry. Ganesha, Rama, Devi etc are Ívara only.

(“जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः” (मु. ३.१.२, श्वे. ४.७) । अस्य मन्त्रस्यायमर्थः — अन्यम् = देहोपाधिकजीवाद्विलक्षणम्, ईशम् =

असंसारिणम्, महिमानम् = सर्वस्य जगतो जगद्रूपां विभूतिम्, अस्येति = मम परमेश्वरस्यैवेति, यदा पश्यति तदा वीतशोको भवति = सर्वस्माच्छोकसागराद्विमुच्यते कृतकृत्यो भवति (इति भाष्ये वर्णितोऽर्थः)। तस्माद्ग्रन्थारम्भे गणेशादीनां चिन्तनमुपपद्यते। ईश्वरस्य नानारूपवर्णनं सर्वेषामीश्वरत्वद्योतनाय। गुरुभक्तिरीश्वरभक्तिश्च विद्याप्राप्तावन्तरङ्गसाधनमिति द्योतनाय च।

In the beginning of this paragraph, he stated, jīva is also paramātmā only, avataram is also paramātmā only, avataram knows I am paramātmā, jīva does not know he said. He said Jīva is also paramātmā only in reality. Mundaka upaniṣad pramāṇam being quoted. “jushtam yada....” Mundaka 3.1.2, Sveta.upa 4.7. This is the meaning of that mantra, from Śāṅkaracārya’s bhashyam. Context is the following. It compares the jīvātma and Paramātmā to two birds. There is one tree, similarly in one body there are two ātmās, jīvātma and paramātmā, on enquiry first bird discovers second bird is only seemingly different. RC and OC. Actually RC is nothing but avatara of OC. Infact when you remove the RM, reflection becomes one with the OC only. Second bird which is different from RC rupa jīva seemingly, OC the Íśvara which is not a samsara. Chidabhasa appears to be a samsara when it is with RM. Reflection is none other than original only. Mahimānam must be removed from here and put before jagat rupamvibhootim. Jīvātma is the enclosed consciousness, paramātmā is like all pervading consciousness. They are really one. Jagataha ayam asmi ātmā. Now I am functioning as though I am RC, but I am paramārthika drushtya OC only. Sarva bhootastaha who is in all living beings. RC is my false nature limited by the RM. OC is my real nature. I should claim I am the OC and later claim all glories of OC as mine. Jagat roopam...entire creation is the glory of brahman only. Connect to chapter 10, vibhooti yoga. I’m akāśa, vayu, agni, jalam etc. Krishna said that all glories must be practiced and claimed as Jnani’s. Śāṅkaracārya write asya

mama parameshwarasya, world and glories are mine none other than Parameswara's. we start with two words and end with one word. (unfortunately, dvaita philosophers remember only two birds and forget to read the second part of the mantra. Remove da from dasoham. With advaita jñānam, all samsara is gone. As OC it is gone. "gatasoona gatasooncha...na anushochanti panitaha". Ocean of shoka (constant complaint) is samsara. Everything is OK is mokṣā. Along with Ívara namaskara we can do jnani namaskara also. Avatara is born a jnani. Jīvanmukta can be treated as an avatara therefore in mangalacharanam, you can pray to jīvan mukta as he is as good as an avatara. This commentary I have taken from Sankara bhashyam. He has made a few changes.

Managalacharan can be nirguṇa brahma, saguṇa brahma, avatara , guru vastu nirदेशaha. Therefore, it is perfectly alright to meditate on all these. We are worshipping Ívara in different forms, Ganesha, Devi etc, do not conclude Gods are many. (Vaishnava Shaiva fights will start). No gradation between forms of God. The one who sees difference between the Gods, Brahma, Vishnu, Shiva, it is a papa karma, punishment is stomach illness. You should never differentiate. They are three different forms, that's all. The temples are meant for showing that all gods are only one Ívara. That's why they have different alankaras for the Gods. Don't fight over Durga suktam as to whether it talks of Durga, last line is Vaishnavi therefore it talks of Vishnu. Strong hatred for Shiva's family is born out of ignorance. Similarly Guru bhakti, Ívara bhakti both are important for vidya prapti. In gaining knowledge... māvidvishavahai.. I should have proper attitude towards Guru too. Now examples for mangalacharanam.

17th November 2018

तस्माद्ग्रन्थारम्भे गणेशादीनां चिन्तनमुपपद्यते। ईश्वरस्य नानारूपवर्णनं
सर्वेषामीश्वरत्वद्योतनाय। गुरुभक्तिरीश्वरभक्तिश्च विद्याप्राप्तावन्तरङ्गसाधनमिति
द्योतनाय च।

Niścala Dās points out that mangalacharanam is compulsory before writing a new text book or studying a new text book. It can be namaskara or benediction. Íśvara namaskara can be arupa saguṇa Íśvara. Nirguṇa Íśvara is always without form, saguṇa Íśvara can be with form or without form. It's a combination of arupa caitanyam and arupa maya. Equal to arupa saguṇa Íśvara. Lord with various forms is endowed with śarīram. Even then he does not come under jīva as it is not result of karma or born out of pancabhootani. Mayikam śarīram... Bhagawan is worshipped in different forms to indicate all forms are of the same Íśvara only. Svetas.upa...yasya deve para bhaktiḥ...tatha gurau..... as much bhakti in Íśvara, same bhakti in Guru whoever has, for such a student, the teaching will become clear at the time of sravanam. With regard to acquisition of knowledge, they are immediate and direct causes. To convey this idea we need managalacharanam.

Topic 348

(३४८) निर्गुणसगुणवस्तुनिर्देशरूपनमस्काररूपाशीर्वादरूप-

Statement of fact regarding sagna or nirguṇam brahman..1st example, vastu nirdesha, second example namaskara rupa, 3rd benediction or wishing well for guru as well as shishya. Ashirvada.

In the previous page order was different. Vastu nirdesha ashirvada and namaskara, now order is modified.

मङ्गलप्रदर्शनम् —

तत्र निर्गुणवस्तुनिर्देशरूपमङ्गलं यथा —

परिपूर्णं चिदानन्दं बुद्धिसाक्षि यदद्वयम् ।

सूर्यादिभासकं नित्यं तेजः शुद्धं तदस्म्यहम् ॥

Statement of nirguṇa brahman.. which is complete of the nature of fulfillment and happiness, sākshi neuter gender not masculine gender, shi short, that that is non dual. (saguṇam and nirguṇam brahman are non dual), ultimate light that illumines the Sun itself. Jyotisham api jyotihi...natatra suryo bhāti na Chandra.....

Eternal and effulgent Jyoti svaroopaha and which is shuddham or pure. Tat pada lakshyarthā rupa brahman. Finally maha vakyam. Tat brahma aham asmi. Mangalacharanam can be aham brahmasmi. Sukham nityam...is nirguṇa brahma rupa vastu nirdesha rupa ,Mangalam.

सगुणवस्तुनिर्देशरूपमङ्गलं यथा —

विघ्नाः समूलं नश्यन्ति यन्नामोच्चारणात्सकृत् ।

त्रिपुरघ्नोऽपि यं स्मृत्वा जघान त्रिपुरासुरान् ॥

विना तु येन देवाश्च स्वेप्सितं नाप्नुवन्ति हि ।

सर्वविघ्नविनाशाय चिद्गणेशं नमामि तम् ॥

Here Vigneswara namaskara, saguṇa brahma svaroopā mangalacharanam. By uttering the nama of Ganesha, all the obstacles will go away with the Kāraṇam of the obstacle, prarabhdha pāpam and papa janya vighnam. Even Lord Siva took the

help of Vighneswara to destroy the three asuras tripurari. (read Puranic encyclopedia). Three cities were called Tripuri. Lord Siva remembered Ganesha (yam). Jaghāna. Han dhatu, he destroyed the asuras and their three cities, supposed to be flying cities. (remember skylab of the U.S moving in space). Lord Siva could do that only after remembering Lord Siva. Even the celestials who are very very powerful, they could fulfill only after offering namaskara to Ganesha. Therefore, destroyer of all the obstacles, cit Ganesham, lakshyarthā rupa Chaitanya rupa Ganesha tam aham namami. (actually namami should not come, smarmi tam is better as namami will come only for asheervada)

नमस्काररूपमङ्गलं यथा —

असुराणां निहन्तारं त्रातारं सुरचेतसाम् ।

रमाकान्तमुमाकान्तं नमाम्यनिशमद्वयम् ॥

Second Mangalam in the form of namaskara, namaskara to Lord Vishnu and Lord Siva. Protectors of all the devas. Surachetasam, jīvātmās of the devas. Husband of Rama, Lakshmi, Vishnu. Husband of Uma, Siva. Be a smārtha is the message indirect one. Namami anisham, constantly. He does not add cha, Vishnu and Siva. He says I worship Siva who is Vishnu. I worship one God only who appears in the veshā of Siva and Vishnu. To convey this, he uses the word advayam. Nihantaram is eka vacanam. Very beautiful and rare namaskara. Now ashirvada rupa.

गुरोः स्ववाञ्छितप्रार्थनरूपमाशीर्वादमङ्गलम् —

यया शक्त्या देवदेवो जगत्सृष्ट्यादिकर्मकृत्।

सा मे तिष्ठतु वाक्पीठे ग्रन्थस्यास्य समाप्तये॥

Ashirvada can be done by Guru also, shishya also. When Guru does the benediction, it is may things be well. It's a wish , no namaskara. Wish of Guru is hopefully I will be able to complete the teaching of the text. In every class also Gru has a wish that he can communicate well so that student can receive well. Can a Guru have a wish or expectation? Bhagawan himself has got desires. Pramāṇam: Tai upa..sokamayata... Why can't Guru/ jnana have. Is desire an evil? ABCD...New Year Talk.. listen. Any number of non-binding desires are ok. Therefore, Guru's wish is a personal desire is presented in the form f ashirvada.

We have a prayer occurring in Durga saptasati, ya devi sarva bhooteshu, Devi is seen as variety of powers. Iccha, kriya, jnana, speaking power listening, understanding power all are expressions of only one shakti... maya is only one. Brahma shakti alone is in the form of all these. Here Guru wants power of communication. He requires knowing as well as communicating power. That shakti must be seated on my tongue. Asanam is vakpate, my organ of speech. Swami Chinmayanandajis advice to all would be teachers, never think you are teaching, allow Bhagawan to teach through you, instrument of Saraswati or veda vyasa or Dakshinamurthy. Mentally visualize this and be an instrument. All your classes will be successful. That's why at the end of class, when student says fantastic, transfer credit to Bhagawan. Even iswaraha himself (shivashaktya yuktaha..), Bhagawan is able to do due to shakti, may that shakti stand on my organ of speech, for the completion of this grantha.

Shishya has another prayer.

शिष्यस्य स्ववाञ्छितप्रार्थनरूपमङ्गलम् –

संसारबन्धसंशान्त्या निजानन्दप्रकाशनात् ।

निवर्तयतु जन्मादिदुःखं शिष्यस्य मे गुरुः ॥

This is also ashirvada rupa, desired wish of Student is expressed through this Mangalam. Second line.. may the teacher eliminate my samsara dukham, in the form of janma marana cycle. Me shishyasya...samandhikāraṇa shishya, me the disciple. By quietening removing the samsara bandhaha of avishya kama karma which is responsible for sorrow. Nija Ananda prakasanat, through the revelation of my real nature, my Svarūpa anandaha. Dukham will go away.

(आ. ३४९-३५१) वेदान्तशास्त्रप्रणेतुराचार्यस्य (श्रीवेदव्या- सस्य) नमस्कारः —

Now Guru namaskara. Common acharya is vyasacharya. Who is the composer of Vedānta śāstram. It has two meanings, all upaniṣads which are occurring at the end of vedas. Another meaning, when we study the vedāntaśāstram by itself we do not know the central teaching, karma jñānam upasanam, advaitam, dvaitam everything is talked about. How do I know the central message? We can never know the central teaching. Brahmasutra was written for this purpose by veda vysas. Also known as shareeraka mimāmsa, brahma sutram, ātmāvicara sutrani, Uttara mimāmsa sutrani. Therefore brahmasutra is also called Vedānta śāstram. One is apaurusheyam, other is paurusheyam. Upaniṣads are aparusheya Vedānta śāstram. Brahma sutram is paurusheya Vedānta śāstram. Bth are complimentary. To show that Śankaracārya gives a beautiful example, flower garland, it has beautiful fragrant flowers, you are able to wear that mala. Only because of the sutram or thread, flowers can be tied and then serve as garland. We require flower and sutram. Flower without sutram is not a garland. Sutram without flowers is a waste. Sutram.double meaning thread and every apohorism (in brahma sutra). Every sutra or thread analyses a upaniṣad vakyam. The sheet had a tale, which sutra is analyzing which upaniṣad mantra. Therefore brahma sutram and

upaniṣad are complimentary. Vedāntaśāstram means upaniṣad as well as brahmasutram. That brahmasutram has been composed by Vyasacharya therefore we are indebted to him and therefore prayer before starting the third Vedānta course for Tarkadr̥ṣṭi.

24th November 2018

Page 229 last 2 lines

(आ. ३४९-३५१) वेदान्तशास्त्रप्रणेतुराचार्यस्य (श्रीवेदव्या-सस्य) नमस्कारः —

Introducing a vedantic teaching program for the 3rd seeker namely Tarkadr̥ṣṭi, Niścala Dās has talked about the importance of mangalacharanam, vastu nirdesha, ashirvada rupa and namaskara rupa. Namaskara is generally Íśvara Namaskara, nirguṇa or saguṇa like Vishnu, Ganesha, Siva etc. both can serve as mangalacharanam. Even Guru namaskara can be included as mangalacharanam as we look upon Guru as Íśvara only. Veda vyasa is most important Guru as he has presented Vedānta darsanam, it can be understood only when compared with all the other darsanams, all 12, dvadasa. 6 nastika and 6 astika. Nastika do not accept veda pramāṇam. Buddhism, Jainism, charvaka etc are nastika darsanani. BS discusses all nastika darsanams which are pratyakṣa or tarka pradhānam but not veda. Disastrous conclusions have numerous deficiencies pointed out in Brahmasutra. All astika darsananams are superior because they intelligently included veda as an important pramāṇam. All astika darsanams are in the form of nyāya, sankhya eytc. First 4 have a problem, although they accommodated veda, but importance wise they committed a blunder. Which one must be primary and secondary. They made a mistake. They treated tarka as primary and veda as supportive. In their schools also we find several deficiencies, in BS its discussed.

Complete first chapter is on sankhya philosophy. Tarka pradhāna astika darsanam also have problem. 6 plus 4 have issues.

Purva mimāmsa is very good they became veda pradhāna. Problem is they gave importance to vedapurva bhaga and treated Vedānta is more like ppendix and therefore they don't need importance. They gave a comparison, a country has fertile lands and desert lands. Desert lands are useless and no productivity. Similarly Vedānta is not productive. They dismissed Vedānta saying it is oosharaha, desert land. Karmana mokṣaka, Swarga prapti. Nitya Swarga is mokṣā. Vedānta said na karmana na prajaya etc...

Karma jadāha...rituals, puja, vratam etc. therefore purva mimāmsa is also deficient. First 6 nastika, 2nd four astika but tarka pradhāna, 11th one too much emphasis on veda purva. Whereas vyasacharya gave importance to veda purva and veda anta but Vedānta taking top position supported by veda purva bhaga and tarka to come finally to advaita. Only veda vyasa had this right vision with right proportion. Upabrumhanam.. supported by. Keeping this vision, vyasacharya has presented brahmasutra giving essence of vedāntaśāstram. Therefore, he occupies a very important position. He also points out whats the problem if this approach is not there. In all 11 schools of philosophy. Vyasacharya shows in brahmasutra. In tattva samavayat. Tu was taken for refutining all purvamimasa. Sutra 1.2, rest was used to negate sankhya. Other darsanams too. Therefore Vyasacharya is very very important. Therefore we have to do namaskara.

...18 odd minutes

अचतुर्वदनोब्रह्म द्विबाहुरपरोहरिः
अपाललोचन शम्भुः भगवान् बादरायनः।

acaturvadanobrahma dvibāhuraparohari:
apālalocana śambhu: bhagavān bādarāyana:|

Achatur vadano brahma.....apala locana ...bhagawan badarayanaha. Vyasacharya is all three in one form. He does not have four hands. But he is Vishnu. He does not have four heads. He is Brahma though. He is Siva without three eyes.

Another shloka says, systems of philosophy is like a forest, darsanams are animals, vyasacharya is Vedānta kesari. He is lion because he defeats all other darsanams.

Vedānta śāstra pranetuhu....one who is author of vedāntaśāstram. May raise a question...how can you say so? Veda is authored by none. Bhagawan is the author. Footnote says, Vedānta śāstram is two fold, upaniṣads vedāntaśāstram 1, brahmasutra is 2. For 1 is apaurusheya vedāntasāstram, author being bhagawan. Here we are talking of brahmasutra whose author is Vyasa. Both upaniṣads and brahmasutram are complimentary. We have to give importance to flowers and the thread that ties them together. All the upaniṣads are like the flower. They are presented as 4 chapters of brahmasutra in the form of sutram. Without brahmasutra, we cannot know the tatparyam. Veda vyasasya namaskaraha. See footnote 2 and 3

१. मयदानवनिर्मितत्रिपुरभञ्जनप्रवृत्तो महादेवो यदा विजयं नालभत तदा स सर्वैर्देवैः सहितो विघ्नराजं गणेशमाराध्य विजयमवाप । महादेवस्य विजयेन देवा निर्भया अभवन्निति कथा पुराणेषु प्रसिद्धा ।

२. वेदान्ता नामोपनिषदः । तासां तात्पर्यस्य निर्णायकत्वात् तदनुसारिब्रह्मसूत्र-
रूपोत्तरमीमांसाख्यशारीरकशास्त्रमपि वेदान्तशास्त्रमित्युच्यते । तत्कर्ता श्रीवेदव्यासः
।

३. स्वापकर्षस्य स्वाभीष्टदेवतागुर्वादेरुत्कर्षस्य च मनसा चिन्तनं वाचा
कीर्तनम्, तथोत्कृष्टदेवतागुर्वादीन् प्रति कायेन प्रणिपातादिकरणं च नमस्कारः ।
त्रिविधा एते नमस्काराः क्रमेणोत्तममध्यमकनिष्ठरूपा भवन्ति...

Primarily Vedānta śāstram means only upaniṣads, their central teaching is established only by brahmasutra. It has different names, Uttara mimāmsa śāstra sutram, shareeraka śāstra sutram. Author is veda vyasa. Many people mistakenly think vyasa is author of veda, he divided them into 4 and asked 4 rishis to propagate them.

Foot note 3.definition of namaskara: namaskara is an action which reveals a particular fact. Two fold fact: Namaskara always involves two, prostrating one and prostrated one. Of these two, prostrated is superior, prostrator is inferior. The namaskara reveals the utkarsha and apakarsha difference, namaskrutasya utkarshaha. Superiority. This revelation can be done through three different instruments. Kayika, vachika, manasa. Any of these three that reveals this two fold fact is namaskara.

Sva apakarshasya...inferiority, sva abheeshta devata, guru father mother's superiority, if you mentally invoke, it is manasa namaskara, or saying namaha through speaking. Kayena pranipadadhi Kāraṇam..physical namaskara that shows this. All three are three types of namaskara. I should be humble enough to accept Guru knows more than me, devata has more powers. Humility is number one. An arrogant person can never do. If you want to grade them, they are graded also as

uttama namaskara, madhyama, kaniṣṭha namaskara respectively. Manasa namaskara is utkrushtam is superior most. Vachika namaskara is next superior, kayika is next. Kaya vang manasa...in upadesasaram.

Now Vyasacharya's glory, two pages. Brahmasutra's glory going to be discussed.

(३४९) दृष्टान्तो वने वायुकृतोऽनर्थः — (१) वायुः, (२) वने प्रसृतः कण्टकिवृक्षान् कम्पयित्वा, (३) वृक्षाणां कण्टकान् प्रसार्य, (४) रम्याणि, (५) कमलपुष्पाणि, (६) स्वस्थानादपच्छिद्य, (७) कण्टकेषु तानि पुष्पाण्यासज्य भ्रामयति । (८) तन्मार्गगामिनः पथिकस्य कण्टकलग्नानि कमलपुष्पाणि दृष्ट्वैव चिन्तोदिता —

An imagery given here. We will not get any idea about the intention of Niścala Dās. A forest, wind blowing, flowers everywhere, thorn, people etc. you should be patient and wait, in second para, it will be equated. Like the chariot description in Kata upaniṣad. Intention of the imagery is this. Glorification of Vyasacharya. Veda contains veda purva and anta. Pravṛtti or religious marga and varieties of karmas talked about, dvaita or bheda talked about. Vedānta talks of Nivruti marga, jñānam, advaitam. Thus we have got pravṛtti, karma, dvaitam.. veda purva occupies a huge portion, Vedānta limited portion. Therefore many people have confusion as to whats the tatparyam of veda.

40, mts

Like bhakti and jñānam. In bhakti, dvaitam is prominent. We are never against dvaitam. In tat tvam asi advaitam is dominant. Every hindu must know whats the final vision. If this clarity is not there, message will be lost. In hindusim role of bhakti and jñānam is the confusion. Many upanyasakas have renounced Vyasa the author of brahmasutra. Niścala Dās here says vyasacharya says dvaitam and advaitam are there, but tatparyam is in advaita jñānam. “without dvaita bhakti

advaita jñānam is impossible. Without advaita jñānam, dvaita bhakti is incomplete.” Bhagavatam dasamaskanda is important, Krishna’s glory. Ekadasa skanda, jayanteya and uddava gita talk about advaita jñānam. Never stop with dasamasskanda. Dvaita bhakti is sadhanam, advaita jñānam is sadhyam. Upanyasakas must say everyone must come to advaita jñānam one day for mokṣā. All dvaita acharyas are misleading says Niścala Dās. Dvaitam will not give mokṣā, they must say clearly. This has to be made clear. Unfortunately they keep on saying nama sankeertanam will give mokṣā. We say it will give chitta shuddhi, guru prapti etc leading to jñānam and mokṣā. Vysacharya clarifies this in brahmasutra.

This is the imagery. In the forest, powerful wind is blowing. This causes destruction. 1 of this para will connect to 1 of next para. Beda vāda acharya is cyclone. Disaster causing cyclones of Hinduism.

In the forest, there are so many plants with thorns. Cyclone shakes all the thorny bushes, all the thorns are separated from the plants and thrown all over the forest ground. In the forest, elsewhere, there are beautiful lotus flowers. It takes all those flowers from their pond and pushes them into the thorns. Flower is tender and thorn is sharp. Flowers get damaged by the thorns. They are plucked from their own places and thrown into the thorns. Flower pricked by the thorn is taken here and there all over by the disastrous cyclone. Seeing this unfortunate situation, there was a traveler in the forest. This traveler saw the beautiful flowers damaged by thorns,(Shashti vibhakti with chinta pathikasya chinta, traveller’s chinta). Well wishing traveler is going to be Vyasacharya who is going to save. Footnote: various agama śāstrams came at some time. All agama śāstrams were dvaita śāstrams, vaishnava, Shaiva etc all describe glories of bhagawan. For them mokṣā is siva loka prapti, vishu loka prapti etc. vyasacharya did not

want to condemn agama, he created a set of puranas, he incorporated all the agamas into the puranas and encouraged all agama pujas, if you do not do agnihotram ok, do pancayatana puja, thus all dvaita śāstram he incorporated in puranas and said, do all agama pujas all right, but do not think agama puja will give mokṣā. Reject agama darsanam, use agama puja. Thus he encouraged all the agama pujas. In dvadasa skanda of Bhagavatam. Agama puja is there. Chapter 11, Vedānta is there. Use agama for chitta shuddhi and come to Vedānta. Never take this philosophy. You have to come to advaita jñānam. This hybridization of agama and Vedānta, vyasacharya did in all the puranas. Modern Hinduism is follow agama puja for chitta shuddhi and for mokṣā follow Vedānta śāstram. Credit for this goes to vyasacharya.

1st December 2018

Page 230 6th line from the top

(९) सुन्दराण्येतानि कमलानि नैतत्स्थानयोग्यानि, (१०) किन्तूत्तमस्था- नयोग्यानीति ।
(११) स पथिकस्तानि कमलानि हस्ते गृहीत्वा, (१२) पुनरपि विचारयामास —
पवनोऽयं यथा पुनरप्येनानि पुष्पाणि कण्टकेषु नासञ्जयेत् । (१३) तथा संविधानं
कार्यमिति । एवं विचार्य सूत्रनिर्मित- जालकेन कण्टकिवृक्षान् पृथक् चकार । तेन
जालकेन पुष्पाणि कण्टक- प्रवेशात्परिरक्षितानि ।

Niścala Dās is introducing a third course of Vedānta to the third student Tarkadr̥ṣṭi. Pages 230, 231 vyasa mahima is given. Namaskara shloka will come later. Several shlokas

Shloka at 6.01

अचतुर्वदनोब्रह्म द्विबाहुरपरोहरिः
अपाललोचन शम्भुः भगवान् बादरायनः।
acaturvadanobrahma dvibāhuraparohari:
apālalocana śambhu: bhagavān bādarāyana:|

Another shloka at 6.05

Last class I tried to remember..

नमस्त्रैयन्त कान्तार विहारैक पटीयसे
वादि मत्तेभः संहत्रे व्यासकेसरिणे नमः

namastraiyanta kāntāra vihāraika paṭīyase
vādi mattebha: saṁhatre vyāsakesariṇe nama:

Vyasacharya is compared to a lion roaming in the forest, trayi means veda, traiyanta Vedānta, pateeyase capable. One who is capable of freely roaming about in the forest of Vedānta unchallenged. Pateeyase..chaturthi vibhakti. To him, my namaskara.

Lion being the most powerful king of the forest can destroy any other animals challenging it, it kills several animals even an elephant in rut 9mada yānai) similarly vyasa lion can kill all the elephants in the form of other darsanams. Other vādis are compared to matta ibhaha. Elephant in rut. All these vadi elephants one who can destroy. In Brahmasutra, second pada second section, all the pūrvapakṣī darsanams are negated. He uproots. Samhatre...Vyasa kesarine namaha... here we get the glory of Vyasacharya through an imagery.

A huge forest is there, some of the trees are there, kantaki vrukshās are there, very many trees and bushes carrying sharp thorns. In other parts, lotus plants are also there with lots of lotuses. There is a powerful cyclone . it separates the

thorn and spreads it all over the floors of the forest. Same wind plucks all the lotus flowers from the lotus pond and drops these flowers over the thorn. They come in contact and flowers are damaged and destroyed. He is going to compare the disastrous wind to all the dvaita acharyas. Students are dumped on dvaita darsanams, all other 5. Not only madhva. Here we are now seeing flowers and thorns.

A person has entered the forest who is a well wisher of the flowers. He has the following thoughts (a well wisher traveler). These flowers are so beautiful. They must not be over the floor damaged by thorns. They deserve a better lot. They deserve to decorate beautiful picture, like acharyas, they must not be damaged.

Therefore, the traveler, gathered the flowers from the thorn, numbers are given, you should tally the numbers in the next para, dr̥ṣṭanta versus darshtantha (13 of them). 12th example..again he entertained the following thought. Now I have rescued these lotus flowers from the thorns.. again, they can get dumped. So I have to protect the current flowers and future flowers, this powerful wind, they should not again throw them into the thorns. I have to make an appropriate arrangement to rescue the flowers from the thorns.

He took some sutram, first meaning thread, then brahma sutrani. With sutram he made a net and separated the flowers and thorny trees. The sutra jala will protect the flowers. This karyam should be done by me. Vicarayamasa...afterwards, a net (cloth like form), he separated the thorny trees and the flowers. Because of the net, flowers were protected/rescued from all the thorn. Upto this is example. Now it has to be connected to brahma sutrani, how vedantic students are protected from dvaita darsanams.

Topic 350

(३५०) दार्ष्टान्तिकं शिष्यविषये भेदवादिकृतोऽनर्थः —

Now we are coming to two different topics. We are coming to original vedantic discussion from the standpoint of the student. Second: the calamity caused by all other systems of philosophy. Other darsanams are causing havoc. Like the cyclone causing destruction. Like Gaja in south of Tamilnadu.

यथायं दृष्टान्तस्तथा प्रकृते । (१) भेदवाद्याचार्यरूपो वायुः, (२) वेदरूपे वने (३) अर्थवादरूपकण्टकिवृक्षेषु कामकर्मरूपान् कण्टकान् प्रवर्त्य (४) कापट्यरागद्वेषादिदोषरहित (५) सुशुद्धशिष्यरूपकमलानि (६) शमद-
मादिरूपस्वस्थानात्प्रच्याव्य (७) कामकर्मरूपकण्टकेष्वासज्य भ्रामयति ।

Like the example given, in spiritual context. 1) all teachers who ultimately say dvaitam alone is satyam, dvaita or bheda darsanam, all these acharyas should be compared to disastrous cyclone.

Footnote is still stronger. Top two lines are continuation of footnote of previous page. We spoke of three types of namaskara, kayika, manasa, vāchika. Here continuing mental reverence. Mental reverence is like seed. Vachika is like plant or sprout. Kayika is like the tree. Mental reverence gets converted into kayika finally. Karya kāraṇa sambanda between each pair. Benefit of namaskara is guru will be pleased with student, assuming shraddha and bhakti therefore he is capable of being taught Vedānta. That's the phalam of namaskara.

Here bhedavada acharya is like cyclone. Foot note says, they don't even deserve title acharya, because acharya must remove ignorance of student. (Guru

expansion)30.00. bhedavadis are called acharya only figuratively. Like calling a person lion because he shows courage, he is really not a lion.

एवं कामकर्मनिरतानुच्चावचसंसारदुःखभागिनो दृष्ट्वा (८) मार्गगपान्थवत् सर्वव्यापी महाविष्णुरेव (९) मनोहारिकमलवत् शुद्धान्तःकरणा एते पुरुषा न सकण्टकस्थानार्हाः । (१०) किन्तु मत्स्वरूपप्राप्तियोग्या एवैति इति निश्चित्य श्रीवेदव्यासरूपेणावतीर्य (११) तान् शिष्याना- त्ततत्त्वोपदेशरूपे स्वोत्सङ्गे स्थापयामास । यथा प्रचण्डोऽपि वायुः कस्यचिदुत्सङ्गस्थानि पुष्पाण्युद्धर्तुं न प्रभवति । तथा ब्रह्मनिष्ठाचार्योपदेशाधीनं पुरुषं भेदवादी सुनिपुणतर्कैरपि भ्रामयितुं न शक्नोति । “नैषा तर्केण मति- ...

Footnote: तत्र (१) मानसनमस्कारो बीजम्, (२) वाचिकनमस्कारोऽङ्कुरः, (३) कायिकनमस्कारो वृक्षः । (४) तैर्गुर्वादीनां प्रसादरूपं फलमवाप्यते ।

१. अत्र भेदवादिन आचार्यत्वोक्तिर्देवदत्ते सिंहत्वोक्तिरिवौपचारिकी ।

2 entire veda śāstram is vanam 3 in the veda there are so many vakyams which are not the central teaching, various rituals for dharma artha kama, they are really not goals, they fall with samsara only. They are not really purusharthas. All vakyams that spoke of dharmarthakama, are thorny trees. They are all arthavada not tatparyam of the vedas. Yamimam pushpitām vācham...in Gita we saw. Kamātmāna swargapara.... Vyavasayātmāka buddhi...chapter 2. Do this ritual, you will get this benefit. Dvaita vadi talk of this more and more...na karmana na prajaya.... There is a footnote regarding arthavada.. they are worth noting. All secondary statements of the veda are arthavada vakyams, karma vakyams, all upāsana vakyams. All are dvaitam. That's why in mandukya karika,

upāsana....those who are trapped in upāsana are unfortunate people. They should be followed until sadhana chatustaya sampatti. Dasoham must be rejected and replaced by soham. Dvaita acharya will never say this, they will say you are permanently dasaha. In foot note, he is classifying arthavadaha.

Arthavada is classified into two in veda anta context, three types in karma kanda, two in jnana kanda.

२. विध्यर्थस्य स्तावकत्वेन निन्दकत्वेन च द्विविधोऽर्थवादः । अपि च विरोधे गुणवादः स्यादनुवादोऽवधारिते । भूतार्थवादस्तद्भानादर्थवादस्त्रिधा मतः ॥

इति किञ्च गुडजिह्विकान्यायेन कर्मफलस्तुतिद्वारा निष्कामकर्मप्रवर्तकः परकृतिपुराकल्परूपश्च ।

One in the form of gloryfying and other criticizing. While we talk of shadlingani, arthavadaha is divided into two. In Vedānta we find, adbaitam and advaita jñānam. Tatparyam is in advaitam. Glorification involves exaggeration. Advaitam gives mokṣam is phala lingam, not arthavada. Phalam is factual, arthavada need not be factual, exaggeration is possible.

Examples. Brahmaiva bhavati....in the jnanis family there will be no ignorant person at all. This is exaggeration. This is sthuti..bhriguvalli..mahan bhavati. A jnana will have plenty of cattle, children etc. this is artha vāda vakyam. Similarly criticizing dvaitam. Brihada..upa.yonyam devata upaste... na sa veda..yatha pashuhu. All people who do upāsana differentiating themselves from upasyam do not know reality, they are like various animals serving the human being. Terrible word. Strong criticism. Aim is dvaite tatparyam nasti. In vedantic context, thus we have two in jnana kanda.

In karma kanda context three types. Anu vāda and bhootartha vāda. One is called guṇa vadaha, See shloka. When there is a vedic statement, that contradicts other pramāṇaṃs, pratyakṣa etc, its called artha vadaha. Example: adityo yupaha...Man is fire. For cooking then we can keep water on head. That's only guṇa vadaha type of artha vadaha as it contradicts pratyakṣa pramāṇaṃ. In Katopanisd swargalokat amrutatvam bhajante, heavenly people attain amrutam. They will also have rebirth as it contradicts śruti as well as anumana pramāṇaṃ. Anything that's a result of karma is temporary. Figurative statement.

Next is anuvadaha. A statement that's knowable through other pramāṇaṃs. Example: agnii himasya bhesajam. Himam means snow. When you feel so much cold in winter, remedy is heat or fireplace. It's a vedic statement. We know this from prataksha pramāṇaṃ. Anuvada rupa artha vadaha.

Next is bhootartha vadaha, a statement where tatparyam is not there, a statement that's not contradicted by other pramāṇaṃ or supported by them. All such statements are bhoota arthavada. In brihada..bhashyam. chapter 1 section 3. Pramāṇa bhashyam. Prāṇa samvada. We have gone through this. Entire brihadaranyakam I did, and summarized bhashyams. Vicara bhashyam. Satyasya satya bhashyam... 20 bhashyams I summarized. Pramāṇa bhashyam.. vajrahastaha purandaraha. Indra has got vajrayudam in his hand. Does it contradict pratyakṣa pramāṇaṃ or not? Indra is not visible for us to say. Not seen or known by other pramāṇaṃ. Physics book does not speak of Indra. Is there a milky ocean? Śāstram talks about it. There is no tatparyam, therefore arthavada vakyam, which category is it? It is bhootarthavada. Because it does not contradict other pramāṇaṃ, neither is it supported. Since we don't know, we should not negate the milky ocean. For mokṣā, we do not require either. Like is there a Vishnu with 4 hands? You can take either way. In BS bhashyam, Śankaracārya says whenever scriptures

describe the Ísvara with forms, 4 hands etc, bhagawan has maya shakti, he can appear in any form. Like Ganesha, Siva, Vishnu. All the forms are possible for bhagawan, do not call them imagination.

8th December 2018

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Topic 350

(३५०) दार्ष्टान्तिकं शिष्यविषये भेदवादिकृतोऽनर्थः —

यथायं दृष्टान्तस्तथा प्रकृते । (१) भेदवाद्याचार्यरूपो वायुः, (२) वेदरूपे वने (३) अर्थवादरूपकण्टकिवृक्षेषु कामकर्मरूपान् कण्टकान् प्रवर्त्य (४) कापट्यरागद्वेषादिदोषरहित (५) सुशुद्धशिष्यरूपकमलानि (६) शमद-मादिरूपस्वस्थानात्प्रच्याव्य (७) कामकर्मरूपकण्टकेष्वासज्य भ्रामयति ।

Níscala Dās is continuing with the topic of managacaranam only. He wants to talk of the importance of Guru namaskara. In our guru parampara there are many acharyas, most important is Vyasacharya, Śankaracārya comes next to Vyasacharya only. Brahmasutra called utara mimāmsa gives guideline for interpreting upaniṣads. Śankaracārya follows the guidelines. Vyasacharya has done extraordinary rescue job. Níscala Dās is presenting this through an imagery. Entire karma kanda kanya karmani focusing on ārtha bhakti and artharthi bhakti (referred as trees with thorns). Yamimam pushpitām vācham....all the beda vadi acharyas popularize kanya karmas and prayachita karmas. We saw footnote on two types of artha vāda in karma kanda and 3 for jnana kanda.

Main topis...they are all thorny, they keep a person within samsara. Thorns are in the form of rituals for fulfilling worldly desires. Sandhyavandam, pmy are not highlighted.. all the people who can get mokṣā are taken away from mokṣā maraha. Preyo marga is highlighted by these people. All the human beings by nature are good until tempted. Shishyas are naturally straight forward without dishonesty kāpatyam, raga , likes and dveṣa dislikes. They are tempted through various rituals. 4. Kapatya rahitani and ramyani must be equated. 5 is human being and kamalani equated. These kamala pushpani deserve to be in the temple (mokṣā), human beings must be kept in mokṣā temple, instead they are connected to thorns. Shamadamadi refers to shreyo marga...nowhere people encourage vedantic study... natural path they must be following...manushya janma is the only janma in which mokṣā is possible, instead they are plucked away.

(Chayavayati...causal form :chyāvayati. Past active participle is prachavya..lyabantam avyaya rupa.)

During chaturmasyam, all people are supposed to visit Sanyasis. Because they stay in one place. You are all involved in family centred activities, think of vanaprastha āśrama....sanyasis are supposed to attract them to vedantic way of life.

Kama karma rupa thorns and society (flowers) get connected. Vedānta is kept far away. Instead Encourage them to do all the kamya karmas...with all the pāpams, you cannot do prayaschittam. Where is the limit? There is only one thing that will put an end to sanchitam (all prayaschitta karmas will only handle a art of prarabhdham, not sanchitam), jnana marga and mokṣā. They don't talk about these is the tragedy. several upaniṣad mantras you have to connect here.

एवं कामकर्मनिरतानुच्चावचसंसारदुःखभागिनो दृष्ट्वा (८) मार्गगपान्थवत् सर्वव्यापी महाविष्णुरेव (९) मनोहारिकमलवत् शुद्धान्तःकरणा एते पुरुषा न सकण्टकस्थानार्हाः । (१०) किन्तु मत्स्वरूपप्राप्तियोग्या एवैति इति निश्चित्य श्रीवेदव्यासरूपेणावतीर्य (११) तान् शिष्याना- त्तत्त्वोपदेशरूपे स्वोत्सङ्गे स्थापयामास । यथा प्रचण्डोऽपि वायुः कस्यचिदुत्सङ्गस्थानि पुष्पाण्युद्धर्तुं न प्रभवति । तथा ब्रह्मनिष्ठाचार्योपदेशाधीनं पुरुषं भेदवादी सुनिपुणतर्कैरपि भ्रामयितुं न शक्नोति । “नैषा तर्केण मति- ...

Bhagawan thought this society must be taken away from these theological samsara causing materialistic religion. Even if they speak about mokṣā, they mislead in previous yougas with brahma jñānam you got mokṣā, in this kali yuga nama sankeertanam is enough for mokṣā as brahma jñānam is difficult.

They quote:

Naham vasami vaikunte, na yogi hrudaye... vedantic study will not help bring bhagawan to you. Whereever divya nama sankeertanam is there I stay God stays, God tells Narada. Unfortunately Vyasacharyas teaching in brahmasutra they argue is not required, only hare rama, hare rama. Misleading theological system. Evam...kama karma niratān, bhagawan saw these people...people who are involved in kama karma, those who are within higher and lower samsara (lokas) we do not condemn nama sankirtanam, we say it gives only chitta shuddhi not mokṣā. Seeing such misled people, Bhagawan took the avatara of Vyasacharya....like the forest traveler in the example. Sarva vyapi Maha Vishnu is traveler. Vyasaya visgnuroopaya..... Agama based quotation. One portion talks of chiitā shuddhi (all puranas have this) and other part on mokṣā. All agama śāstras say mokṣā can be attained by puja or namasankeertanam. We had bhagawata mata khandanam. Has

a sadhanam part and darsanam part. Yoga sutra and yoga darsanam, we leave out darsanam. Brahma sutra clearly distinguishes. Brahmasutra does the weeding out...

All hindus are caught up in these misleading sytems like flowers caught up in thorns...nobody tells jnana deva mokṣaha...agama śāstrams have taken us away from Vedānta.. all these hindus should not be caught up in these misleading philosophies. They all should discover oneness in Me. Whoever says soham are papis and will go to special narakam.

Niścala Dās says ..they are meant to become one with me..mayyeva sakalam jatam.....consistent job of dvaita acharyas is suppress the upaniṣads by any method.

Vishnu took avatara to highlight upaniṣadic portion. There are sutras differentiating paramātmā and jīvātma. Sāṅkhya yoga nyāya vaiśeṣika speak of this aspect. Religions suppress mahavakyam. Bhagawan took avatara of vyasa. He took all these bhaktas caught in dasoham and kept them on his own lap, ātmā tatva upadesam through brahmautra. Upto iti. Vyasacharyas lap is brahma sutam. Dvaita bhaktas he took and put them in advaita.

Once the lotus is brought to the lap is protected, once you understand brahmasutra, any amount of dvaita darsanam will not impact you..stating in binary format is very difficult, staying there in and through prarabhdha is very difficult as dvaita bhakti dvaita darsanam and all puranic stories say God is ultimate. In trouble bhagawan alone will rescue... similarly I also must be rescued. If bhagawan stands in front, I becomes a miserable floating straw. Advaita

darsanam is not easy. Be in binary format...even the powerful vāy in the form of prarabhdham, once it is the flower is in the lap well protected, powerful wind will not take it away. Similarly Vyasacharya is trying to protect the advaita jnanis in the lap with brahmasutra. In the same way any student who is within the guidance of shrotriya brahma nishṭā acharya..

They use their own logic, they will quote Prahlada. always dvaita bhakti is based on miracle stories. Miracle stories is only logic for dvaita bhaktas. They teach us how to suppress our intellect. pramāṇam: na esha tarkena..advaita jñānam can never be shaken.. Śruti quotation:

Next class..

15th December 2018

Page 230 2nd para last three lines

यथा प्रचण्डोऽपि वायुः कस्यचिदुत्सङ्गस्थानि पुष्पाण्युद्धर्तुं न प्रभवति। तथा ब्रह्मनिष्ठाचार्योपदेशाधीनं पुरुषं भेदवादी सुनिपुणतर्केरपि भ्रामयितुं न शक्नोति। “नैषा तर्केण मतिरापनेया” (क. १.२.९) इत्यादिश्रुतेः ।

As part of mangalacharanam, guru namaskara going on..

Vyasacharya. Although it is not his own teaching, Vyasacharya alone has codified the whole teaching in the form of brahma sutra. Therefore Niścala Dās wants to offer vyasa namaskara.

He wants to present the contribution of Vyasacharya first. He says dvaita vādis focus on karma kanda and ignore advaitam the central teaching of the veda. Dvaitam cannot be central teaching as we all experience dvaitam all the time and veda need not teach us.

After sadhana chatusthaya sampatti one has to come to advaitam, this clarity has been given in Brahmasutram by Vyasacharya. All other acharyas are misleading that even in mokṣā they maintain jīva iswara beda.

They are compared to a cyclone which dumps the thorns on the gentle lotus. Vyasacharya saves the earnest advaita students and keeps them in his lap and gives them guru śāstra upadesha. Even powerful wind will not lift flowers kept in the lap of acharya.

In the same way, all the dvaita darsanams (sankhya, yoga, nyāya, vaiśeṣika, purva mimāṃsa) and their powerful arguments will not lift the students from the acharya Vyasa. Any brahmanishtā acharya. Under his influence, all the other philosophical systems cannot shake this person, however powerful logic they may use. “Naisha tarkena matihi āpaneya”. This advaita jñānam -matihi. Āpaneya: to accomplish or attained, na āpaneya means cannot be attained by tarka but only through śāstra. Āp āpnoti derivation.

Another root, apa plus nee dhatu...apanayanam..to remove, apanaeya removable, na apaneya cannot be removed. Advaita jñānam can never be removed by any amount of tarka. Here second meaning must be taken. No dvaita darsanam can shake our knowledge.

तस्माद्ब्रह्मनिष्ठाचार्योपदेश एवात्रो- त्सङ्गः । (१२) पुनरपि वेदव्यासरूपी भगवान् चिन्तयामास । (१३) पुन- रप्ययं भेदवादी अन्यानपि कामकर्मरूपकण्टकमार्गे प्रवृत्त्य

भ्रामयेदिति अतो- ऽन्येषामपि स्वशिष्याणां भ्रमनिवृत्तये
न्यायविचारात्मकसूत्ररूपजालेन वेदा- न्तवाक्यरूपवृक्षान् कण्टकिद्रुमेभ्यो व्यभजत्
।

Tasmāt : therefore, only the teaching of a brahma nishta achara that alone is compared here to the safe like lap of the teacher of the flower like student. For his generation, he can directly teach. For future generations he thought of writing brahma sutra. Lord himself who has now taken avataram as Vyasacharya entertained the following thought. Number has to be tallied between the paras. Thinking was, the present cyclone they have escaped, you may have future cyclones. Bedavadi acharyas ones in other karma marga could impact others and confuse the entire vedic society. To save the other vaidikas, to remove the future possible confusion, he introduced the nyāya prasthanam, a net that will divide the dvaita (thorns)and advaita vakyams, Vedānta rupa vruksha from the thorny trees. In some bhashyams we saw a big discussion, should veda be considered as one śāstram or two. All others look at veda as eka śāstram. Therefore they talk of dvaitam or dvaitadvaitam, giving equal reality to dvaitam as well as advaitam. We alone say dvaitam and advaitam cannot be both equally real. We treat dvaita śāstram as separate śāstram. Two śāstrams and anubandha catuṣṭayam is also different. A big analysis is done by Śankaracārya..briha bhashyam sambandha bhashyam, Sureswaracharya writes 1000 verses on this in his varthikam to establish that there are two aspects. In Sankara bhashya vimarshaha, Rama Rayakavi compares the two bhashyams, Ramanuja's and Śankaracārya's. Jalena Vedānta vakya vrukshan... dvaita vakyams are separate and must not be mixed up therefore separated.

वने सन्ति द्विविधा वृक्षाः — (१) सकण्टका वृक्षाः । (२) निष्कण्टकाः पुष्पफलशालिनो वृक्षाश्चेति । निष्कण्टका वृक्षा यदि जालेन कण्टकि-वृक्षेभ्यो विभक्ता भवन्ति तदा तत्पुष्पाणि कण्टकेषु न पतेयुः । एवं वेदेऽपि सन्ति द्विविधानि वाक्यानि । तत्र कानिचिद्वाक्यानि फलैः कर्मस्तुतिद्वारा बहिर्मुखं पुरुषं कर्मणि प्रवर्तयन्ति । अन्यानि वाक्यानि कर्मफलानामनि-त्यत्वादिदोषनिरूपणद्वारा कर्मणः सकाशात् पुरुषं निवर्तयन्ति ।

How Vyasacharya has differentiated vedapurva bhaga and vedānta bhaga. Jaimini wrote purva mimāmsa and Vyasacharaya Uttara mimāmsa. Jaimin is Veda Vyasa's student.

In the veda vanam, two types of trees, one with thorns, ones without thorns (samsara and dukham). Dvaitam is samsara must be clear. Maha vakyams are nishkantaka. They will produce the flower called advaita jñānam and fruit called mokṣā. In Dvaita vakyam there is no tatparyam, this must be highlighted. By the brahmasutra jalam, from the dvaita vakyams, if separated properly, then all the flowers the vedic students will not fall into dvaitam once again. Our triangular format. Kantakam or thorn..Vyasacharya is trying to lift us from triangular format. That's the mokṣā, out of that. Go to binary and not fall into triangular format. In spite of Vyasacharya, we refuse to get out of triangular format. All of you are flowers. In the veda, both vakyams are there. There are dvaita vakyams that talk of various worldly desires, avahanti homam etc for wealth, Tai upa, Shikshavalli, do this homam you will get all prosperity and Swarga. Yamimam pushpitām vācham... slowly they have to go from kamyā karma to nishkama karma.

Kanicit vakyani...example in footnote apana soma... ritualistic people are proudly declaring, we drank Soma (meaning soma yoga and offered soma and took prasadam soma we partook). We will go to heaven and eternally enjoyed. We will also get interested in all these. Arthavada vakyam, dvaita acharyas will present this as pramāṇa vakyam. After reading this we will be only interested in heaven and related rituals, become extrovert.

They will never turn inward. Anyani vakyani, there are other vakyams, that karma acharyas will suppress. There are so many other vakyams that criticize the karma phalam. Such vakyams are there, these acharyas will cover up these lines. Example any loka attained in time, by puṇyaṃ of karma or upāsana, there is no such thing called eternal loka. These people also do not think and buy their statement. Advaita acharyas will keep reminding na karmana na prajaya.

Topic 351

(३५१) व्याससूत्रमेवानर्थनिवृत्त्युपायः — वेदव्यासो वेदवा-क्यानि विभज्य स्वकीयब्रह्मसूत्रेण वेदगतानां सकलवाक्यानां निवृत्तावेव तात्पर्यं न तु प्रवृत्तौ कस्यचिदपि वाक्यस्येति बोधयामास । वस्तुतस्तु प्रवृत्तिबो-धकवाक्यानामपि स्वाभाविकप्रवृत्तेर्निषिद्धकर्मप्रवृत्तेश्च पुरुषं निवर्त्य विहितकर्मसु पुरुषस्य प्रवृत्तिमुत्पाद्य विहितकर्मानुष्ठानेन शुद्धान्तःकरणस्य पुरुषस्य सर्वकर्मफलेभ्यो वैराग्यपूर्वकं ज्ञाननिष्ठासम्पादने एव तात्पर्यमिति निवृत्तावेव सर्ववेदवाक्यानां तात्पर्यम् । अर्थवादवाक्यानां कर्मफलबोधकत्व-मपि गुडजिह्विकान्यायेनैव । न तु तेषां वाक्यानां फले तात्पर्यम् । अमुमर्थं श्रीवेदव्यास एव स्वसूत्रैर्बोधयति ।

Title: Only brahmasutram is the only means to remove all the anartham or samsara. Vyasacharya clearly differentiates both vakyams through his brahma sutra even though the veda purva bhaga is persuading a person to do karma, it is only to get vairagyam. In Bhagawatam, karmanushtānam na phala sidhyartham, vairagya sidhyartham.. all vedic statements are for Nivruti, not for getting attached to gruhasthaśrama but get vairagyam to come to vanaprastha or sanyasa aśrama, its only an intermediary aśrama. Nija gruhat toornam vinargamyat.

Compromise, jneyasya nitya sanyasi yona dveshti na kangkshati, consolation certificate. All gruhasthas are as good as sanyasis, no attachment or hatred towards family. This is a compromise. Aim of veda is vanaprastha or sanyasa. Everyone has to come to this. Na tu pravrutau....even though statements ask a person to enter gruhasthaśrama, reason is 90 percent of vaideika karmas can be performed by only gruhastha. Wife or husband is karma angam. Pankto vai yagnaha.. an yagna is called pangta as 5 limbs are required. Wife, yajamana, child, money all meant for vaidika karmani. I have to do vaidika karma, after that karma is not relevant thereafter. Finally karma tyagaha is vision of veda. All karma vakyams , when a gruhastha is engaged in vaidika karmas he will not go astray based on instinctive desires.

Minimum benefit he will not go the wrong way.

All karmas are to turn away from nishiddha, kamyas and svabhavika instinctive karmas. Vihita karmas too, initially lot of kamyas are given. They are like carrots. Once they come here tell them kamyas are not always successful. You must be doing regular sandhyavandanam, only then kamyas and prayaschita karma will be successful. For success of kamyas, you have to do nitya naimittika karma. This will give chitta shuddhi and then he will drop kamyas, prayaschita and vihita karmas. Nitya naimittika karma at max can give

Swarga besides chitta shuddhi but not mokṣā. Then you introduce Vedānta in gruhasthashram, then he gets jñānam but no benefit. Then you say jnana nishtā is important. 4 dushta catuṣṭayam, four enemies to be reduced. Ahamkara, mamakara, raga, dveṣa. By invoking asangha ātmā svarūpam, Sravanam is not enough, mananam and nididhyasanam is important. Then he says no time, then say take sanyasam. PORT reduction so that you will have more time for mananam and nididhyasanam. Every thing is directed towards sanyasam, jñānam, advaita, mokṣā. These four are interconnected, that's the tatparyam of veda. If you say I want only one leg of table and pull, other 3 will come automatically. This is not vedāntasya tatparyam. This is sakala vedasya parama tatparyam. Veda also wants to bring us to vedānta only. First brahmacharyam is talked as part of brahmacharya āśramam, only in gruhastha its compromised. Again restricted in vanaprastha and sanyasa.

22nd December 2018

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3rd para topic 351

(३५१) व्याससूत्रमेवानर्थनिवृत्त्युपायः — वेदव्यासो वेदवा-क्यानि विभज्य स्वकीयब्रह्मसूत्रेण वेदगतानां सकलवाक्यानां निवृत्तावेव तात्पर्यं न तु प्रवृत्तौ कस्यचिदपि वाक्यस्येति बोधयामास । वस्तुतस्तु प्रवृत्तिबो-धकवाक्यानामपि स्वाभाविकप्रवृत्तेर्निषिद्धकर्मप्रवृत्तेश्च पुरुषं निवर्त्य विहितकर्मसु पुरुषस्य प्रवृत्तिमुत्पाद्य विहितकर्मानुष्ठानेन शुद्धान्तःकरणस्य पुरुषस्य सर्वकर्मफलेभ्यो वैराग्यपूर्वकं ज्ञाननिष्ठासम्पादने एव तात्पर्यमिति निवृत्तावेव सर्ववेदवाक्यानां तात्पर्यम् ।

अर्थवादवाक्यानां कर्मफलबोधकत्व- मपि गुडजिह्विकान्यायेनैव । न तु तेषां
वाक्यानां फले तात्पर्यम् । अमुमर्थं श्रीवेदव्यास एव स्वसूत्रैर्बोधयति ।

Niścala Dās is talking about the glory of Vyasacharya by pointing out the teaching of brahma sutra, most important key to opening the veda box. Sampradaya is presented by Vyasacharya only.

Niścala Dās says karma , upāsana are important not for their phalam of artha kama but chitta shuddhi. Beginners do not know the importance of chittashuddhi is known. That will be known only when importance of jñānam is known, its importance will be known only when mokṣa's importance is known.

Veda should not say karma upāsana is for chitta shuddhi, the common people do it only for artha kama. Worldly or religious they are only interested in materialistic benefit. You do karma and upāsana for artha kama, dhanyam dhanam bahu putra labham etc. all these promises are like the sugar coating on the pill. Bitter medicine is chitta shuddhi. Even kamya karma is also meant for chitta shuddhi, but never mention, says Sureshwaracharya. Body guard Íśvara, visa Ganesha. You do 11 pradakshinams before visa, then 108 pradakshinams after getting visa. Veda also promises all these phalams. Inside, vedic intention is one day or the other this person will get chitta shuddhi. Vastu tastu, really speaking, the hidden agenda is, even kamya karmas prescribed in the veda purva bhaga, is meant to turn people away from natural instinctive wrong activities, vihita karma includes kamya karma, nitya naimittika karmas, by engaging in, one day he will know the limitations. Because of Íśvara smaranam, even this will give chitta shuddhi. First we speak of Swarga prapti and then trivida doṣa, dukkha mistritatvam, atruptikaratvam and bandakatvam. It gradually makes them get vairagyam and turn towards vicarasagaram class. Even gruhasthaśrama is not

meant for getting stuck but grow out of gruhastaśrama, even if you do not leave physically, mentally you should leave... sanyase eva...even veda vakyas are meant for sanyasa aśrama. All other arthavada statements that praise heaven etc, in katopanishad, Swarga loka is glorified, in Chāndogya upaniṣad Brahmaloaka is glorified, by mere sankalpa, he can have dance, music, bring relatives there etc. all these glorifications are finally meant for vairagyam towards brahma loka.

Gudajihvika nyaya..sugar coated pill, mother takes some gudam, jaggery and the finger of the mother is sweet, the mother will apply the sweet on the tongue of the baby and then puts medicine on the tongue, the baby takes the sweet and medicine assuming it is sweet, similarly vihita karmas are really for chitta shuddhi.

If you want kamya karma and prayaschitta karma to work, you have to do sandhyavandam regularly. Those who do not do sandhyavandanam, all other pujas and prayaschita karma will not work.

There is a sutra called sarvapeksha sutram.. all karmas are useful. Another statement that says karma is useless (agnidhyana danapeda sutram). How do you resolve the contradiction, karma is useless with regard to jñānam and mokṣā.

एवं व्याससूत्रात् ज्ञात्वा पुरुषः काम कर्मभ्यो निवर्तते। यथा सूत्रनिर्मितं जालं कण्टकेभ्यः पुष्पाणि निवारयति। तथा व्याससूत्रमिदम् (ब्रह्ममीमांसासूत्रम्) कामकर्मानुष्ठानात्पुरुषं निवारयतीति जालत्वेन रूपतिम् ।

चकार सूत्रं यो व्यासो नैष्कर्म्यार्थविबोधकम् ।

तमहं दासभूतः सन् प्रणमामि मुहुर्मुहुः ॥

By following the vyasa sutra, whether you study tatva bodha or ātmā bodha, they all contain vyasa sutra essence only. In the beginning itself in aparokṣānubūti, Śāṅkarācārya says by following varṇāśrama dharma, you will not get jñānam or mokṣā but the vairagyadichatushtayam. Gradually we have to drop papa or nishiddha karma, then karmya karmas, doing puja for worldly and family benefits, then give up all prayaschita karma, give up astrologer business. Get out of the grip of astrology. Take your time but get out of them, you should have only nitya naimittika karma.... Ultimate aim of Vedānta is one has to renounce nitya naimittika karma by renouncing gruhasthāśrama and only focus on SNM. Even if we do not renounce gruhasthāśrama, reduce karmya karma, reduce duration of puja. Finally even japa, parayanam etc are obstacles to Vedānta. This is our direction of the journey. PORT reduction... Nīścala Dās connects it to the story. Forest, tree with thorn, flowers are there, dvaitacharyas are like cyclones, lift kamalam flower and drops them on thorn, the traveler separates the thorns, created a net out of sutram to separate flowers and thorns. Vyasa sutra to bring students from karma to SNM.

The network made out of thread, the flowers are separated from the thorns by the network. In the same way, this vyasa sutram or brahma mimāṃsa sutram, gets people away from port to sanyasa ashram. Even time may be available, making mind available s initial task of spiritual seeker. Brahmasutra is compared to the portioning network. Now he offers the Guru namaskara. Our original topic is mangalacharanam.... W can offer namaskarams sincerely from our heart.

Chakara sutram.....

Here Niścala Dās or Guru (dream). Agrudadeva, in the dream has come to a dream Guru, now they are going to start our third vedantic course. All these are happening in dream. Shishya is the dasa of the Guru, Vyasacharya, offering namaskarams to Vyasa again and again. That Vyasacharya who composed brahmasutram. A brahmasutra that reveals I am akarta, abhokta ..all these are possible in advaita Vedānta darsanam. You are karta and bhokta... Im free now and here. Mahavakyams were blacked out by Dvaita darsanam people, that's why we require puṇyaṃ to come to advaitam and that's why we have to offer namaskaras to Śāṅkaracārya also.

Santam Sivam advaitam..Mandukya upaniṣad clearly indicates..

Shishya Agrudadeva is going to ask 3 questions. Entire Vedānta course is answer to these 3.

Topic 352

(३५२) अगृधदेवस्य त्रयः प्रश्नाः —

(१) अहं कः, (२) संसारस्य कर्ता कः, (३) मुक्तेः कारणं किं ज्ञानमुत कर्माथवोपासनमथवा कर्मोपासने उभे अपि इति ।

Agrudadeva's 3 questions: They are introduced because in Gita it says tat viti pranipatena.... Without Shishya asking teacher should not give the teaching. Not anuprashana(in Tai.upa brahmanandavalli, based on teaching when he asks follow up Q) but pariprashna (student asking question for the first time).

Then student explains the q.

Who am I? 2) Who is the creator of samsara or dvaitam? 3) whats the means of mukti? 4) is knowledge the means of liberation? Or upasanam or meditation? Or karma and upāsana combination?

तत्र (१) हे भगवन्, 'अहं कः' इति प्रश्नस्यायमभिप्रायः — (१) किमहं देहस्वरूपः, (२) अथवा देहाद्भिन्नः । 'अहं मनुष्यः' इति 'मम देहः' इति च द्विविधप्रतीतिसम्भवान्मे संशयो जातः । यदि भवान् मां देहाद्भिन्नं ब्रवीति तर्हि (३) अहं किं कर्तृभोक्तृस्वरूपः, (४) उताक्रियः । यदि मां भवान्क्रियं कथयति, तर्हि (५) अहं किं सर्वशरीरेष्वेकः, (६) उतानेक इति ।

Now he explains why he developed the doubt regarding himself. Hey Bhagawan, this is my intention when I raise this question. Am I this body as held by all these scientists and human beings, this is not an ordinary question, if they (younger generation) are asking if shraddham tarpanam last rites are needed because there is no proof for sūkṣma Sareeram. Many hindu next generation are turning atheists because of this.. why do upanayam spending so much money... very very serious issue. Our children are going away from puja, scriptures, religion etc. all acharams are questioned... kim aham deha svarūpaha. Is there someone other than the body surviving the body. Kato upa, yeyam prete... why this doubt? I myself use two expressions, when I say Im the human being, I'm equating myself to the physical body...not suksha śarīram. Student says at other times I say my body is very weak today, then my body is not me but something possessed by me like my book, possessor of the book is different from possessed book. Body is possessed by me. I'm different from the body, mama dehaha when you say I am not the body. Both these thoughts and expressions are possible, therefore I have got a doubt.

Second level doubt in next line.

29th December 2018

Page 232 topic 352 second para

तत्र (१) हे भगवन्, 'अहं कः' इति प्रश्नस्यायमभिप्रायः — (१) किमहं देहस्वरूपः, (२) अथवा देहाद्भिन्नः । 'अहं मनुष्यः' इति 'मम देहः' इति च द्विविधप्रतीतिसम्भवान्मे संशयो जातः । यदि भवान् मां देहाद्भिन्नं ब्रवीति तर्हि (३) अहं किं कर्तृभोक्तृस्वरूपः, (४) उताक्रियः । यदि मां भवानक्रियं कथयति, तर्हि (५) अहं किं सर्वशरीरेष्वेकः, (६) उतानेक इति ।

Agrudadevaha in his dream has met with a vedantic guru and asking the following 3 Qs, regarding jīvaha, Iswaraha, mokṣā sādhanam. With regard to jīva several sub questions were intended. Am I the jīvaha or jīvātma identical with the body or different from the body? If I the Ātmā different, then is Ātmā akarta abhokta or bhokta karta. Then is Ātmā only one in all bodies or are they different. Different answers given by sankhya yoga purva mimasakas. I want to know right and wrong answers and why wrong answer is wrong.. since questioner is tarkadrṣṭī.

Second Q regarding Ívara. Lots of sub questions as well. In next para.

(२) 'अस्य संसारस्य कर्ता कः' इति द्वितीयप्रश्नस्यायमाशयः — (१) अस्य संसारस्य कर्ता कश्चनास्ति वा, (२) अथवायं संसारः स्वय-मेवोत्पन्नः । यदि कश्चन कर्तास्ति तर्हि (३) स कर्ता किं जीवः, (४) उत्तेश्वरः । यदीश्वरः कर्ता तदा (५) स ईश्वरः किमेकदेशे स्थितः परिच्छिन्नः, (६) उत स ईश्वरो व्यापकः । यदीश्वरो व्यापकस्तर्हि यथा (७) व्यापकादाकाशाज्जीवो भिन्नस्तथेश्वरादपि जीवो भिन्नः, (८) अथ-वेश्वराज्जीवोऽभिन्नः ।

With regard to second question on Ísvara. Ísvara is introduced by all systems as the creator. So first question, is there a creator for the universe or has it evolved by itself? Sansaraha means the universe. So many sub divisions. 1) is there a creator for the universe? 2) has the universe just come up by itself randomly? 3) if your answer is there is a creator then I have many questions. In Mandukya karika so many schools of thoughts, giving distinct answers to this. Jīva as creator, Ísvara as creator. If Ísvara is creator then, is this creator located in some time and space? Constantly churning out new creations:- tatashta Ísvara, somewhere he is seated. If he or she is located God, then he will be finite or do you want to say God is all pervading. All pervading God cannot have a form. If God is all pervading, is the all pervading God different from the finite Jīva (non pervading) like all pervading akāśa is different from every finite object. Just as Jīva is different from all pervading Ísvara. Or are you saying they are both the same. Sadhana centric question.

(३) 'मुक्तेः कारणं किम्' इति तृतीयप्रश्नस्यायमभिप्रायः — (१) मुक्तेः कारणं किं ज्ञानम्, (२) उत कर्म, (३) उतोपासनम्, (४) उतोभयम् । उभयमिति पक्षे, (५) किं ज्ञानकर्मणी, (६) उत ज्ञानोपसने, (७) उत कर्मोपासने ।

Means of liberation is main question (sāmanya questions..total 3 given on top). Sub questions to Q3. Now 3.1, 3.2, 3.3 etc

Does knowledge give liberation? Or does Karma give liberation? Or upasanam meditation (or bhakti) or a combination. If you say combination, what type of combination? Is it a combination of knowledge and karma, or knowledge and meditation or karma and upāsana? Which is right which is wrong? And why behind it

The 3rd Vedānta course covers all this, meant for tarkadr̥ṣṭī. Tatva dr̥ṣṭī and adhrushti were over. This is current very elaborate Vedānta course. 3rd course is answers to samanya viśeṣa prashna. Guru is ready to respond.

Teacher is going to answer in this order. Like Chapter 8 of Gita beginning. Remember this page 232 always...

Topic 253 to Topic 282 – 20 topics answer to generic question on Jīva centred questions.

(आ. ३५३-३८२) ‘अहं कः’ इति प्रश्नस्योत्तरम् —

(३५३) आत्मा सङ्घातस्य साक्षी —

शिष्यकृतप्रथमप्रश्नस्य गुरुरेवमुत्तरमाह — ‘त्वं सच्चिदानन्दस्वरूपोऽसि’ इति। अनेन ‘देहाद्भिन्नस्त्वम्’ इत्युक्तं भवति । देहो ह्यसद्रूपो जडरूपो दुःखरूपश्चास्ति । आत्मा तु तद्विलक्षणः सच्चिदानन्दरूपः ।

First right answer as per advaita philosophy, then he will refute others. You may feel I do not want to know about other philosophies here Tarkadr̥ṣṭī wants to know these details. Wrong answers and why they are wrong as well.. that’s why 3rd Vedānta course is 3rd, because students can withdraw if they want. This is for knowing about other schools of philosophy.

Am I the body or different from the body? Ātmā is not the body (sanghātaha term used to represent śarīratrayam or pañcakosa) but the sākṣī witness consciousness different from all of them.

Footnote: Ātmā is different from pañcakosa we are not elaborating in 3rd course because we have already covered earlier, like searching for needle in

haystack..reference: page 160 to 176. Topic 273 to 287...we saw at vyaṣṭi as well as samaṣṭi level. This is very unique, samaṣṭi pañcakosa. Vyaṣṭi samaṣṭi bedaha is at kosa level but not sākṣi level. Tvam satchiddana svarūpaha. Pure existence pure consciousness pure happiness... you should not say pure consciousness and existence.. you should say sat is cit, cit is Ananda. Ātmā is different from the body mind complex having diagonally opposite 3 natures..asat or mithya, acit or jadama, ananandaha or dukkha roopaha. You are different from the body... nature of 3 fold body, asat means mithya not non existent. Nasatobhava in Chapter 2 of Gita. Jada rupaha ca inert in nature, dukkha roopaha, nature of body and mind is dukham. Its naturally dukham ridden. The now and then happiness is due to getting reflection of Ātmā in the mind. When mind is sorrowful, its natural. When its happy, its borrowed or incidental. Anātmā according to Vedānta is of the nature of sorrow. Whereas Ātmā is sat cit Ananda swaropaha.

त्वं कर्ता भोक्ता च न भवसि । (१) यस्य दुःखमस्ति स दुःखनिवृत्तये सुखप्राप्तये च कर्म करोति, अतः स कर्ता इत्युच्यते । (२) त्वयि दुःखा- भावात् दुःखनिवृत्तये न त्वं कर्मकर्ता भवसि । (३) त्वमानन्दस्वरूपोऽसि, अतः सुखप्राप्तये च त्वं न कर्मकर्ता भवसि । (४) यः कर्ता भवति स एव भोक्तापि भवति । त्वं न कर्ता अतो भोक्तापि त्वं न भवसि । धर्माधर्मजनक- शुभाशुभकर्मकर्ता तत्फलसुखदुःखभोक्ता स्थूलसूक्ष्मसङ्घातो न त्वम् । त्वं तु सङ्घातस्य साक्षी ।

If you go back to the jīva centred qs, he is going in the same order. Is that ātmā karta bhokta or not? First advaita vedantic answer. Simple reply as its already discussed. You are neither a karta nor bhokta. Ātmā being Ananda Svarūpa, ātmā need not do any action. Ātmā need not remove sorrow as it is not there. Ātmā need not acquire happiness, it is the very happiness itself. It does not require dukkha Nivruti or sukha prapti. All karmas are for only one of these two.

Therefore, Ātmā is not karta or bhokta. Your very nature is happiness like sugar does not need addition of anything to make it sweet. Only the body mind sense complex, BMS complex (kāraṇa śarīram or cidabhāsa is not mentioned here) , Anātmā is karta is essence, ahaṅkāraha, alone is doing good and bad action. Which is producer of puṇyaṃ and pāpam. You are the witness consciousness ahaṅkāra's sākṣi. 2nd Q answered.

Next Q: is Ātmā parichinnaha or vyapaka?

(३५४) आत्मा व्यापक एकश्च — अत एवात्मा एक एव । न नाना । यद्यात्मा कर्ता भोक्ता च भवेत्तदा नाना भवेत् । तथा हि, एकः सुखी आस्ते । अपरश्च दुःखी । कर्तृत्वभोक्तृत्वादिधर्मविशिष्ट एक एवेत्यङ्गीकारे एकस्य सुखे सर्वेषां सुखम्, एकस्य दुःखे सर्वेषां च दुःखं प्रसज्येत । न तु तथास्त्यनुभवः । तस्माद्भोक्ता नानेत्येवाङ्गीकार्यम् । आत्मा त्वभोक्ता । अत एव एक एवात्मा । एक एवात्मा सर्वशरीरेषु व्यापकः ।

What is the nature of Ātmā? Ātmā vyapakaha ekashcha, all pervading and one. Therefore only..since Ātmā is akarta and abhokta it is one not many. If Ātmā is karta and bhokta, naturally we have to accept many as in the world we experience multiple kartas and bhoktas going through multiple experiences.

5th January 2019

Page 233 3rd para

Topic 354 contd...

Author will first present the vedantic answer. He will not elaborate the vedantic answer as he has already dealt with it but he will focus on the wrong aspects of other schools of philosophy..sankhya yoga etc. it is manana pradhānam, therefore it will be tarka pradhānam. Sāṅkhya yoga nyāya vaiśeṣika. They accept veda pramāṇam but called tarkikas by Śāṅkaracārya as they primarily dependent on logic. Student happens to be Tarkadṛṣṭī.

Now advaita darsana reply for Ātmā question. First he said Ātmā is different from body mind. Now he says it is akarta abhokta. Ātmā need not get sukham or get rid of dukham as it is sukha svarūpam and no dukham, therefore it need be karta or bhokta. Gita : Prakruter guṇa karmani...all karmas are done by product of prakṛuti...in all other schools of thought, ātmās are many...we alone say ātmā is one, obtaining in every body.

Logic given is borrowed from Sāṅkhya people. We are seeing that many people have got many different experience. Some people are happy, happier, happiest. The experiencers of happiness are many. This is based on pratyakṣa anubhava pramanena. Pluralistic pleasure and pain. If bhoktas are many kartas also must be many. If Ātmā also is a karta and bhokta, then ātmā also will be many. Fortunately Ātmā is not karta or bhokta therefore you cannot argue that ātmās are many based on the plurality of kartas and bhoktas. Sāṅkhya people are going to argue that ātmās must be plural because kartas or bhoktas are many. (but for advaitins, ātmā is not karta bhokta).

M:One jīvātma is happy one is unhappy. Suppose you accept karta bhokta is only one, when one person is happy all others are happy. When one person is unhappy all others would have been unhappy if karta bhokta is one. Bhokta

experiencers and doers are many. Advaitam accepts this. Suppose ātmā is karta bhokta then ātmā also would have been plural, but ātmā is abhokta akarta ca, therefore Ātmā is only one. There is no pratyakṣa pramāṇam to prove ātmā is many, therefore as per śāstram we have to conclude that Ātmā is one. We have to accept that it (one ātmā) is in all the bodies. Therefore our conclusion is that one ātmā pervades all the bodies.

Others (sankhya nyayikas) give various logic for the wrong conclusion that ātmās are many....

३५५) साङ्ख्यमतनिरूपणम्, तन्निराकरणं च – साङ्ख्या हि आत्मा अकर्ता भोक्ता च इत्यङ्गीकुर्वन्तोऽप्यात्मनो नानात्वमभ्युपगच्छन्ति । तच्चात्यन्तविरुद्धम् ।

Sankhyas come under astika darsanam. But they are astika nastika as they do not believe in Íśvara but believe in Veda. The sankhya philosophers have come close to us, They say ātmā is akarta and abhokta. After accepting this, they conclude that Ātmās are many... That is very very illogical and contradictory. Sāṅkhya work is presented in sankhyakarika, it existed originally in the form of Sāṅkhya sutrani by Kapila muni and then got lost, then this book Sāṅkhya karika was written by Íśvara Krishna. Then based on the Sāṅkhya Karika an author reconstructed the sankhya sutrani. In all traditional schools of Vedānta, Sāṅkhya and other schools are presented briefly. Only after completing this, Vedānta will come. In sankhya karika there is a shloka that says Ātmā is akarta and abhokta, only prakriti goes through everything. Verse no 62, we saw in Mandukya Bhashyam class. In spite of saying this, they say Ātmās are many.

Summary of Sāṅkhya philosophy:

तथा हि, साङ्ख्यानं सिद्धान्तस्त्वेवम् — (9) सत्त्वरजस्तमोगुणानां साम्यावस्था प्रधानमिति कथ्यते । तच्च प्रधानं प्रकृतिरेव भवति । न विकृतिः । विकृतिर्नाम कार्यम्, प्रकृतिर्नामोपादानकारणम् । तदिदं प्रधानं महत्तत्त्वस्य उपादानकारणत्वात् प्रकृतिर्भवति । इदं च प्रधानमनादित्वाद्विकृतिर्न भवति ।

As follows: They have prakriti and purusha. Matter and Ātmā. They say purushas are many, one prakruti only.. They do not have Ívara. We do not require a God to create this world. Matter will naturally evolve into a universe. 24 tatvams. In Tatvabodha also we said. Chaturvimsati tatvam. Prakruti one matter was there. We discussed in Chapter 7 of Gita ..bhoomi rapa.....It is based on sankhya approach to creation. Prakriti is anadi, it is Kāraṇam not karyam... Prakruti, mahat and ahamkara (3)are one each. From Sativik ahamkara manaha(1) comes, from rajasic sense organs or indriyani (10), from tamas sūkṣma bhootani (5)come out. From subtle elements gross elements come (5).

This grouping is done in sankhya karika, 24 divided into 3 groups. First group is kevala Kāraṇam group, 2nd group is kevala karyam, 3rd both Kāraṇam and karyam from different angles like our parents.kevala Kāraṇam is mūla prakriti, kevala karyam is vikriti. Kāraṇa karya mixture is prakriti vikriti. From this chart we have to put them into these 3. 7 are intermediary, 16 are kevala karyam, 1 is kevala Kāraṇam.

Imagine the chart... 16 final products; mind, 10 sense organs or indriyani, 5 gross elements equals 16. 7 items are prakruti vikruti. Mahat (from prakruti), Ahamkara (comes from mahat) and 5 sūkṣma bhootani. Purusha is neither prakruti nor vikruti. In viveka choodamani Śankaracārya says prakruti vikruti bhinnaha...Purusha is the 25th Principle. 24 are subdivisions of matter and energy. 25th is non

matter consciousness principle. Between Vedānta and Sāṅkhya difference is in one versus many consciousness. Purusha the consciousness' are many.

M: So the three guṇas in equilibrium is called prakriti or pradhānam. In Sāṅkhya when word guṇa is used it must not be translated as attribute or property, it is matter, sattvic component of matter, rajasic component of matter. 3 substances satva, rajas and tamas substance like intertwined three strands of a thread. Guṇa is the constituent strands of one thread called prakriti. When they are in equilibrium, its called prakriti not vikrutihi or product in time. Matter can never be created or destroyed. Prakriti or matter is eternal. It only changes from one state to another, manifest to unmanifest and vice versa śṛṣṭi and pralayaṃ. Modern science and Sāṅkhya philosopher say they (matter) is as real as the consciousness purusha. Vedānta says matter is an appearance, consciousness lends existence to the appearing matter like appearing dream.

Vikruti means product. Prakriti is material cause. Intelligent cause cannot be called prakriti. Prakruti, It can be used only for upadhāna Kāraṇam. Very derivation of the root prakruti is that which is deliberately transformed into a product. Why upadhānam? That which is resorted to by the intelligent cause for producing an effect. This Pradhānam, called so because whole creation is residing in prakruti in dormant unmanifest form. Each prefix suffix in Sanskrit speaks to you...pradhānam: I am the repository of the entire universe...

Vicarasagaram on 12th January 2019

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Tathāhi...krutir nabhavati line 5

Agrudadeva student is asking questions. Teacher presents vedantic answers which is almost a repetition. He will present this as well as conclusions of other darsanams and refute those schools of philosophy. All other darsanams are tarka pradhāna, and hence he must be taught about the limitations of tarka. He relies more on tarka. Limitations of tarka is revealed by refuting tarka based schools of thought. Tarkika darsanani. They are called tarkika darsanam. In mananam, we also rely on tarka, relying on tarka too much is criticised. Revelation of limitation of tarka is required for Tarkadr̥ṣṭi. Not Tatva dr̥ṣṭi or Adr̥ṣṭi. Author presented the vedantic jīva svarūpam. Ātmās features....Ātmā ekaha....sankhya also give most of the features except a critical one, ātmā anekaha. Each ātmā is all pervading. Although veda says ātmā ekaha in svetasvatara upa, eko ātmā....

25 tatvams, 24 are material in nature. 25th is non material ātmā. Pradhānam, prakruti and maya are synonymous. We use all three words in vedānta also. Pradhānam and prakruti sankhya uses, he does not use maya because maya signifies that pradhānam or prakruti is mithya or lower order of reality. He does not accept the mithyatvam of maya. Pradhānam is called prakruti as it is cause of everything. This mūla prakruti which is causeless cause, upadana kāraṇam for the first product called mahat. Mahat is used in vedānta darsanam. Mahat appears in katopanishad. This is borrowed by sankhya, matter principle. With RC, mahat is called hiranyagarbha tatvam or sutraātmā. Chetana mahat is hiranyagarbha born out of prakruti or maya. This pradhānam being anadi, is never born. Out of brahman. Maya or prakriti or pradhānam is anadi. All 3 are one and the same.

(2-8) mahattatvam....upto bhavanti before 9-24

भवति । (२-८) महत्तत्त्वम्, अहङ्कारः, पञ्चतन्मात्राश्चेति सप्त प्रकृतिविकृतयो भवन्ति । तत्र पूर्वपूर्वमुत्तरोत्तरस्य प्रकृतिः, उत्तरोत्तरं पूर्वपूर्वस्य विकृतिः । पञ्चतन्मात्राः पञ्चभूतानां प्रकृतयः । इत्थं सप्तैतानि तत्त्वानि प्रकृतिविकृतयो भवन्ति । (९-२४) पञ्चभूतानि, दशेन्द्रियाणि, मनश्चेति षोडश तत्त्वानि

(२-८) महत्तत्त्वम्, अहङ्कारः, पञ्चतन्मात्राश्चेति सप्त प्रकृतिविकृतयो भवन्ति । तत्र पूर्वपूर्वमुत्तरोत्तरस्य प्रकृतिः, उत्तरोत्तरं पूर्वपूर्वस्य विकृतिः । पञ्चतन्मात्राः पञ्चभूतानां प्रकृतयः । इत्थं सप्तैतानि तत्त्वानि प्रकृतिविकृतयो भवन्ति।

One prakruti, 7 prakruti vikruti, 16 vikruti.

Footnote 1

१. मायायाः सकाशात् महत्तत्त्वमजायत । महत्तत्त्वाच्च सत्त्वरजस्तमोगुणभेद-
विशिष्टाहङ्कारतत्त्वमजायत । तस्माच्च पञ्चतन्मात्रा अजायन्त ।

from maya, mahat was born, from Ísvara Hiranyagarbha was born, (when you include cidabhāsa in maya it called Ísvara). From mahat tatvam, according to sankhya (we say virat came in vedānta) ahamkara tatvam is born. Ahamkara tatvam is similar to virat. They talk of three guṇas associated with ahaṅkāra. Satva rajas tamo guṇa beda viśiṣṭa. From satvik ahaṅkāra mind came, tasmāt... tamasa ahaṅkāra panca tanmatra (sūkṣma bhootani) came. Why they are called tanmatra? Because gross elements are not tanmatra. Each subtle element will have only that element. Sūkṣma akāśa, sūkṣma vayu etc they are in their pure form. Sthūla akāśa is not pure akāśa. Griss akāśa has got only 50 percent akāśa, rest 4 elements. They are alloys. These are tanmatrani.

Mūlam..mahat tatvam...these 7 items are prakruti vikruti from different stand

points. Among the 7 each one of the former one is cause of the later one. Each of the latter one is a product of former one.

Pancasūkṣma bhootani...panca sthūla bhootani are born. All these 7 are cause and effect, prakruti vikruti.

9-24 Panca bhootani dasendriyani.....upto pancavimsatitvatvani bhavanti last but two line.

(९-२४) पञ्चभूतानि, दशेन्द्रियाणि, मनश्चेति षोडश तत्त्वानि विकृतय एव न प्रकृतयः ।
(२५) पुरुषो न प्रकृतिर्नापि विकृतिः । यद्वस्तु यदा वस्त्वन्तरस्य कारणं भवति तदा तद्वस्तु प्रकृतिर्भवति, यदा कार्यं भवति तदा तद्वस्तु विकृतिर्भवति । पुरुषस्तु न कस्यचिदपि कारणं भवति । तस्मान्न प्रकृतिः; न कस्यचिदपि कार्यं भवति । तस्मान्न विकृतिः । अतो- ऽसङ्गः पुरुषः । इत्थं साङ्ख्यमते पञ्चविंशतितत्त्वानि भवन्ति ।

Mere products are 16

Panca sthūla bhootani, 10 sense organs and the mind. Sāṅkhya philosopher does not talk of panca prāṇa. He includes prāṇa as shakti pervading all the indriyani therefore does not mention it as a tatvam. Here dasa indriyani are born out of rajo guṇa of ahaṅkāra, mind from satva of ahaṅkāra. Even jñanedriyams born out of rajo guṇa not satva as in vedānta. Vedānta accepts this as we are any way going to discard all this asanātmā. Panca sthūla bhootani from tamoguṇa of ahaṅkāra.

5 gross elements are not kāraṇam, it is said. A doubt may come, why they are

not kāraṇam. How are our physical bodies born? From this stand point panca sthūla bhootani are cause? How sankhya philosopher is saying it is not prakṛti.

Ans is here we are only discussing 25 tatvam. Not śarīram. We are not speaking of creation. In mandukya too, turiyam is beither karyam nor kāraṇam.

A thing is called kāraṇam in relation to something else. It produces an effect, at that time its named prakṛtihi. The same is called karyam with respect to its own kāraṇam. All the 24 tatvams are jadam in nature, anātmā, drushyam. Omact.

There is something else beyond this. Like in the picture there is something which is constant not in the picture but its existence cannot be challenged....the camera. Similarly not seen in the body mind world can never be questioned, thats I the consciousness principle. Scientific process of enquiry cannot detect this. Modern science appreciates consciousness and assumes it is a feature or attribute of matter.

Sāṅkhya says its not part product or property of matter. We should admire sankhya for this. In fact there is a saying, sankhya bauda sankarat, sankarodayaha. Sankhyya and buddhism if you comine and create hybrid it is Sankaras teaching. Sāṅkhya separated matter and consciousness, fantastic development in the history of philosophy. He however gave both equal degree of reality. From baudha we say matter is mithya. Left behind is consciousness, unfalsified consciousness remains called vaidika darsanam. Westerners say Śāṅkaracārya created advaitam by merging sankhya and buddhism. Sāṅkhya

baudhā sankarat (saraswati sa) unification led to Śankara philosophy. We dont accept this. We say Sankara brought the philosophy out of vedānta teaching. Gaudapadacharya himself said this in mandukya karika. These are the glorious conclusions. These are 25 tatvams, one is consciousness. Untill now we are aligned.

(2) sankhyamate iswaro nānghikriyate....upto 8 sambhavataha..

(१) तत्त्वमिति पदार्थस्य नाम । (२) साङ्ख्यमते ईश्वरो नाङ्गीक्रियते । (३) स्वतन्त्रा प्रकृतिरेव जगतः कारणं भवति । (४) पुरुषस्य भोगमोक्षनिमित्तं प्रकृतिरेव प्रवर्तते । पुरुषो न प्रवर्तते । (५) प्रकृतेर्विषयरूपपरिणामात्पुरुषस्य भोगो भवति। (६) बुद्धिद्वारा विवेकरूपप्रकृतिपरिणामान्मोक्षः सिद्ध्यति। (७) यद्यपि पुरुषस्यासङ्गत्वात्तस्मिन् भोगमोक्षौ न सम्भवतः । तथापि ज्ञानसुखदुःख-रागद्वेषादयो बुद्धेः परिणामा भवन्ति । तस्या बुद्धेरात्मना सहाविवेकोऽस्ति, विवेकस्तु नास्ति । तस्मादात्मन्यारोपितौ बन्धमोक्षौ सम्भवतः ।

In sankhya there is no Uswara, onky orakruti and purushas. Purushas are many prakruti is one. Prakruti evolves into creation deliberately in a planned well designrd manner to benefit purusha. He us closer to vaidika darsanam but away from modern scuence. Science says its random evolution. No earth, 14 lokas etc, no purposeful evolution, its just random. We say its designrd according to law of karma.

How is it purposeful? Then it shoukd be chetanam. Here sankhya sats prakruti is inert only but it will purposefully evolve to benefit the purusha. Veda says purposeful evolution is possible because of Iseara. So kamayata.

In sankhya Íśvara is not accepted, he accepts veda oramanam. Purpose of creation is to benefit the purushas.

Nireeshwara sankhyam... then two more sankhyams we talk of saishwara sankhyam. They add 26th principle Iswara.Seshwara sankhyam due to sandhi. This is of two types, vedānta darsanam is seswara sankhyam. Bhagawadgita chapter 2 is called sankhya yoga, seswara sankhya yoga.

Patanjalis yoga darsanam is also called seswara sankhyam. Because patanjaliyoga darsanam accepts 25 tatvams. He says there is an Íśvara who is also a consciousness principle without samsara problem. Jīvātmā is samsara mixed consciousness. Jīvātmās are many paramātmā is one.

19th January 2019

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Prakritireva...sambhavataha

In this portion, Niścala Dās is analyzing the sāṅkhya philosophy, especially the concept of ātmā and some fallacies in their conclusion regarding Ātmā. Many principles are similar to Vedānta. Matter and consciousness, then Matter into 24 sub divisions. Absolute cause Absolute product and relative products. In the 13th chapter, Krishna says prakriti vikurta.... Kārya kāraṇa.. in these portions there are so many similarities between sankhya and Vedānta.

Now further details are discussed then fallacy.

Prakruti (mūla prakruti) is cause of entire universe. Prakruti's only aim is to serve the purusha. For giving bhoga to the purusha, also to give mokṣā to purusha. Purusha does not do anything. Prakruti helps purusha enjoy. Therefore he is called sankhya purusha. (on holidays when men sit idle, he can be referred as sankhya purusha aka lazy boy purusha). When Prakruti modifies to become sense objects and sense organs for the purusha, prakruter guṇamanani... guṇa refers to three guṇas of prakruti getting converted into vishaya and indriyani.

Mokṣa is because of jñānam. Jñānam comes from “satvat sanjayate jñānam” mind, satva guṇa, jnana vṛtti and resulting in jñānam. Prakruti contributes to all of these. Through the buddhi, when prakruti and purusha viveka takes place, one gets mokṣā. For each step we have got relevant Gita quotation. Chapter 2 is in fact termed sankhya yoga. Kshetra kshetraynayor.....Chapter 13, prakruti purushayor antaram meaning viveka.

Really speaking, purusha does not have bandha and mokṣā...yadhyapi, really speaking, purushaha (Ātmā chaitantam is referred here) is asanghaha, in such an ātmā, there is neither bhoga nor mokṣā aka apavarghaha in sankhya language. All these phenomena called vṛtti jñānam, belongs to prakruti, sukha dukham jñānam, raga dveṣa, avivekaha are all different types of vṛtti belonging to prakruti only. They are all transformation in the buddhi and there is adhyāsa problem. Attributes of anātmā are transferred to the Ātmā. There is non-discrimination between prakruti and purusha. Non discrimination is there. Because of this, both bondage and liberation do not belong to ātmā but transferred from buddhi or mind.

Where is the problem then?

(८) अविवेकसिद्धो य आत्मनि भोगस्तेनैव साङ्ख्यमते आत्मा भोक्तेति कथ्यते । (९) परमार्थत आत्मा न भोक्ता । बुद्धिरेव भोक्त्री । (१०) बुद्धिस्त्वात्मनो भिन्ना । (११) ईदृशज्ञानस्यैव विवेक इति सञ्ज्ञा । (१२) ईदृशज्ञानाभाव एवाविवेक इत्युच्यते । इत्थं च (१३) साङ्ख्यमते आत्मा असङ्गोऽस्ति । (१४) सुखादयो बुद्धेः परिणामत्वात् बुद्धेरेव धर्माः । (१५) आत्मा नाना च ।

Because of non discrimination, all the bhogas, they are transferred on ātmā and ignorant people say ātmā has bhogaha, and therefore call ātmā bhokta. In the end sankhya philosopher says purusha is really not bhokta. Due to transferred bhoga only Ātmā is referred as a bhokta, permanently its not. Really speaking, Ātmā is not bhokta. Buddhi (prakruti) is different from ātmā. They have proximity but not one and the same. Clear understanding and claiming I am the Ātmā, sankhya philosopher will quote.lack of this discriminative knowledge is called avivika. Sukham dukham raga dveṣa, emotions, cognitions, confusions being a modification of buddhi, all these are attributes of buddhi. Until now, we were friends. Now the statement.

Ātmā nanacha. Ātmās are pluralistic exactly like nyāya philosophy. Ātmā bahutva vāda.

This fallacy we are going to showcase and attack. Sāṅkhya punching portion...rest...

Therefore, Ātmā is plural he says. Svetaswara upaniṣad mantra on Ātmā being one Sāṅkhya philosopher dropped. Niścala Dās is going to say what logic sankhya philosopher used to arrive at Ātmā being many. Niścala Dās does not discuss the point, (inert prakriti thoughtfully works for the benefit of purusha. Purposeful creation without intelligent principle..item no 4. Purushasya bhoga mokṣā

nimittam.....). Advaitin says this is not logical, how can creation come out on its own? This particular sentence Purushasya bhoga mokṣā... Nīścala Dās is letting sankhya off without attacking. He is attacking ātmā nanacha.

अत्रैवं सिद्धान्तः — तदेतत्साङ्ख्यमतमत्यन्तविरुद्धम् । सुखदुःखादीना- मात्मधर्मत्वे तेषां प्रतिशरीरं भेदादात्मनो भेदः सिद्ध्येत् । तच्च सुखदुःखादिकं नात्मनो धर्मः, किन्तु बुद्धेरेव धर्मः । तस्मात्सुखदुःखादिभेदाद्बुद्धिभेद एव सिद्ध्येत् । न त्वात्मनो भेदः सिद्ध्येत्।

This is the conclusion of Vedānta. Sāṅkhya philosopher says jīvātmās are many. He does not refer to paramātmā. Whenever he talks about ātmā beda, he gives logic, different jīvātmās have different experiences of pleasure pain knowledge etc. plurality of attributes proves plurality of ātmās. Attributes actually belong to mind not Ātmā in reality. Minds are many, ātmā is one. Sankhya says emotions are many therefore ātmās are many. Ātmā is actually attributeless therefore they are transferred to Ātmā. Then we say if attributes are transferred to Ātmā and therefore ātmās are plural, we say even plurality is transferred. Plurality of body plurality of mind creates plurality of ātmā. Advaitam says sarveshu bhooteshu samam tishtantu, ātmā is singular only. Even though each one uses first person singular, first person does not have plural. I I's etc. I can have a plural only when many I's are there. Suppose we say I has plural we. We say we is not the plural of I. I plus you plus he. All persons included. This wrong we is taken as plural of I. Sāṅkhya commits the mistake of taking multiple I's. in reality there is no one like I. plurality belongs to mind sense organs and body, this sankhya missed. Eko devaha sentence he missed, but he took dva suparna and misunderstood. Plurality of attributes they accept as belonging to ātmā.

If you say attributes are transferred attributes you accept that plurality is also transferred. Śankaracārya borrows in Gita bhashyam, sukha dukkha moha rupa parinama is the three guṇas. They are attributes of buddhi. Sukham and dukham have nothing to do with ātmā. Ātmā is witness only one.

यथैकस्मिन् व्यापके आकाशे नानोपाधीनां धर्मा उपाध्याकाशयोर- विवेकात्प्रतीयन्ते।
तथैवैकस्मिन् व्यापके आत्मनि नानाबुद्धीनां धर्मा बुद्ध्या- त्मनोरविवेकात्प्रतीयन्त
इत्यभ्युपगम एव साङ्ख्यमतेऽप्युचितः । आत्मान- मसङ्गत्वेनाभ्युपगम्य तस्य
नानात्वाङ्गीकारो निष्फल एव।

Here Niścala Dās says what should have been your conclusion. When Rama is happy and Krishna is unhappy. Happiness and unhappiness are attributes of their respective minds. Ātmā is behind Rama's mind and Krishna's mind. The Ātmā behind Rama's mind appears happy and Ātmā behind Krishn's mind appears unhappy. Do not conclude based on appearance. Example of akāśa within different containers given they seem to be contaminated, they seem to be plural. Unfortunately in the final round, you goofed up....

26th January 2019

Page 235, 3rd paragraph

In this portion, Niścala Dās is talking about the logical fallacies in Sāṅkhya mata with respect to the concept of Ātmā. Only Ātmā not other areas. Niścala Dās introduced jīva Svarūpa vicaraha, Iśvara Svarūpa vicaraha and mokṣā sadhana vicaraha. Full 6th chapter, our views and other philosophers' views presented and defended. Their (sankhya) concept is very close to Vedānta. He says ātmā is bhokta experiencing varieties of emotion. He says so only in the beginning of the

teaching...emotions belong to mind only but later he says the mental emotions are transferred to the ātmā. Therefore ātmā appears as Ātmā, he says. Gets closer to advaita. Then **he says this ātmā is plural**.

When we say how do you arrive at this? He cannot quote pratyakṣa, he says from anumānam or arthapathi I arrived at ātmās are many. Because each jīvātma has distinct emotions. Because of that Ātmā has transferred emotions in it. Advaitin says if emotions are transferred plurality also must be transferred. Arthapatti plurality cannot prove real plurality.

There is a question in brahmasutra, is jīva born or not? Yatho vā Imani bhootani jayante... birth and death of jīva. Another place we say jīva is anadi. How do you reconcile? From the standpoint of the body, jīva is born, Vyasacharya says. Svarūpa drushtya jīva does not have janma. Similarly difference between one jīva and others is only in upadhis. Advaitin tells Sāṅkhya philosopher accept plurality this way.

There is one all-pervading akāśa. That one space appears to be many because of many containers. Ghatakasa, wall space, stomach space etc. attributes are also transferred, dirty place etc. the containers have got various attributes and we transfer to the place and say place is dirty etc. because of non discrimination between container and contained. There is only one all pervading ātmā, attributes of many minds we accept, because of non-discrimination between mind and ātmā. Sankya must accept this. Sāṅkhya says there are many all pervading ātmās to accommodate different emotions. Advaitin says talking of plurality based on plurality of emotions is wrong conclusion. We have to come to Śāstra pramāṇam to understand ātmā and Sāṅkhya also accepts Śāstram. In Isavasya Ātmā ekatvam is proven.

Continuing...

किञ्च केचनात्मनो मुक्ताः, केचन बद्धाश्च भवन्ति । इत्थं बन्धमो- क्षयोर्भेदादात्मभेदः सिद्ध्यतीत्यप्यङ्गतमेव । यदि बन्धमोक्षावात्मन्यङ्गी- क्रियेते तदा बन्धमोक्षभेदादात्मनो भेदः सिद्ध्येत् । तौ च बन्धमोक्षौ साङ्ख्य- मतेऽसङ्गे आत्मनि नाङ्गीक्रियेते । किन्तु बुद्ध्यविवेकाद्बन्धः, बुद्धिविवेका- द्बन्धान्मोक्षश्चाङ्गीक्रियेते तन्मते । यद्वस्तु अविवेकादुत्पद्यते विवेकाच्च नश्यति तद्वस्तु रज्जुसर्पवन्मिथ्या । आत्मनि बुद्ध्यविवेकाद्बन्धो भवति । विवेकाच्च स बन्धो निवर्तते । अतश्चात्मनि बन्धो मिथ्या । यथा बन्धो मिथ्या तथा आत्मनि मोक्षोऽपि मिथ्यैव । यत्र बन्धः सत्यस्तत्र मोक्षोऽपि सत्यो भवेत् । आत्मनि बन्धस्य मिथ्यात्वान्मोक्षोऽपि मिथ्यैव ।

Sāṅkhya mata people give two arthapatti pramāṇam. First one we saw on emotions being different from individual to individual. Second one now: Some jīvas are liberated jīvas, some are bound jīvas. If there is only one Ātmā then you cannot have bound and liberated jīvas. For this you have to accept multiple ātmās. You have to accept some are almost free, some are near etc. First arthapati pramāṇam is sukha dukkha vyavastha siddhyartham. There are many ātmās not liberated, because of the presence of liberated and non liberated ones we have to accept the many ātmās.

Advaitin says such a conclusion is wrong conclusion. Ātmā is asanghaha. Liberation or bondage cannot touch Ātmā. Then bondage and liberation must belong to buddhi only (here mind). Bandha and mokṣā should belong to buddhi, ātmā has neither. If bandha and mokṣā belong to ātmā, then you can talk of some liberated and non liberated ātmās. In sankhya's own philosophy, "na bandaha na mokṣaha purushasya", a sankhya karika says so. Because of non-discrimination, the problems of buddhi you are transferring to Ātmā, liberation is

also transferred to ātmā. Sāṅkhya wrongly concludes that ātmās are many. Both bandha and mokṣā are superimposed on ātmā. Both are mithya therefore the plurality also must be mithya. Like rajju sarpa, its mithya. Now next is nyāya matam. 3 types.

इत्थं मिथ्याबन्धमोक्षौ आकाशवदेकस्मिन्नात्मनि युज्येते ।
तस्मात् बन्धमोक्षभेदादात्मभेदो न सिद्ध्यति । तस्मात्साङ्ख्याभिमततात्मभेदो न युक्तः ।

In this manner, mithya bandha and mithya mokṣā, you can explain as possible in one ātmā itself. Based on the difference between bandha and mokṣā you cannot talk of difference in ātmā.

Why should we do sadhana to remove an unreal bondage? Until we know unreal bondage to be unreal, unreal bondage is taken as real. Once we know the fact, we do not need sadhana. for jñānam, qualification is required.

Huge footnote: I'm going to list a lot of arguments to refute the plurality of ātmā.

Now next one.

(आ. ३५६-३६४) त्रिविधनैयायिकमतवर्णनम्, तन्निराकरणं च —

(आ. ३५६-३६०) आत्मा व्यापक इति मतवर्णनं तत्खण्डनं च —

(आ. ३५६-३५८) आत्मनो व्यापकत्वोपपादनम् —

(२५६) जीवस्यानेकत्वव्यापकत्वनित्यत्वज्ञानगुणकत्वादिवर्णनम् — साङ्ख्यानमिव नैयायिकानामप्यात्मभेदोऽसङ्गत एव । एष च नैया- यिकसिद्धान्तः —

We take nyāya and vaiśeṣika together. We consider sankhya yoga we consider together. There is a primer in each darsanam like tatvabodha. Tarka sangraha for nyāya vaiśeṣika. 4 headings:

One is main, then sub, sub sub, sub sub sub heading.

Main: three types of nyāya philosophy we are introducing hereafter. We call for refuting each one of them.

Sub heading: ātmā is the biggest one (another will say smallest, another will say in between madhyama parimana, we have not seen this discussion even in Brahmasutra) and its refutation

Sub sub heading: first Nyāyika gives proof to establish the all pervasiveness of ātmā.

Sub sub sub heading: jīvātma has the following features. 1) anekatvam...many ātmās 2)each ātmā is all pervading 3) nityatvam eternity 4) saguṇaha has many attributes we will enumerate 14 attributes of ātmā. Most important attribute is consciousness. It is one of the many attributes. Ātmā is jadaha, in that Chaitanya guṇa is present called jñānam here. Jnana guṇavatvam..bahuvrihi...

Tarkadrṣṭi requires this, not us...

Like sankhya philosophers, plurality of ātmā is propounded by Nyāyikas. It is illogical. He says just as in sankhya philosophy, a bird eye view will be presented. Like the 24 tatvams, prakṛti vikṛti etc.

Among the features plurality of ātmā is an attribute, only this is going to be refuted. All of them were refuted in brahmasutra in chapter 2. We are interested only in jīvātma svarūpam now. Even vishistadvaitins also says jīvātmās are many.

2nd February 2019

Topic 356

(२५६) जीवस्यानेकत्वव्यापकत्वनित्यत्वज्ञानगुणकत्वादिवर्णनम् – साङ्ख्यानमिव नैयायिकानामप्यात्मभेदोऽसङ्गत एव । एष च नैया- यिकसिद्धान्तः –

Niścala Dās has introduced 3 main topic in this chapter 6, jīvātma svarūpam, Íśvara svarūpam, mokṣā sadhana svarūpam. We are in first topic. Chaitanya svarūpam, all pervading, seemingly many but essentially one identical with paramātmā exactly like pot space. sankhya say ātmās are many....he also pointed how this blunder was committed. Having negates sankhya now Nyyāyika matam, he has introduced Nyyāyika no 1.

Jīvasya..plurality, all pervasiveness, of the nature of consciousness (attribute of jīvātma) are all jīvātmās characteristics. This is the difference. 13 more attributes are there. In advaitam ātmā is nirguṇaha, for Nyyāyika it is endowed with 14 attributes. This is siddhanta of Nyyāyika.

I would like to mention 2 topic as introduction. Nyaya vaiśeṣika. Entire universe is divided into 7 categories. Each category is translated by him as padarthaha. Meaning of a word. 1) substance 2) attribute 3) actions 4) universal 5) particular 6) intimacy or intimate relationship 7) non existence or absence. Dravyam, guṇaha, karma, samanyam, viśeṣa, samavaya, abhava. Entire tarkaśāstram exists in verse form... nyāya siddhanta muktavali.. theories in shloka form. Rest of tarka śāstra is subdivision of these 7. Then he takes about each of the padartha and divides further. Substance he divides into 9, attribute into 24, karma into 5, universal into 2, one intimacy (samavaya) and infinite particulars and four

abhavas. Each one will be explained. Niścāla Dās avoids all of them. Where does ātmā come? First padārtha is dravyam, among 9 one substance is ātmā. Substance is first padārtha, second is attribute. Like color, height, weight etc, actions are various actions we do. 4th one is universal and 5th is particular. All people sitting in the class. Universal character is humanness, manushyatvam. Particular we understand. Samavaya is substance and attribute although they are two padarthas, they go together they cannot be separated. Green color and flower cannot be separated. Similarly substance and karma cannot be separated. Dravya guṇa dravya karma dravya samanyam dravya viśeṣa pairs have got non-separable relationship. These 4 pairs have got intimate relationship called samavaya the 6th category. We have covered 6 so far, 7th is absence, darkness is a padārtha. Absence of light...prakāśa abhava rūpāśa tamāśa.

First dravyam, it has got 9 types... śloka for this. Pañca bhūtāni, kālāśa time, (past present time future time), 7th is dīk or direction, (it can take attributes, eastern, west, north etc), ātmā is the 8th substance, 9th is mānāśa or mind. Of these 9, Niścāla Dās is going to ignore 8 of them. He ignored 6 padarthas and took dravyam, now amongst 9 dravyams, he is going to focus on Ātmā. Vyśheshika does not accept God, nyāya accepts God. Jīvātmā and paramātmā pair in nyāya, paramātmā is one, many jīvātmās are there.

Now Niścāla Dās wants to speak of 14 attributes of jīvātma.

(9) सुखम्, दुःखम्, ज्ञानम्, इच्छा, द्वेषः, प्रयत्नः, धर्मः, अधर्मः, ज्ञान-जन्यसंस्कारः, सङ्ख्या, परिमाणम्, पृथक्त्वम्, संयोगः, विभागः, इति चतुर्दश गुणा जीवरूपात्मनिष्ठाः।

14 attributes, jīva rupa ātmā, Íśvara rupa ātmā. Now jīvarupa ātmā 14 attributes. In Vedānta Ātmā has no attribute. Here 14, happiness, unhappiness, consciousness not knowledge, raga dveṣa likes dislikes, prayatnaha or will not effort, puṇyam, pāpam, vāsanās or imprint formed through every experience, number (we say 24 guṇas therefore no is an attribute, jīvātma has Ananta sankhya, paramātmā has eka sankhya), parimanam or measurement, size or quantity etc, putaktvam distinction or difference (ātmā is different from other dravyas etc), samyogaha or combination like sharera vastra samyogaha after bathing, viyogaha association and disassociation, jīva rupa ātmā nishtā. Of these 14, upto samskaraha, first nine are considered specific attributes that belong to ātmā only. Happiness is possible only for ātmā not panca bhootas or kala or dik or mind. Sāṅkhya parimānam, putaktvam is there across all dravyams therefore called samanya guṇaha. Rest 9 are called viśeṣa guṇa. According to tarka śāstram.

(२) सङ्ख्या, परिमाणम्, पृथक्त्वम्, संयोगः, विभागः, ज्ञानम्, इच्छा, प्रयत्नः, इत्यष्टौ गुणा ईश्वरनिष्ठाः ।

Of the 14 guṇas mentioned 6 of them you have to remove and retain 8 for Íśvara ; sankhya ekaha Íśvara, parimānam measurement : infinite, vibhu parimānam, Íśvara is different from the bhootas, jīvātma etc., putaktvam is there, samyogaha is there during creation etc, vibhāgaha, Íśvara gets separated, jñānam or consciousness, iccha, desire to create, śṛṣṭi sthiti laya Kāraṇam, prayatnaha will to do.

Sukham dukham, dveshaha not there for Íśvara, dharmaha, adharmaha, no vāsanās also. Other 8 are Íśvara guṇa.

(३) तत्रैतावान् भेदोऽस्ति — ईश्वरस्य ज्ञानेच्छाप्रयत्ना नित्याः । जीवस्य ज्ञानादित्रयम् अनित्यम् । ईश्वर एको व्यापको नित्यश्च । जीवस्तु नाना, सर्वत्र व्यापको नित्यश्च । जीवस्य ज्ञानमनित्यम् । तस्माद्यदा ज्ञानरूपगुणोऽस्ति तदा चेतनः । यदा ज्ञानगुणो नष्टस्तदा जडः पाषाणतुल्यो भवति ।

(३) तत्रैतावान् भेदोऽस्ति — ईश्वरस्य ज्ञानेच्छाप्रयत्ना नित्याः । जीवस्य ज्ञानादित्रयम् अनित्यम् । ईश्वर एको व्यापको नित्यश्च । जीवस्तु नाना, सर्वत्र व्यापको नित्यश्च । जीवस्य ज्ञानमनित्यम् । तस्माद्यदा ज्ञानरूपगुणोऽस्ति तदा चेतनः । यदा ज्ञानगुणो नष्टस्तदा जडः पाषाणतुल्यो भवति ।

Between jīvātma and paramātmā, 8 guṇas are common. Whats the difference between 8 guṇas of Íśvara and jīva. In Íśvara consciousness is eternal, desire is eternal, will is also eternal. For Jīva they are not so. For jīva consciousness is temporary. During sleep we are jadam. Íśvara is one, vyapakaha: all pervading parimanam and eternal. Jīva is many and all pervading and eternal. Since the consciousness of jīvātma is temporary, jīvātma will be senscient only when temp consciousness is available, in deep sleep state no consciousness therefore body becomes jadam. Like a rock or a stone.

(४) जीवेश्वराविव आकाशकालदिङ्मनांस्यपि नित्यानि ।

Other 8 dravyams now, he has talked about Ātmā which is the only relevant topic for us. Other 8 are not relevant. Panca bhootani kala dik manaha other than ātmā. Following dravyams are eternal like ātmā, akasaha, kala is also eternal, dik direction is also nityam, manaha is also eternal. Out of 8 dravyams, 4 are eternal. Other 4 dravyams, prutvi, jalam, agni and vayu not yet discussed. Next para.

Vicarasagaram on 9th Feb 2019

Page 237 second para no 3..and 4 tatratāvan bhedosi..upto

Topic of jīvātma svarūpa vicaraha is going on, vedantic definition of jīvātma has been given. Now other schools of philosophy are bring discussed and negated. Sāṅkhya was negated based on ātmās being plural.

Now nyāya vaiśeṣika. First classification was sapta padarthaha. No details. Only first oadarthaha or dravyam is being analysed. In their philosophy dravyam is of 9 tupes, panca bhootani, kala dik ātmā manaha, 5 were discussed. Ātmā divided into jīvātma dravyam and paramātmā dravyam. In 2nd para that we read now...eternal and all pervading, but paramātmā is ekaha and jīvātma is anekhaha but all are all pervading. Paramātmās consciousness is eternal but jīvātmās consciousness attribute is only temporary in the waking state. In dream state jīvātma will lose consciousness attribute and becomes jadaha and pashāna tulyaha. Both jīvātma and paramātmā are considered ātmā dravyam. 4 more dravyams were discussed. Kala dik ātmā and manaha are eternal. Mind in vedānta is a product of satva guṇam and a product in time. In tarka śāstra it is eternal and of paramanu size. In vedānta mind is medium size depending kn size of the body, manomaya kosa. Akasa also was nitya dravyam in nyāya vaiśeṣika. Kala dik are also nityam.

4 more are left out. Vayu agni jalam and pritvi.

Ssssssd Point 5 upto nityaha

(५) पृथिवीजलतेजोवायूनां परमाणवो नित्याः।
गवाक्षजालकनिर्गतेषु सूर्यकिरणेषूपलभ्यमानसूक्ष्मरजसः षष्ठो भागः परमाणुरिति

कीर्त्यते।

स परमाणुरात्मवन्नित्यः।

These 4 have got 2 versions. One is during pralaya kalam and another during śṛṣṭi kalam. During pralayakalam they remain as kāraṇa dravyam, all of them exist in atomic size. Paramanu version is nityam cannot be destroyed. Each (priti etc) will have infinite atoms. At the time if śṛṣṭi kalam activated by Íśvara and adhruṣṭam karma these paramanus will combine and form molecules we called it diads. Each diad will have two paramanu. In tarka śāstra they have a name parimāṇdalyam. Size of paramanu considered to be smallest possible size, diad is dyanukam. Three dyanukams will form tryanukam. 6 paramanus together is a tryanukam otherwise called trasa renuhu. Trasarenuhu is the smallest visible version. When in the morning, sunlight is passing through the window, we see a patch of sunlight, when we clean and see a small dust particle, that single floating dust particle is trasarenu. Size of paramanu is 1/6th of the floating particle. Dyanukam is anityam because it is formed at the time of creation and dismantled at pralayam. Karya dravyam is anityam. Tryanukam is also anityam.

Jīvātmā is our enquiry.

(६) जात्यादयोऽन्येऽपि केचन पदार्था न्यायमते नित्याः सन्ति । वेदविरुद्धसिद्धान्तानां बहूनां लेखने जिज्ञासूनां प्रयोजनं नास्तीति नात्र ते लिख्यन्ते ।

Here only one padartha dravyam was discussed, 9, both nityam and anitya dravyam, all these 9 put together is called padartha, there are 6 more, guṇa karma samanya viśeṣa samavaya abhava. Tarkaśāstra discusses whether it is nityam anityam, paramanu rupa or vibhu etc. Nīścala Dās says there is another padartha which is nityam. Guṇa karma is anityam. He gives example of samanya , universal of things is nityam. There is a common feature among human beings because of which we call certain living beings as human beings, that common feature manushyatvam pervades all the human beings that

the samanyam. Jati ..samanyam is otherwise called jatihi. Manushyatva jatihi... this universal is eternal. Individuals are non eternal, but jati is eternal. Nityam, ekam, anekha anugatam...we refute the very existence of jati in vedānta śāstra. This is one if the cardinal principles of tarkaśāstra. Like adhyāsa is to advaita. We are not interested in this, we are interested in ātmā dravyam. Samavaya sambandhaha. Why advaitin attacks? To talk of samanya we need plurality, multiple human beings only can give samanyam. Space cannot be many. Advaitin cannot accept samanyam as there is only one essential truth. All these concepts of tarka śāstra are against the veda. In introducing all the contrary concepts, these topic are not relevant for serious seekers. So we are not elaborating further.

Next topic he wants to take up is what is their diagonosus for the problem of samsara. Eastern philosophy we call darsanam because all these discuss the purpose, they uniformly declare for removing the human problem of samsara. They all declare that we are introducing a medicine for bhavarogam. Only when cause is known, the medicine can address. All of them say ajñānam and adyasa are the reason for samsara. They call adhyāsa as bhranti jñānam. In brahmasutra, tat tu samanvayat bhashyam, Śankaracārya says all of them except purva mimāmsaka (they say karmanad eva) say jnanad eva kaivalya .

(७) ‘अहं मनुष्यो ब्राह्मणः’ इति देहे आत्मभ्रान्तिर्भवति । ततो रागद्वेषौ भवतः । ताभ्यां धर्माधर्मनिमित्ते कर्मणि प्रवृत्तिर्भवति । ततः शरीर- सम्बन्धद्वारा सुखदुःखादयो भवन्ति । इत्थं न्यायमते आत्मनः संसारं प्रति भ्रान्तिज्ञानमेव कारणम्।

Here he talks of cause of samsara, a person identifies with the body which is not ātmā but anātmā. Only viśiṣṭadvaitin and dvaitins auestions adhyāsa. Ramanujacharya talks of sapta vidha anupapathihi 7 fallacies with adhyāsa. In viśiṣṭadvaitam also there is adhyāsa

but they have not recognised it. After adhyāsa every human being has got raga dveṣa. Raga dveṣa will lead to pravṛtti and nivṛuti. Pravṛtti and nivṛuti will produce puṇyaṃ and pāpam, and they will produce shareeera sambandhaha. Flowchart...Naishkarmyasiddhi first para ...same thing is repeated. With regard to diagnosis of samsara. Brantijñānam also in a way comes from ajñānam. Sometimes we say brantijñānam is the reason for samsara. Śankaracārya also says adhyāsa is the kāraṇam. Reason given is pure ignorance does not cause any problem. Ignorance is bliss!!!! That's why people do not want to go for master check up. Proved by deep sleep state, we do not have samsara.. suṣupti is an example for mokṣā, briha upa says. In the waking and dream state ignorance is followed by branti jñānam, therefore samsara. In suṣupti branti jñānam nasti and therefore no samsara. Therefore branti jñānam eva samsarasya kāraṇam.

Ssssss point 8,9 sub item 1 only.

(८) तच्च भ्रान्तिज्ञानं तत्त्वज्ञानान्निवर्तते ।

(९) देहादिसकलपदार्थेभ्य आत्मा भिन्न इति निश्चय एव तत्त्वज्ञानम् ।

(१) तेन तत्त्वज्ञानेन 'अहं मनुष्यो ब्राह्मणः' इति भ्रान्तिर्निवर्तते । (२)

For ajñānam, there is only one solution jñānam which will destroy ajñānam and brantijñānam. I should know I the ātmā am different from all the padarthas. Ātmā anatm@ viveka jñānam, kshetra kshetrajña vibhāga jñānam. Once tatva jñānam comes, all bh products like raga dveṣa sukha dukha etc will go away,

16th February 2019

Page 237 item no 7

(७) 'अहं मनुष्यो ब्राह्मणः' इति देहे आत्मभ्रान्तिर्भवति । ततो रागद्वेषौ भवतः । ताभ्यां धर्माधर्मनिमित्ते कर्मणि प्रवृत्तिर्भवति । ततः शरीर- सम्बन्धद्वारा सुखदुःखादयो भवन्ति । इत्थं न्यायमते आत्मनः संसारं प्रति भ्रान्तिज्ञानमेव कारणम्।

(८) तच्च भ्रान्तिज्ञानं तत्त्वज्ञानान्निवर्तते ।

(९) देहादिसकलपदार्थेभ्य आत्मा भिन्न इति निश्चय एव तत्त्वज्ञानम् ।

(१०) तेन तत्त्वज्ञानेन 'अहं मनुष्यो ब्राह्मणः' इति भ्रान्तिर्निवर्तते । (२)

Nyāyika matam is being analysed. Nature of Ātmā was mentioned as nitya sarvagata dravyam (inert) ātmā. This ātmā was divided into many jīvātmās and one paramātmā. They all get the attribute of consciousness in waking and dream state and lose consciousness in deep sleep. Whereas paramātmā enjoys the attribute of consciousness all the time. This jīvātma is samsara. Cause is ignorance and misunderstanding of Ātmā as body which is really anātmā. Adhyasam as a cause of samsara, jñānam as a solution to samsara is common to 5 schools of philosophy, 5 astika darsanams exclude purva mimāmsa. All 5 say adhyāsa is samsara Kāraṇam and solution is jñānam.

Item no 7 has the nyāya sutra, dukkha janma pravṛtti doṣa mitya jnananam, cascading flow. Like cards, domino effect...utarotara apaye, lowest one is removed, one by one will go, floor by floor, tadanantara apayat..all other consequences will go away,,,apavargaha..mokṣaha.

In yogasutra also we see the parallel. Adhyasa is the Kāraṇam and called avidhya. Anitya ashuchi dukkha anātmāsu nitya shuchi sukha ātmā brantihi. Brantihi

means adhyāsa. Mokṣa is avidhya nivṛtihi. Yoga sutra 2.5. It is described here. There is misconception. From that raga dveṣa originates, then pravṛtti and Nivṛti, puṇyaṃ and pāpam, then through shareera sambandam (next śarīram) we make sure of next birth in this birth itself. Once body comes pleasure and pain cannot be avoided. First half physical joys, 2nd half is physical pain. Flow of samsara. You remove adhyāsa and pravṛtti Nivṛti, puṇya pāpam, shareera sambanda, remove sukha duka, you are free.

M: here ātmā jñānam is not advaita jñānam, their ātmā jñānam is said in item no 9. I'm the Ātmā different from all the anātmā. In nyāya śāstra, all anātmās are satyam only. Ātmā anātmā viveka jñānam is tatva jñānam here. How is the Ātmā to be known? Ātmā is self-evident. We need pramāṇaṃ only for adhyāsa nivṛtti. Ātmā meaning cidabhāsa and cit mixture. I negate cidabhāsa as mitya in advaitin. In nyāya ātmā is dravyam with temp consciousness. In Vedānta śāstra, ātmā does not require a pramāṇaṃ, but in nyāya śāstra ātmā has to be known through anumana pramāṇaṃ. Nīścala Dās does not give process of anumānam.

Once I gain that knowledge, I'm human, Im brahman, misconception goes away. Jīva bhava goes away.

भ्रान्तिनाशे रागद्वेषौ नश्यतः । (३) रागद्वेषयोरभावे धर्माधर्मार्थकर्मणि प्रवृ-त्तिर्न भवति । (४) प्रवृत्त्यभावे शरीरसम्बन्ध पञ्चमाभावः सिद्ध्यति । प्रारब्धं तु भोगेन नश्यति । (५) शरीरसम्बन्धाभावे एकविंशतिदुःखानां ध्वंसो भवति ।

When delusion goes away, raga dveṣa go away, actions towards things and away from things pravṛtti Nivṛti will go away, when there are no more karmas, no agami puṇya pāpam, prarabhdha will be exhausted through our present experiences. Next body cannot come, punar janma is avoided. Prarabhdham will get exhausted, just survive for some more days. Sukha dukkha will go away as

shareera sambanda goes away. 21 types of sorrow are enumerated. Nyyāyika is committing a blunder. We note: agami karma is avoided, praprabhdha is exhausted. Sancita karma is left out by Nyyāyika.

Advaitin negates sancita karma through jñānam. In advaitam sancita karma is mithya. For Nyyāyika sancita karma is satyam hence cannot be negated by jñānam.

(१०) न्यायमते तादृशदुःखध्वंस एव मोक्षः । शरीरम्, श्रोत्रत्वङ्मैत्रिजिह्वाघ्राणमनांसीति षडिन्द्रियाणि, षण्णामिन्द्रि-याणां विषयाः, षडिन्द्रियजन्यज्ञानानि, सुखदुःखे इति तन्मते एकविंशतिदुः-खानि । शरीरादिकं दुःखजनकत्वात् दुःखम् इति कथ्यते । स्वर्गादिसुखमपि नाशभयाद्दुःखकारणम् । तस्माद्दुःखमित्युच्यते ।

In the nyāya vaiśeṣika system, end of dukham that happens because of previous causes, are eliminated through jñānam. Final dukkha elimination is mokṣā. Mokṣa is end of sorrow. In Vedānta mokṣā is not only removal of sorrow but claiming Ananda also. No anada prapti in nyayamatam.

21 dukhams, 1 śarīram, 2 (6)shrotra, netra, ...5 jñanedriyani plus manaha, this is a big debate amongst different schools of thought. Is mind a sense organ. In tarka śāstra, mind is a sense organ.

In Vedānta as per vacaspati matam, mind is indriyam. In vivarna matam, mind is not accepted as sense organ. We wont enter this quarrel. They want to find out whether self knowledge happens in sravanam or nididhyasanam. Depending on if mind is sense organ or not, both groups argue.

7 sorrows till now. Object of the 6 sense organs, 7 plus 6 = 13. 6 indriyani janya jñanani, 6 experiences or anubhavaha. 13 plus 6=19. Every experience produces sukham or dukham therefore plus 2. 21 Niścala Dās explains of these 21 items,

21st item is dukham, rest 20 are all dukham, why are you enumerating twice. Niścāla Dās says first 20 items are dukkha Kāraṇam, 21st is karyam dukham. What is the 20th dukham? Why is sukham counted? Sukham is also a cause of dukham, worldly sukham. In Gita, ehi samsprashja bhogat... all worldly pleasures will cause pain one day when they go away. As much pleasure so much pain. Even heavenly pleasure, because of fear of ending, while there we are constantly worried. Veeta raga bhaya kroda....thats why we are always worried about our family.. only neighbours enjoy our children. No parent enjoys as we are worried about their future. Because of fear of losing the particular person, Gita chapter 1, hands are trembling thinking of losing near and dear ones. In Vedānta also, janya sukham is considered to be dukham only. Parekshya lokan karma chitan... renouncing worldly pain is easy but renouncing worldly pleasures is difficult. We have very strong attachment to family members. LK says you should be detached from your spouse and children.

यद्यपि न्यायमते श्रोत्रमनसोर्नित्यत्वात्तयोर्नाशो न सम्भवति । तथापि येन रूपेण श्रोत्रमनसोर्दुःखहेतुत्वं तद्रूपं नश्यति । पदार्थज्ञानोत्पादकत्वात् श्रोत्रमनसी दुःखहेतू भवतः । मोक्षकाले श्रोत्रमनसी पदार्थज्ञानं न जनयतः । कर्णगोलकेनावच्छिन्न आकाशः श्रोत्रम् इत्यभिधीयते । तच्च कर्णगोलकं मोक्षकाले नास्ति । तस्मादाकाशरूपश्रोत्रेन्द्रियसत्त्वेऽपि गोलकाभावाज्ज्ञानं न भवति । अनया रीत्या ज्ञानजनकं यच्छ्रोत्रेन्द्रियस्य स्वरूपं तदेव दुःखम्, तस्यैव नाशः ।

Here nyāya philosopher is imagining a pūrvapakṣī. against mokṣā definition. All 18 items, sukha dukam will go away with Śarīram going away. pūrvapakṣī: according to nyāya matam, there are two things which are eternal, mind also is eternal, 9 dravyams,,,,panca bootani, kala, dik, ātmā and manas. All these 4 are eternal. Mind happens to be one of the 6 indriyams. One dukham will survive.

Manaha..dukha nasha cannot be complete. This is pūrvapakṣī no 1. This has to be explained.

pūrvapakṣī no 2 According to nyāya, among 5 sense organs, one sense organ, ear is unique sense organ, ears are nothing but eternal akas. Space functions as ears. But not space in original form, but apace enclosed within ear lobe, karna golakam, within ear lobe akāśa is there. Enclose akāśa is shrotra indriyam. Therefore shrotra indriyam is akāśa. Avacchina akasaha eva shrotrendriyam. **pūrvapakṣī no 2** Even after death, even though body is not there, shrotrendriyam will be there, therefore one more indriyam besides mind is eternal. Both are dukham. 19 dukhams can go away in mokṣā, 2 cannot go away.

Summary: even though akāśa is nityam, after death since body is not there for a tatva jnana too, karna golakam will not be there. Enclosed akāśa is not there. Therefore akasam cannot function as shrotrndriyam and hence cannot generate sukha dukkha anubhavaha. Shrotendriya dukham is gone, mind by itself cannot be the cause of dukham, because mind is jadam in tarka śāstra, ātmā is also jadam. In jagrat Swapna when they combine consciousness is generated, only here sukha dukham anubhavam comes. In mokṣā mind will be there but it will not generate consciousness. After mokṣā, ātmā and mind will separately be jadam, but no dukham, because dukham cannot be generated after maranam.

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कर्णगोलकेनावच्छिन्न आकाशः श्रोत्रम् इत्यभिधीयते । तच्च कर्णगोलकं मोक्षकाले नास्ति । तस्मादाकाशरूपश्रोत्रेन्द्रियसत्त्वेऽपि गोलकाभावाज्ज्ञानं न भवति । अनया

रीत्या ज्ञानजनकं यच्छ्रोत्रेन्द्रियस्य स्वरूपं तदेव दुःखम्, तस्यैव नाशः ।

As a part of analyzing the jīvātma svarūpam, Niścala Dās presented the jīvātma svarūpam according to Vedānta and he is presenting jīvātma from the view point of other schools of philosophy. Now trivida Nyyāyika matam. First type he is discussing. He talked about nature of ātmā from Nyyāyika perspective. Ātmā is inert and gets consciousness temporarily. This ātmā suffers samsara because of identification with the body. Therefore, mokṣā is by removal of bhranti jñānam by right knowledge. Sukha dukham, shareera abhimana everything is removed. In Nyyāyika mata, we do not speak of Ananda prapti, but dukkha dwamsa alone is mokṣā. Dukham is defined as 21 items. 20 are dukkha Kāraṇam, 1 is karyam dukham. 6 sense organs (mind inclusive), 6 sense objects, 6 sensory experiences born out of their contact. 3 are śarīram, sukham, dukham. By jñānam jnana will remove all the karmas, jnana will not have karma and 21 dukhams will end. Tarkadrṣṭi means intellectually overactive, hence he needs all these discussions. A pūrvapakṣī is raised now. 1) shrotra indriyam is nothing but akāśa itself. Space within karna golakam is shrotra indriyam. Space is nityam and hence shrotrandriyam must be nityam. Therefore shrotrandriyam will not end at the time of mokṣā. Even though shrotrandriyam may be there in the form of space but for it to exist it requires karma golakam. Therefore shrotrandriyam cannot give dukkha or sukha anubhava. Tasmāt ..due to absence of golakam, no jñānam is possible. Knowledge producing shrotrandriyam is not possible in mokṣā kala. PP1 answered by Nyyāyika.

Now 2nd pūrvapakṣī.

आत्मना सह मनसः संयोगेन ज्ञानमुत्पद्यते । स च संयोगो न्यायसिद्धान्तेऽन्यतरस्य क्रियया अथवोभयोः क्रियया भवति । यथा (१) वृक्षविहगयोः संयोगो विहगस्यैकस्यैव क्रियया भवति । (२) द्वयोर्मेषयोः संयोगस्तूभयक्रियया भवति । तथा विभावात्मनि क्रिया न कदापि भवति । मोक्षकाले मनस्यपि क्रिया न भवति । तस्मात्संयोगवन्मन एव मोक्षकाले नास्ति ।

first purvapaksha was that shrotenndriyam will continue, now another objection. In tarkaśāstra mind is also eternal. (in Vedānta mind is born from satva guṇa). Mokṣa kale, mind will not end therefore dukham will not end. This is PP2. Answer he gives is : mind by itself cannot be the cause of sorrow because mind by itself is inert. According to tarka śāstra, inert ātmā and inert mind come together to produce consciousness. Here consciousness is not eternal. It is produced. In tarka śāstra no RC concept, no eternal consciousness. Consciousness joins mind in tarka śāstra. In mokṣā kala, ātmā, mind will continue to exist.combination will not happen. Samyogaha na bhavati. Atomic size infinite minds are there, sarvagata infinite ātmās are there. Which ātmā must join which mind, law of karma will decide. In jnanis mind karma ends so no sukha dukkha anubhava... dukkha dvamsa rupa mokṣā sambhavati.

Ātmā and mind, when they contact, jñānam arises. Footnote person: so much given... Im not going there. In Sanskrit medium, there I went through the footnotes. Additional information regarding tarka śāstra. This contact can happen because of three different reasons. Left hand and right hand are there. If they have to come in contact, 3 ways. Left hand stationery, right moves, opposite, then both move. It can happen because of movement of one of the combining factors or both factors. Like a tree and bird. Vigahaha. When bird flies and perches, bird moves not tree. Goats will fight, both will push each other, until blood comes. In

the all pervading ātmā, motion is not possible, so ātmā cannot move towards mind. In samsara kala, in the mind , it joins the ātmā (one of the all pervading ātmās), combination being decided by karma, puṇyaṃ pāpam belonging to (2/14) ātmā, this decides the joining with mind. A jnana ātmā will not have puṇyaṃ and pāpam and hence will not get associated with any mind. In the mokṣā kala mind is there, combining mind is not there. Sensciency is samsara, become a stone you are liberated, that the teaching.

(३५७) त्वङ्मनसोः संयोगेनात्मनि ज्ञानमुत्पद्यते, आत्मा स्वभावतो जड इत्येकदेशिनैयायिकमतम् —

There is another sub division of Nyāyika no 1. 1a of Nyāyika. He says consciousness is generated ātmā mind are both jadam and eternal. Consciousness is generated. 1a has a difference of opinion. He says its not combination of ātmā and mind but combination of mind and skin indriyam. pūrvapakṣī asks will not samsara continue, in 21 items mind is eternal. 1a philosopher says even though mind continues it can produce consciousness by combining with tvag indriyam and tvag indriyam is not there at mokṣā kalam. Tvag indriya manas samyogaha....either way mind will be there but it cannot generate consciousness both in first group and 2nd group.

कश्चनैकदेशी त्वचा सह मनसः संयोगं ज्ञानस्य कारणमाह । आत्मना सह संयोगं न कारणमाह । सुषुप्तौ पुरीतन्नामकनाड्यां मनः प्रविशति । अत- स्त्वचा सह मनसः संयोगो नास्ति । तस्मात्सुषुप्तौ ज्ञानं नोत्पद्यते । एत- न्मते त्वचा सह संयुक्तं मन एव ज्ञानद्वारा दुःखहेतुत्वात् दुःखम् इत्युच्यते । न तु केवलं मनः । मोक्षे त्वचो नाशात्तया सह संयोगाभावाज्ज्ञानं नोत्पद्यते । मोक्षकाले मनोऽस्ति । परन्तु दुःखहेतुज्ञानजनकं त्वक्संयुक्तं यन्मनस्तस्य संयोगनाशान्नाशो भवति ।

First subgroup of first Nyāyika, combination of mind with tvak, tvacā, truteeya vibhakti, jñānam here means consciousness. Consciousness is the most difficult phenomenon to understand, even for scientists. Some scientists say we may not be able to explain at all (some say near future). We take this for granted. Vedānta alone has the most unique concept. Sāṅkhya yoga philosopher comes very close, independent and eternal..there are so many consciousness. Most unique are the 5 features of consciousness. Viśiṣṭadvaitin says there is one eternall all pervading consciousness and many attributive consciousness.

Non-eternal skin and eternal mind produce temporary consciousness. Generated consciousness will join the ātmā.

It is not the combination of ātmā and mind as said by previous group of Nyāyika. During suṣupti consciousness is generated or not. According to tarka śāstra consciousness is not generated in suṣupti.

During deep sleep state the mind will be travelling through the various nadis in waking state and in sleep state will go to hrudayam, there is a membrare around heart called puritat, ajatasatru brahmanam of Bri upa, nadis connect hrudayam and pureetat, mind goes to pureetat nadi. Because of that tvaca saha manadaha samyogaha nasti. Mere mind does not produce sorrow, it produces sorrow when combined with tvagindriyam. Therefore tvak associated mind is called dukham, not the pure mind. In suṣupti also tvam mana samyogaha is not there..in mokṣā too, skin is not there, body not there because karma is not there. Although mind is there during mokṣā. That mind which becomes a cause of sorrow because of joining with skin that is not there.

2nd March 2019

तस्मात्सुषुप्तौ ज्ञानं नोत्पद्यते । एत- न्मते त्वचा सह संयुक्तं मन एव ज्ञानद्वारा दुःखहेतुत्वात् दुःखम् इत्युच्यते । न तु केवलं मनः । मोक्षे त्वचो नाशात्तया सह संयोगाभावाज्ज्ञानं नोत्पद्यते । मोक्षकाले मनोऽस्ति । परन्तु दुःखहेतुज्ञानजनकं त्वक्संयुक्तं यन्मनस्तस्य संयोगनाशान्नाशो भवति ।

The acharya is analyzing nyāya vaiśeṣika darsanam. 3 types of this darsanam. Acharya is analyzing first one. They defined mokṣā as cessation of 21 types of sorrow. 20 are not actual sorrow but causes of sorrow. 21st is actual sorrow. 18 groups of 6 each shad indriyani, shad vishayaha, shad indriya janya anubhavaha, 19 śarīram, then sukha and dukkha. At the time of mokṣā since all karmas have ended all 21 end. They themselves raise two objections and answer. 1 **how can shrotriya indriam end?** As t is akāśa and it cannot end. The answer was it is akāśa enclosed within earlobe. Therefore avacchina akāśa is not eternal. The golakam is not eternal. Therefore this ends at death. 2 **One item is manaha and according to tarkaśāstra manaha is eternal** , therefore mokṣā kale manodwamsa cant take place. Mind will continue but consciousness generating mind is not there. Mind cannot generate consciousness. **Two types of Nyāyikas are there within first group giving two different answers.** Mind can generate consciousness only when **mind and ātmā combine together** . This happens only due to karma, but mokṣā kale karma has ended. 2nd view was according to 2nd group consciousness is generated by **mind and tvag indriya samyogaha** , once that ends once the samyoga ends. Temporary ending happens during suṣupti. Mind and tvagindriyanam hav no samyoga as mind enters puritat nadi (pericardium..the membrane surrounding heart). When mind comes out of pericardium during jagrat

avastha, there is samyoga. In mokṣā, manaha tvak sambanda permanently ends. Samsara kale dukkha kāraṇa bhoota manaha asti.

Mind continues but problematic mind is not there, consciousness generating mind is problematic which is not there in mokṣa. We are only presenting Nyāyika matam, our refutation is going to come much later..page 243

(११) इत्थं मोक्षदशायां परात्मनो भिन्नो दुःखरहितो व्यापक आत्मा जडरूपस्तिष्ठति । ज्ञानगुणेन ह्यात्मा प्रकाशते । जीवस्य सर्वं ज्ञानमिन्द्रिय-जन्यमेव; न नित्यम् । तच्चेन्द्रियजं सर्वं ज्ञानं मोक्षकाले नष्टम् । तस्मात्प्र-काशरहितो जडरूप आत्मा मोक्षदशायां वर्तत इति न्यायसिद्धान्तः ।

In this manner during the state of liberation, liberated all pervading ātmā remains. Ātmā different from so many other all pervading ātmās (infinite are there!!). ātmā is like akasaha jada roopaha. We have become inert. Because the self will become senscient only when associated with consciousness. It does not declare its existence. (Self awareness plus awareness of others is the characteristic of a living senscient being. ...Vedānta) modern science does not understand how it happens.. self-awareness. When does matter reach a state when self awareness is possible, not only self but awareness of others, this stage of evolution is researched by modern scientists till date. No answer. Nyāyika says ātmā produces consciousness when it comes in contact with matter mind. Modern science does not accept material ātmā or material mind. Very serious subject matter. This extraordinary self awareness dropping is mokṣā according to nyāya vaisheshikas. Jīvasya, for this jīvātma, sarvam jñānam is born out of indriyam. It is temporary. For advaitins, consciousness is satyam, jñānam, anantam brahma.. mind does not produce consciousness, it only manifest consciousness, this philosophy belongs to Vedānta darsanam. Sāṅkhya also says consciousness is

non material eternal principle. That generated consciousness in nyāya during liberation, it is gone. Nyaya is closer to modern science, they both conclude that matter is fundamental and consciousness is an off shoot. Prakasa rahitaha, lightless, means inert ātmā which is all pervading. In advanced Vedānta books, this is discussed, sarva darsana sangrahas...all 12 schools discussed. Authored by Vidyaranya?? Not sure. Vicarasagara has not used additional new words from other philosophy.

Based on sarva darsana sangraha, survey into schools of philosophy written by Motilal Banarasi, Chandradar sharma. All 12 plus vishistadvaita and dvaita also. It is somewhat an equivalent book.

(३५८) न्यायमते आत्मनोऽनेकत्वव्यापकत्वयोरुपपादनम् —

While presenting the nyāya darsana, we say it classifying world into sapta padarthaha and 7 categories. One was substance and it was divided into 9...one substance is Ātmān d it is all pervading and there are many all pervading ātmās. How can there be many all pervading ātmās? **Definition of all pervasiveness is different from Vedānta. Here second thing is not possible** . Nyaya defines in its own way and they can have many all pervading ātmās. He is going to explain plurality and pervasiveness.

न्यायमते पूर्वोक्तरीत्या सुखदुःखबन्धमोक्षा आत्मनः सम्भवन्ति । अतः आत्माऽनेकः सर्वत्र व्यापकश्च । सकलाल्पपदार्थैः सह संयोग एव न्यायमते व्यापकस्य लक्षणं न तु सजातीयविजातीयस्वगतभेदशून्यत्वम् । न्यायमते यद्यप्यात्मनो निरवयवत्वात् स्वगतभेदशून्यत्वमात्मनि सम्भवति । तथापि सजातीयविजातीयभेदशून्यत्वं न सम्भवति । किन्तु सजातीयद्वितीयात्मनो भेदः आत्मन्यस्ति । तथा विजातीयघटपटादिरूपानात्मभेदश्चात्मन्यस्ति । तस्मात्स-

जातीयविजातीयस्वगतभेदशून्यत्वं न व्यापकस्य लक्षणम् । किन्तु सर्वाल्पपदार्थ-
संयोगित्वमेव तल्लक्षणम्।

In the nyāya school of philosophy as discussed in previous pages, sukham dukham bandha and mokṣā are possible for ātmā because they have defined how each of these come. He explained liberation also. All these are possible for every ātmā, infinite ātmās. Therefore Ātmās are many and allpervading. Vyapakatvam or all pervasiveness being analysed. In nyāya it is defined in this manner, for all finite entities (Trka śāstra uses the word moorta dravyam and amoorthadvayam) sakala alpapadarthahi saha, connection must be there with every finite object, then the connecting one is all pervading like space. Space has connection with every object. whereas in Vedānta this is not the definition. That which does not have 3 fold differences. Sajāteeya vijateeya svagat beda. Pancadasi Vidyaranya presents..vrukshasya svagato bhedaha.. when you talk of difference between two members of same species, sajāteeya bedaha, tree and tree, chair and chair. Both belong to same class.

When you talk of them belonging to two groups. If you compare tree and man, man and chair, here it is vijateeya bheda, svagata bheda 3rd one, within same member, tree..internal difference, branch and leaf, leaf and fruit etc. chair seat and leg difference.. as long as these three differences are there, it cant be all pervading.. Vedānta says..footnote has discussed this in detail. Vidyaranya explained chāndogya mantra ekameva adviteeyam... negate sajāteeya vijateeya svagata beda. **Plurality of jīvātma belongs to plurality of body, but ātmā is not plural.** As long as anātmā is accepted, difference , vijāteeya bedaha alone applies. If we accept matter, ātmā will have vijateeya beda. Advaitam for junior students introduces consciousness and matter. If the student comes to mandukya karika successfully, 2, 32nd verse na nirodho..... vaimuktaha..ityesha paramārthatha.

Matter is an appearance in consciousness, it does not have existence of its own. It borrows existence from consciousness. This matter is called maya. We do not negate appearance of a second thing, we negate existence of a second thing. If a second thing does not exist no vijāteeya difference is possible. Nyaya matam, this definition is not accepted, they say sarva alpa padartha samyogatvam....

23rd March 2019

Niścala Dās is analyzing the ātmā svarūpam from the standpoint of NV school of thought. Definition of all pervasiveness of Ātmā is being discussed as it is all pervading in Vedānta and NV also. Niścala Dās says even though both of us say all pervading, definition is different in both the cases. A very fine observation not seen anywhere else. Niścala Dās defines as per Vedānta first, sajatiya vijateya svagata beda shoonyatvam vyapakatvam sarvagatatvam, a thing can be all pervading only when it is free from all these bedas. Ātmā is free of these 3 differences. Even though there appears to be several jītamātmā, this is only seemingly different, plurality belongs to minds and bodies. Jīvātmā by itself is not plural, therefore no jīvātma jīvātma beda, sajateeya beda. Jīvātmā paramātmā beda also we cannot accept even though shareera level there is difference. Paramātmā śarīram is prapañca. At ātmā level no difference. Therefore sajateya beda not there. Between ātmā and anātmā, then difference between the two will come under vijateeya beda as they belong to different species. We do not accept ātmā anātmā beda as anātmā cannot exist independently at all. IT only appears but does not exist. It appears borrowing existence from ātmā. It cannot be counted as a second one. Similarly Swagata bheda is also not there. Ātmā is sajateya vijateya Swagata bheda rahitam therefore all pervading.

This is not applicable in nyāya matam. In nyāya philosophy there are many ātmās, each ātmā is saṁguṇa ātmā with 14 guṇas. Guṇas of one jīvātma is different from guṇas of other jīvātma. In nyāya matam, other than ātma there are many dravyams. Nine were enumerated. There are many other than dravyams. Difference between ātmā and these dravyams are vijateeya bheda. They do say ātmā does not have internal differences, niravayavam. Even though ātmā does not have svagata bheda, it has sajāteya and vijateya bheda therefore it cannot be all pervading.

They (Nyaya) say we don't apply vedantic definition of all pervasiveness (only seen in vicārasāgara). Whatever is in contact with all the limited objects in the world, sarva alpa padārtha samyogatvam vyapakatvam. According to this definition ātmā is in contact with every object in the world like space.

Is space all pervading according to Vedānta definition, akāśa cannot be all pervading as it does not fulfill sajatiya vijateya Swagata beda... akāśa has got vijateeya beda, it is different from agni jalam etc . According to Vedānta akāśa is not all pervading. When we say so its according to nyāya matam. (because of vijatiya bhedavatvat)

Niścala Dās is going to analyse vyapakatvam according to nyāya matam. Ātmā being without any internal part, its free from internal differences, ātmā cannot be free from sajateya bedaha in nyāya mata and cannot be free from vijateya bheda. In nyāya there is sajateya beda between one ātmā and another as they have different attributes, happiness is the attribute of ātmā, sorrow, raga, dveṣa too. Although each ātmā is all pervading. Not only sajateeya beda is there, in the same way there are so many anātmā, pañca bhootas, kala, desa, manaha. Not only these they are all eternal also. Difference between ātmā and anātmā will

come under vijateiya bheda. Pot is different from ātmā. In nyāya pot is satyam, ātmā is satyam, difference is there vijateya beda. Vedantic definition of all pervasiveness is not the definition accepted by nyāya philosopher. He is not advaitin. If this definition is not possible, how do you say it is all pervading, he says it is all pervading according to his definition, it is in contact with every blessed thing in the creation. We are going to get a pūrvapakṣī to Nyāyikas definition of all pervasiveness. Nyāyika is going to defend.

अत्रैवं यदि कस्यचित् शङ्का स्यात् — ‘न्यायमते आत्मवत् आकाशकालदिशोऽपि व्यापकाः । परमाणुश्च सूक्ष्मो निरवयवश्च । तादृश-परमाणुना सह सर्वव्यापकपदार्थानां संयोगो न युज्यते । परमाणुर्यदि सावयवः स्यात्तदा तस्य क्वचिद्देशो आत्मनः संयोगो देशान्तरेषु चैतद्व्यापकपदार्थानां संयोगश्च भवेत् । न तु परमाणुः सावयवः । किन्तु निरवयवोऽतिसूक्ष्मश्च । तस्मात्परमाणुना सहैकस्मिन्नेव देशे सकलव्यापकपदार्थानां संयोगो वक्तव्यः । स च न घटते । एकस्य व्यापकपदार्थस्य संयोगेन निरुद्धे स्थाने व्यापक-पदार्थान्तरसंयोगस्यासम्भवात् । तस्मान्नानापदार्थानां व्यापकत्वं न युज्यते । तस्मादेकस्यैव पदार्थस्य व्यापकत्वाङ्गीकारो युक्त इति’ इति । तदैवं समाधानं नैयायिको ब्रूयात्—

Here pūrvapakṣī says, in nyāya philosophy, there are many all pervading things, ātmā, kala, space, dik too. Therefore all of them can be called all pervading when all of them contact an object. They should also contact paramanu. According to Nyāyika, paramanu must be contacted by many all pervading dravyams, ātmā, akāśa, kala and dik. Paramanu is partless principle. You cant say one part is contacted by akāśa, one by kala etc... one paramanu must be contacted by akāśa kala and dik. Since in one place since it is already contacted by akāśa, it (the same portion) can’t be contacted by kala or dik. Place is blocked by one all

pervading dravyam, others cant contact as it is blocked like once you are seated on the chair, another person cannot sit there. No other object can contact the surface of the chair if somebody is already sitting. Therefore only one all pervading material can be there.

M; A pūrvapakṣī may have this doubt, in nyāya like ātmā, akāśa, kala dik all are pervading, vyapaka. paramanuscha which is atomic and sūkṣma without several parts. In paramanu four parts are not there for contacting. If paramanu had several parts, one all pervading material can contact one part and others can contact other parts but paramanu does not have 4 parts. Paramanu is accepted only by NV, Vedānta does not accept paramanu. (NV says nirguṇa brahman nasti, pramāṇa abhāvat). Like Atheist says there is no God. It is very subtle. You have to talk of one paramanu connecting with 4, which is not possible. One all pervading dravyam has contacted the paramanu, it blocks. You can never have several all pervading dravyams. You accept the all pervasiveness of any one of your choice. One iti is enough.

Then nyāya philosopher says it is possible..

He is going to say many all pervading objects can exist. Experientially its possible.

सावयववस्तुनः संयोग एवान्यवस्तुसंयोगं प्रति विरोधी । (१) यस्मिन् भूमिप्रदेशे हस्तस्य संयोगो भवति तत्र पादस्य संयोगो न सम्भवेत् ।

निरवयववस्तुसंयोगस्तु न स्थानस्य निरोधकः, तस्मात्स नान्यसंयोगस्य विरोधी। सोऽयमनुभवसिद्धोऽर्थः ।

Nyyāyika says what you say is true but only under certain conditions. When you are talking about samyoga, which are with parts, solid tangible materials, when one material contacts with the other material then it blocks the area thereafter no

other object can contact that part, like our hands meeting. If one of them is niravayavam like akāśa several niravayava partless things can simultaneously contact. He will explain experience later, now the law. Only the contact of savayava vastu with savaya vastu can become a block. Suppose you keep your hand on a particular part of the ground, you cannot keep your foot on that part of the ground. You can keep foot only on the hand. If that part of the ground is contacted by a niravayava vastu like akāśa, then that akāśa can contact the bhoomi pradesa and will not block and it will be available for contact with other things. That's why the akāśa contacts the ground and we can also walk or place a book. Therefore kala can also contact after akāśa has contacted. Niravayava vastu can contact and leave the place for other objects as well. Anubhavaha is the pramāṇam.

30th March 2019

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Top line

Trivida nyāya matam introduced..first one spoke of all pervasiveness of Ātmā, vyapakatvam. In Gita sarvagatam is used. Word vyapakatvam is used by vedantins as well as tarkaśāstra too. Nīścala Dās gave the definition of all pervasiveness sajāteeya vijateeya svagate beda rahit jnapakatvam.. this definition is not acceptable to nyāya philosophers. They say all pervasiveness is something through which a thing can be in contact with all the objects finite things in the world, like space, sarva alpa dravya samyogatvam vyapakatvam. In tarkaśāstra, vyapaka

dravyam is not one but many, ātmā, akāśa, kala and desa all are all pervading. Desa is dik here. Not only ātmā is all pervading, but all pervading ātmās are many...An objection was raised against the nyāya concept of multiple all pervading entity.

One all pervading entity if it comes in touch with an object, it will obstruct other all pervading entities from contacting this, like if we sit in a chair, no one else can..all the all pervading entities are niravayavam, partless portionless like akāśa. Kala also, ātmā also...once the all pervading entity is understood as partless entity, when it comes in contacts an object say chair, but it will not block other niravayava sarvagata vastus from contacting say the chair. Sarvagata akāśa will have chair sambandha and allow sarvagataniravayava kala also to come in contact with chair. Suppose desa sambandha blocks kala sambandha then Swamiji's body in astika samajam will become kalatheethaha or eternal...that's how my ātmā will contact all the bodies as per nyāya philosophy..because ātmā is niravayavam.

M: unlike a savayava vastu, any partless niravayava vastu like akāśa cannot be used for blocking a seat (object). That's why we are able to sit on a chair, even though akāśa is there. This is an experienced phenomenon.

(२) घटे यत्र देशे आकाशस्य संयोगोऽस्ति तत्रैव देशे कालदिशोरपि संयोगोऽस्ति । घटस्य यः कोऽपि देशो यदि आकाशकाल- दिग्भ्यो बहिः स्यात् तस्मिन् देशे आकाशकालदिशां संयोगो न स्यात् । किन्तु न तथास्ति घटादीनां आकाशकालदिग्भ्यो बहिर्भूतः कश्चन देशः । किन्तु सकलपदार्थानां सर्वोऽपि देश आकाशकालदिक्ष्वेव वर्तते । तस्मात्सर्व- पदार्थानां सर्वेष्वपि देशेष्वकाशकालदिशां संयोगोऽस्त्येव ।

You take a pot, take a portion of the pot, in every portion of the pot, there is akāśa samyoga, in the same part of the pot, kala and dik samyoga is there. Every finite object is simultaneously associated with 3 all pervading entities, desa kala dik, our anubhavam is pramāṇam, maya kalpita desa kala kalanāt..vaichitrachtreekrutam...every part of every object in the creation is akāśa kala dikshu eva (dvandva samasa). Dik...kshakaranta streeningam, Saptami, bahu vacanam. All the all pervading entities can contact all the paramanus also he says.

इत्थं परमाणावप्येकस्मिन्नेव देशे नानानिरवयवव्यापकपदार्थानां संयोगो युक्त एव ।
नात्र कश्चिदपि दोषोऽस्ति । तस्मादात्मा नाना भवति । सर्वत्र व्यापकश्च भवतीति ।

In this manner, same rule can be extended to paramanu also, difference between paramanu and chair is that chair has many portions, paramanu is a dot so top, bottom etc. paramanu is also niravayavam. Paramanu and akāśa are diagonally opposite in dimensions..niravayava akāśa will be in contact with all the paramanus. In that one partless paramanu, all samyoga of akāśa desa kala fik is possible.

Now special topic is jīva. In advaitam, ātmā is ekaha. Naiyayika says ātmās are many..sankhya talks of many jīvātmās, yoga, nyāya, vaiśeṣika, purva mimāmsa, vishtadvaitam (jīvātmās are different from paramātmā), dvaitam too. Advaitins stand as unique system, here jīvātma is ekaha even though jīvātma appears to be many since it is available in many bodies. Plurality is transferred from bodies to ekaātmā. Charachavyapashraya adhikāraṇam...in Brahmasutra...trees are immobile śarīrams.

Here tarkika says ātmās are many and each ātmā is all pervading.

Advaitin is going to speak of the fallacies of this theory. It will contradict their own philosophy as well as experience anubhava. The same all pervading plurality, is going to dig your own grave, advaitin is going to argue.

३५९) ‘आत्मा व्यापकः, अनेकः, कर्ता, भोक्ता च’ इति न्यायमतस्य निराकरणम् —

nirakāraṇam meaning refutation of nyāya system, a system that holds the following idea, “ ātmā is all pervading, pluralistic, karta, bhokta”. An aside note, in all 5 schools of philosophy, all of them says jīvātmās are many and all pervading, in viśiṣṭadvaitam, jīvātmās are many but not all pervading, size is anu or atomic...in Gita, it is sarvagataha, viśiṣṭadvaitin says you should not split as sarvagata sthanu, but sarvagasthaha anu. We say karmadharya samasa, viśiṣṭadvaitin says sarvagata paramasthaha he is in paramātmā and anu. ...43 minutes

Continues upto end of page 244...refutation

सकलात्मनां सकलपदार्थैः सह संयोगोऽस्तीति न्यायमतम् । नानात्मनामव्यापकैः परिच्छिन्नैः सकलैरपि देहेन्द्रियमनोभिः परमाणुभिश्च संयोगोऽस्तीति नैयायिकमतं न सङ्गच्छते । तथा हि, व्यापकानां नानात्मनामङ्गीकारे सर्वशरीरैः सर्वेषामप्यात्मनां संयोगोऽङ्गीकार्यः । तदा चेदं शरीरमस्यैवात्मनो नेतरस्यात्मन इति निश्चायकप्रमाणाभावात् एकैकस्यात्मनः सर्वाण्यपि शरीराणि सम्बन्धीनीत्यापतेत् । यस्य कर्मणा यच्छरीरमारब्धं तदेव शरीरं तदात्मसम्बन्धि इति व्यवस्थापि न युज्येत । यतो येन शरीरेण यत् कर्म कृतं तेनापि शरीरेण सकलात्मनां सम्बन्धोऽभूत् तस्मात्कर्मापि सकलात्मसम्बन्धेव भवेत् ।

All the ātmās has got connection with all objects in the world. If you say, all the Ātmās have connection with all finite objects, then every ātmā will have connection with all the bodies, mind, sense organs, paramanus, therefore no particular ātmā can be connected with a particular body. this will create a problem. you can never say a particular jīvātma is associated with a particular body only. This does not belong to another body you cannot prove, no identity. I can never claim a particular body as myself. Each ātmā will be viswarupa Íśvara. You are however connection one ātmā with one body. this will be baseless.

Nyyāyika says: there is an identity, every ātmā has 14 attributes. See page no 236, mūlam last para, chaturdasha guṇa, if you read the list dharmaha and adharmaha referred together as karma. Every ātmā is associated with prarabhdha karma, that will decide which ātmā will be connected to which body. Níscala Dās says there is a problem...

6th April 2019

Topic 359

तथा हि, व्यापकानां नानात्मनामङ्गीकारे सर्वशरीरैः सर्वेषामप्यात्मनां संयोगोऽङ्गीकार्यः । तदा चेदं शरीरमस्यैवात्मनो नेतरस्यात्मन इति निश्चायकप्रमाणाभावात् एकैकस्यात्मनः सर्वाण्यपि शरीराणि सम्बन्धीनीत्यापतेत् ।

Acharya is analyzing Nyyāyika mata. Ātmā vyapakaha...Ātmā is all pervading and are many. It is doer and enjoyer of the results. To explain the fallacy, if they accept many ātmās that are all pervading, all ātmās will have to get connected with all the śarīrams. his definition of all pervasiveness is Ātmā comes in contact (we say asanghaha) with every parichinna vastu. At that time, this particular body

belongs to this particular jīvātma only, not the neighbouring jīvātma. You cannot specify as there is no pramāṇam to connect a particular ātmā to a particular body. therefore each ātmā will have connection with all the bodies. Each jīvātma will suffer pain of all the bodies.

यस्य कर्मणा यच्छरीरमारब्धं तदेव शरीरं तदात्मसम्बन्धि इति व्यवस्थापि न युज्येत । यतो येन शरीरेण यत् कर्म कृतं तेनापि शरीरेण सकलात्मनां सम्बन्धोऽभूत् तस्मात्कर्मापि सकलात्मसम्बन्ध्येव भवेत् । न त्वेकात्ममात्रसम्बन्धि भवेत् ।

Nyāyika offers a remedy, whichever body has been originated due to karma of whichever jīvātma, that jīvātma will be connected to that body. it is karma which decides which ātmā will be connected to a particular śarīram. We say no this is not logically proper. Yataha yena... before origination of body, previous janma karma must have been accumulated and this body was created according to that karma, therefore in previous janma some particular śarīram must have done particular karma. Now that śarīram must be associated with which ātmā since all ātmās are all pervading, so all karmas will be connected to all ātmās. If my body does rudrabhisekham now, this puṇyam will be connected to which ātmā? It will be connected to all the ātmās. Karma also will be connected to all the ātmās, just as śarīrams were mentioned earlier.

यस्यात्मनो मनःसहितं यच्छरीरमभूत् तस्यात्मनः तदेव शरीरमित्युक्ति-रपि न समीचीना ।

Let us bring in the mind of the size of anu, countless minds are there. Mind alone produces caitanyam in the mind. Produced consciousness (from mind and ātmā). A particular body mind mixture will come in contact with Ātmā and

generate consciousness, that ātmā will be connected to that śarīram. Here he introduces the mind also. This solution is also not good, wont work.

(१) शरीरेणेव मनसापि सकलात्मनापि सम्बन्धस्य साधारण्यादिदं मनोऽस्यैवात्मन इति निश्चयेऽपि प्रमाणं नास्ति । किन्तु सकलात्मनां सकलान्यपि मनांसि सम्बन्धीन्येव भवन्ति । तथैवेन्द्रियाण्यपि सकलात्म- सम्बन्धीन्येव भवन्ति ।

From here onwards he has started numbering... even if you say mind generates consciousness along with body, therefore consciousness is associated with ātmā we cannot say. Mind comes in contact with all the ātmās so it will end up creating consciousness in all the ātmās. Mind also is connected to every ātmā. Connection being common, this mind belongs to this particular ātmā we can never say,, kintu every jīvātma will be connected with all the minds, all these have a common doṣa, experience, we do not experience all bodies, minds. Don't bring sense organs now into this picture. It is the same treatment only.

From yasya karmana it should have started numbering

(२) बाह्यपदार्थेषु 'अयं पदार्थो मदीयः, अयमन्यदीयः' इति व्यवहारः शरीरनिमित्तकः । प्रदर्शितरीत्या सर्वशरीराणां सर्वात्मसाधारण्यात् सर्वेऽपि बाह्याः सर्वात्मसम्बन्धिन एव भवन्ति ।

I feel a particular house is mine, so whichever house the body mind etc are there we connect. Mamakara. My son, my parents or my wife or my house will determine the connection. Door no is the distinguishing feature. This also cannot be a pramāṇam, this expression is done by the body and that particular body is connected to all the ātmās.

अथ यदि नैयायिको ब्रूयात् — यस्यात्मनो यस्मिन् शरीरे अहं- ममबुद्धी भवतस्तस्यात्मनस्तदेव शरीरम् । अहमिति बुद्धिरेकैव । तथा ममेति बुद्धिरप्येकैव । तस्मात्सर्वेष्वाम्नासु सा बुद्धिर्न भवेत्; किन्त्वेको धर्म एक- धर्म्याश्रित एव भवेत् । तस्मादेकस्यैवात्मनः सम्बन्धी भवति । तथा च यस्या- त्मनो यत् शरीरं सम्बन्धि भवति तेन शरीरेण सम्बद्धानि मनइन्द्रियबाह्यवस्तूनि तदात्मसम्बन्धीन्येव । तस्माद्द्वयापकनानात्मनामङ्गीकारेऽपि न दोष इति।

This whole para is another solution from Nyāyika. Suppose Ny says, I thought and My thought, that's an attribute that should belong to one substance only, so particular ātmā is connected to particular I or my thought and through that to body. an attribute can belong to only one substance, thought belongs to a particular ātmā only. One body, rama jīvātma, that we experience. That I thought is only one. Whichever jīvātma ges connected to whichever śarīram through the I thought, that's the pramāṇam, through this external things can also be connected.

Advaitin says:

सापि वार्तासङ्गतैव — अहमिति बुद्धिरेकस्मिन् शरीरे एकस्यैवा- त्मनो भवतीत्येतत् न्यायमते न युज्यते । किन्तु सर्वेषामप्यात्मनामेकस्मिन् शरीरे अहमिति बुद्धिर्भवितुमर्हति । तथा हि, न्यायमते बुद्धिर्नाम ज्ञानम् । तच्च ज्ञानमात्ममनसोः संयोगेनोत्पद्यते । मनसा सह संयोगः सर्वेषामात्मनामस्ति । अतश्च मनसा संयोगेन यदा एकस्मिन् शरीरे एकस्यात्मनो अहंबुद्धिरुदेति, तदा सर्वेषामप्यात्मनां अहंबुद्धिरुदेतुमर्हति ।

The above mentioned solution is also illogical according to nyayas own principle. Buddhihi can have different meanings, here vṛtti jñānam. Buddhi is self

knowledge. In a particular body there is self awareness in only one ātmā you cannot say. The I thought or self awareness you cannot connect to one ātmā, because all ātmās are connected to all the bodies. Self awareness will belong to all the ātmās as they are all available. To explain, tathā hi, - in Nyyāyika, buddhihi means knowledge or awareness. Chaitanyam cidabhāsa and vṛtti jñānam have their own meaning in advaita.

Here, ātmā mind sense organs sense objects, if this series of combination happens, knowledge will arise /associated with Ātmā. He will add two... mind sense organ and then object or body. **the rising knowledge ghata or pata jñānam will be connected with ātmā, this knowledge will take place simultaneously in all ātmās together.**

13th April 2019

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तथा हि, न्यायमते बुद्धिर्नाम ज्ञानम् । तच्च ज्ञानमात्ममनसोः संयोगेनोत्पद्यते । मनसा सह संयोगः सर्वेषामात्मनामस्ति । अतश्च मनसा संयोगेन यदा एकस्मिन् शरीरे एकस्यात्मनो अहंबुद्धिरुदेति, तदा सर्वेषामप्यात्मनां अहंबुद्धिरुदेतुमर्हति ।

The acharya is dealing with type 1 of Nyyāyikamatam, ātmās are countless and each is all pervading. Countless physical bodies, minds etc. mind of atomic size. We ask, If there are infinite ātmās, every ātmā will be connected with everybody. how will you connect one ātmā with one body?

Nyyāyika is suggesting different solution. Every jīvātma develops aham mama buddhi with respect to one particular body. I thought should belong to ātmā.

Nyyāyika will use term I awareness or I knowledge and not I thought. Advaitin: I thought is connected to one particular body but you cannot connect because every jñānam will get connected to all ātmās. So particular ātmā cannot be connected to particular body. buddhi is used to refer to knowledge. That I knowledge rises because of combination of ātmā and mind. You cannot say one ātmā is connected with the mind. For all ātmās, I thought should arise as within one body all ātmās are there. Aham buddhi cannot be the determinant.

Now Nyyāyika is going to make one last attempt.

अथ यद्येवं प्रत्यवस्थीयते — यद्यपि मनसा सह संयोगः सर्वात्म- साधारणः ।
तथापि यस्मिन्नात्मनि ज्ञानजनकादृष्टमस्ति । तस्यैवात्मनोऽहंबुद्धि- रूत्पद्यत इति ।
तदप्यसङ्गतमेव । तथा हि, यो व्यापकनानात्माङ्गीकर्ता तस्य मते
एकशरीरस्थशुभाशुभकर्मभ्यां तच्छरीरसम्बद्धसर्वात्मनामप्यदृष्टोदयोऽव-
श्यमङ्गीकर्तव्यः । इयं वार्ता पूर्वमेवोक्ता । तस्माद्व्यापकनानात्माङ्गीकारे एक- स्मिन्
शरीरे सर्वेषामप्यात्मनां सुखदुःखभोगापत्तिरपरिहार्या । न तु तथा- स्तनुभवः ।
तस्मात् ‘आत्मा व्यापको नाना कर्ता भोक्ता च’ इति न्याय- सिद्धान्तो न समीचीनः ।

And suppose Nyyāyika comes with final suggestion, in the following manner it is responded by Nyyāyika. “mind has got combination with all the ātmās uniformly. There is a particular factor connecting ātmā with I thought. Factor is karma. In all astikadarsanams karma is a very common aspect. Nyaya adopts this solution. Ātmā to I thought to śarīram, this is determined by punyapāpam of this ātmā. Ahamkara mamakara thought is adrushtam, self awareness I thought identification will happen.

Our reply: that’s also not logical, to explain, you accept there are many all pervading ātmās connected with finite things in the creation, adrushtampunyam

and pāpam are generated by body with karmendriyams. When a particular body does punya papa, that will belong to which ātmā, because as per you, it will be connected to all ātmās. This we have already told you before (in previous page 3rd para, topic 359...last 4 lines from yasyakarmanā.....) we talked of ātmā and śarīram connection we spoke of, now ātmā and I thought connection we spoke about.

Karma cannot be the determining factor in nyayamatam. If you accept many all pervadingātmās, all ātmās will experience all the pains happening in all the bodies...our anubhava is I experience the pleasures and pains of only my body. first nyayamātmā concluded, ātmās are all pervading, many and saguṇa with attributes and ātmā is karta and bhokta.

We defined all pervasiveness. In nyāya... sarvālpadraya or vastusamyogavatvam, simultaneous association with all the finite objects of the world. We will not accept association term itself.

Vyapakatvam in advaitam is (only in vicarasagaram) sajāteyavijāteeya Swagata rahitatvamvyapakatvam... definition we have seen for non duality. In previous books, advaitam was deined this. Vicarasagaram's uniqueness is same definition he uses for vyapakatvam.

How does advaitin connect ātmā to a particular body? if you have only one ātmā that's all pervading you will also have same problem of connection with all bodies. This is pūrvapakṣī raised by others. How do you explain sukha dukkha in each body...we need not connect as ātmā is not connected to any body. A jnana who knows he is ātmā is nirmamahanirahaṅkāraha? How do you explain different jīvātmās identifying with different particular bodies.. this portion is really not required.

(३६०) अन्तःकरणमेव कर्तृ भोक्तृ च । तच्चान्तःकरणं नाना मध्यमपरिमाणं चेति वेदान्तसिद्धान्तकथनम् —

We do have ekātmā one all pervadingātmā from paramārthikadr̥ṣṭi and anekha many non pervadingjīvātmā from vyavaharikadr̥ṣṭi .

One Ātmā can be reflected in many sūkṣmasareeram just as one Surya can be reflected in many bowls of water. Definition of jīvātma is reflected consciousness which is finite and many. Finite and many because RMs are finite and many. Sūkṣmasareeram in general or mind in particular. Every mind with cidabhāsa becomes a jīvātma. Infinite jīvātmās are there...

Many of you will get liberated that means so many jīva numbers are becoming less, every generation number will go down. One day last jīvātma will get liberated. Śr̥ṣṭibhagawan will also end because bhagawan will not have work. Our answer is jīvātmās will never end as they are infinite in number. Each jīvātma is kartabhokta finite and according to punya papa will be connected to a particular body. antahkāraṇam or chidabhasasahitasūkṣmaśārīrameva is karta and bhokta, when jnana claims imakarta and abhokta he identifies with cit, cit is all pervading, ahambrahmasmi is possible... that antah Kāraṇam vyavahārikajīvātmā are many infinite, and this jīvātma is neither atomic in size but finite in size.

वेदान्तसिद्धान्ते त्वन्तःकरणमेव कर्तृ भोक्तृ च । तच्चान्तःकरणं नाना । तच्चान्तःकरणं न व्यापकम्, नाप्यणु । किन्तु शरीरपरिमाणकम् । दीपप्रकाशवदन्तःकरणं बृहच्छरीरप्राप्तौ विकसति । अल्पशरीरप्राप्तौ सङ्कुचति च । अयमर्थः सिद्धान्तबिन्दौ मधुसूदनस्वामिभिः प्रतिपादितः । यस्यान्तःकरणस्य येन शरीरेण सम्बन्धो भवति तस्यान्तःकरणस्य तस्मिन् शरीरे भोगो भवति ।

Because we have ekaparamātmā superior I , and many jīvātmās we can manage. In chapter 13, in one śarīram, cidabhāsa and citparamātmā is also there. Cit is all pervading, jīvātmācidabhasa is tamil “all” pervading, this body. advaitin is able to win over all others because of vyavahārikaparamārthika levels only, degrees of reality makes the difference. Niścala Dās writes antahkāraṇam, but it is with cidabhāsa equal to jīvātma which is kartabhokta, they are many. It is neither of biggest size not smallest size, its of intermediary size. Size depends upon the size of the body. tai upapancakosaviveka, when prāṇamaya is talked about, size is discussed tasyapurushavidata... in the next birth if it enters buffalo or snake body accordingly size will change. Shareeraparimānikam...bahuvreehisamasa. Since every janma since bodies will vary the sūkṣma śarīram has to expand and contract. Example of prabhā, rays of flame. Size of prabha will be as big as room. Depending on room, the rays will pervade, small or big, deepaprakasavat, like the light of the lamp. When it enters a bigger body, it expands, in a smaller body it contracts. Nirvanadasakam written by Śāṅkaracārya..10 verses. Dasashloki also ...nabhoomirnatoyam...tadeko...shivakevaloham.. commentary written by MadhusoodanaSaraswati called Siddhantabindu..Ramarayakavi wrote commentary siddhantasindhu on this book. Mind can expand and contract, it is said. Whichever mind is connected to whichever body, because of karma, that mind can experience sukha dukkha bhoga only in that particular body. in Brahmasutra there is a discussion, travel of jīva after death, first Swarga loka-transit, megha, pritvi, through rains, through vegetables enters fathers body, then mothers body. pancāgnividya..chapter 3.1.1. Śāṅkaracārya raises a question, in vegetable so many jīvātmās are there. Imagine a ladies finger. Will not jīvātma suffer when ladies finger is cut, he says no there is no sambanda with ladies finger there is no pain. Only when body develops there can be pain. Mothers sukha dukkha cannot be

experienced by foetus. No karma sambandha between mothers body and foetus. Throughout antahkāraṇam must be translated as jīvātma.

20th April 2019

अल्पशरीरप्राप्तौ सङ्कु- चति च । अयमर्थः सिद्धान्तबिन्दौ मधुसूदनस्वामिभिः
प्रतिपादितः। यस्यान्तःकरणस्य येन शरीरेण सम्बन्धो भवति तस्यान्तःकरणस्य
तस्मिन् शरीरे भोगो भवति।

Acharya is analyzing 3 types of nyayaikas based on size of ātmā, vibhuparimāna-
all pervading, madhyamaparimāna-medium size, anuparimāna or smallest. First
group analysis completed, we have refuted them. Now madhyama. But in between
acharya is presenting difference between Nyāyika and advaita. (nyayika) He talks
of plurality as well as kartrutvam. Advaitins view of karta and bhokta. Nyāyika
says ātmā is karta and bhokta, advaitin says ātmā is akarta and abhokta.

Mind is of medium size, mind is plural, mind is kartabhokta, its blessed by ātmā,
chetanāntahkāraṇam is kartabhokta. Sensitive mind is called jīvātma very often.
Jīvātma is used in different contexts, different meanings. Śāstra uses it loosely
and in an inconsistent manner. 5 factors form an individual, **śarīratrayam**,
cidabhāsa, **cit**. jīvātma can refer to any one, two, three, four or all five.

1. Jīvātma is born...sthūla sareeram..yathovā Imani bhootanijāyante
2. Jīvātma travels from one body to another...sūkṣmasareeram plus cidabhāsa
3. Aikyam..jīvātma refers to OC

Jīvātma and jīva...are they one and same..both are synonymous. Śāstra expects the
student to apply the mind.

Here when we say antahkāraṇam is kartabhokta, it refers to sensient mind. In deep sleep state, mind withdraws from the body. (ajatashatru brahman...supta purusha). Mind goes back to hrudayam. In Siddhanta Bindu, MadhusoodhanaSaraswati says. My senscient mind can contact only my physical body. based on prarabhdha, my mind can contact only my sthūla śarīram. Whichever jīvātma because of whichever prarabhdha comes in contact with whichever physical body, will experience pains and pleasures of that physical body. here there are infinite jīvātmās. A vedantic listener must be attentive active listener and relate to jīvātmās contextual meaning. Anupravesaśruti...you should use appropriate jīva meaning...sūkṣma śarīram plus cidabhāsa?? Will give you one month time to solve this..Śankaracārya gives two meanings, chāndogya and taitriya...

अन्तःकरणस्य व्यापकत्वस्वीकारे सर्वशरीराणि सर्वसाधारणानि भवेयुः। भोगोऽपि सर्वेषामापद्येत। अन्तःकरणस्य व्यापकत्वास्वीकारे नैष दोषो भवति। अन्तःकरणस्याणुपरिमाणत्वस्वीकारे शरीरैकदेशोऽन्तःकरणस्य स्थितिर्वाच्या। तथोक्तिरप्यसङ्गता ।

In advaita Vedānta darsanam (not vishtadvaitadvaita...note), size of the senscientmind.. is this senscient mind called jīvātma and whats the dimension, it has to be of medium size, a size capable of contraction and expansion. It is a deliberate choice, if senscient mind is said to be all pervading or anu there will be a problem. if senscient mind becomes all pervading, senscient mind will contact all the physical bodies, then my mind will experience all the pleasures and pains of all the bodies. If we reject the idea of all pervasiveness, my mind will only contact my body.

why can't we take anuparimānam? He had to take anuparimānam as he wanted mind to be eternal (Nyyāyika). As per tarkaśāstra anything of medium size would die. Vibhuātmā and anu mind, both are eternal as per him. Now he says if you choose mind as anuparimana, at any time mind can contact only one part of the body. if mind is in foot it won't be in head. If somebody touches both I will recognize only one of them. That statement(anuparimāna) will go against our experience.

तथा सति युगपदेव पादे मस्तके च कण्टकवेधे सति द्वयोरपि स्थानयोर्युगपदेवानुभूयमाना पीडा नोपपद्येत । यद्यन्तः- करणमणु तदा तदेकस्मिन् काले एकस्मिन्नेव स्थाने स्यात् । ततश्च यस्मिन् स्थानेऽन्तःकरणं स्थितं तत्रैव पीडानुभवो युज्येत । न तु द्वयोः स्थानयोः युगपदेव पीडानुभवस्य युक्तिरस्ति ।

If senscient mind is atomic in size and occupies one part, if a thorn pricks the leg and the head another thorn, simultaneously, in both places simultaneous experience of pain in both parts cannot be explained in this approach. Because if mind is atomic size, at a particular time, it can only be in one place at one time. Senscient mind is jīvātma, plural, kartabhokta, medium size, subject to expansion and contraction. That's why in dream they say senscient mind travels through the nādi (ajatashatrubrahmanam, briha 2.2.1), in the nādi it experiences all the vāsanamayaprapaṇca. Here jīvātma travels means mind...it can squeeze in through nādi. When the jīvātma dies, the jīvātma can squeeze through sushumanādi and go out through brahma randram.

तस्मादन्तःकरणं नाणु नापि व्यापकम् । किन्तु शरीरसमानपरिमाण- कम् । अतो न कोऽपि दोषः। अणुव्यापकाभ्यां यद्विलक्षणं तन्मध्यमपरि- माणकम् इति कथ्यते ।

Therefore, the senscient mind jīvātma is not anu, nor is it all pervading, but medium and will be of the size of the body. in this janma, it can only be my body size. Medium sizes, infinite.... All measurements in tarkaśāstra are classified into 3, anuvibhuu and madhyama.

Nyaya philosopher said mind is anu and said if it is madhyama it will perish. He wanted mind to be eternal therefore chose mind as anu. He will argue with advaitin saying mind being medium it will be perishable. In advaitam, other than brahman (and maya..leave aside) everything else is perishable.

Mind is subject to birth during śṛṣṭi, body is born in every janma . Kāraṇa śarīram is anadi not born. You can restudy tatvabodha after vicarasagara as well. Delve deeper.

So mind is perishable that's fine. If somebody asks where will the sanchita karma go? It will remain in kāraṇaśarīram. In waking state mind expresses ignorance, whereas kāraṇasareeram holds all the ignorance and sanchitakarmāni. With this first Nyyāyikamatam, vibhu or vyapakaparimanaātmāvādiNyyāyikaha is over.

Now second Nyyāyika...not popular at all. Unique to vicarasagara. Even Śankaracārya does not mention second and third Nyyāyika.

(आ. ३६१-३६२) आत्मनो मध्यमपरिमाणत्ववादिमतनिरा- करणम् — (३६१) आत्मनो मध्यमपरिमाणत्ववादिनैयायिकमतकथनम् — न्यायमते केचन नवीना एवमाहुः — (१) आत्मा नाना, कर्ता, भोक्ता च । न तु व्यापकः । अतो न भोगसाङ्कर्यम् । (२) नाप्यणुरात्मा ।

Their philosophy (medium). Of this second group, their philosophy is briefly presented. Salient features. Some later Nyyāyikas (maybe they were not there during Śankaracārya's time) said, ātmās are many (not minds), ātmā is

kartabhokta. But not all pervading or vibhu. Ātmā is also of madhyamaparimana. Even jaina philosophers are madhyamaparimana..brahma sutra 2 chapter..anekantabhavaha...for mokṣā forgetting all this is better. Problem of first Nyāyika is avoided by second Nyāyika. Ātmā all pervading therefore contacting all bodies and experiencing pleasure and pain simultaneously. My ātmā will contact my body only. No mixing up of pleasure and pain.

10th June 2019

Page 245 topic 361 at the bottom

Printing mistake...parimānatva

Ātmāno madhyama..

अतउभयत्रकण्टकवेधजन्यपीडानुभवासम्भवदोषोऽपि न। किन्तु यथा वेदान्तिमते अन्तःकरणं मध्यमपरिमाणं तथा आत्मापि मध्यमपरिमाणो भवति। तस्मिन्नात्मनि चतुर्दशगुणाः सन्तीति।

One of the students reminded me of the homework given just before the vacation. Two of them I mentioned. One was meaning of the word jīva, will vary according to the context, I said. A student must be very very alert. In the context of anupravesha vakyam, bhagawan created the world and sthūla sūkṣma śarīram and bhagawan enters each of these as jīva. Śankaracārya gives two meanings one in Tai and another in Chāndogya. In this context, it is OC plus RC, jīva enters the sthūlasūkṣma śarīram.

Is Maya perishable or eternal? Was second homework? We give both answers from two different angles. Physically and vyavaharically maya is not perishable, it will be there eternally, that's why we say bhagawan is eternal. Vyavaharically maya is eternal, process of creation is also eternal. From spiritual angle we talk of "end of maya". By knowledge when we understand maya is mithya, maya does not have

its own existence. Mayaya: mithyatva nischayaha.. mayaya: badha: bhavati, therefore sublation...has to be translated as “end”. After jñānam, from jñānis angle, maya is as good as absent.

We are focusing on superiority of vedānta in comparison to other schools of philosophy. We can feel proud not arrogant. We have to study other schools of philosophy. Intellectual scholarship is required for claiming the superiority of Vedānta. Student happens to be Tarkadīṣṭi. For Tarkadīṣṭi 6th chapter is presented. We saw sankhya earlier now trivida Nyāyika matam. This logician divides into 3 groups based on what? Size of ātmā. Biggest vibhu or vyapaka, smallest or anu and the medium madhyama parimana. Nīścala Dās has completed the first group. We are entering into madhyama parimanavadi.

M: naveena because Śāṅkaracārya does not talk of varieties 2 and 3 in Brahmasutra. Maybe these two were not there. Some modern people say, Ātmās are many, karta, bhokta (both group 1 and 2 are same so far). First group faced a problem of ātmā being all pervading as it can contact all the minds.

Second group says ātmā does not contact all the minds. There is no overlap of sukha dukha anubhava. Nāpi anuhu ātmā..Why can't you take ātmā as smallest size? If it is atomic in size, it cannot be all over the physical body, it will be in one part of the body at one time. Only one part's experience can be realized at one time. M: when in two parts of the body are stung by thorn, both cannot be experienced. Therefore

I don't say Ātmā is anu it is not vibhu, it will be the size of our body. for nyāya mata size of mind is anu parimānam, in Vedānta size of mind,, madhyama parimana. Ātmā in Vedānta is vibhu, in second naiyayika it is madhyama

parimāna. In that ātmā there are 14 attributes. In Vedānta matam, zero attributes. Page 236, they were enumerated. End of mūlam.

(३६२) पूर्वोक्तमतनिराकरणम् — १.

यथानानाघटानांव्यापकत्वाङ्गीकारोनिष्फलस्तथाप्रतिशरीरं कर्तृभोक्तृ-

रूपनानात्मनांव्यापकत्वाभ्युपगमोनिष्फलः। अथवानानान्तःकरणाभ्युपगमेनैव भोगा-

साङ्कर्यसिद्धेर्व्यापकस्यात्मनोनानात्वाङ्गीकारोनिष्प्रयोजनः। अयमपि पक्षो न समीचीनः — (१)

आत्मनः सङ्कोचविकास-

शालित्वाभ्युपगमे दीपप्रभेवात्मापि विकारी विनाशी च स्यात्। ततश्च मोक्षप्रतिपादकशास्त्रस्य मोक्षसाधनानां च वैयर्थ्यं भवेत्। (२) मध्यमपरिमाणत्व- मात्मनोऽङ्गीकृत्य सङ्कोचविकासयोरनङ्गीकारे

‘आत्मा केन शरीरेण समान- परिमाणः’ इत्यत्र निश्चायकप्रमाणाभावः।

Upto 2 end.

Refutation of the second group of Nyāyika. 1) Once you say Ātmā is madhyama parimāna, does the size of ātmā change contract and expand? In each janma, the bodies will differ. So ātmā size can change. Suppose you say there will be, like the light of a lamp. Light is subject to expansion and contraction, like that ātmā is subject to change. Then it can go through 6 fold modification and it can perish like body, then attainment of eternal mokṣā becomes useless. Mokṣa śāstram, sadhana will all become useless. Vāyartham..2) to avoid this he should say ātmā does not expand or contract, then he has to say it will be of human size eternally. Permanent size of Ātmā will be the same human size, so what is the permanent size, human, mosquito or elephant? You cannot answer. Bodies are different. This is second doṣa.

(३) आत्मनो मनुष्यशरीरसमानपरिमाणत्वाङ्गीकारे,
यदा आत्मा हस्तिशरीरमाप्नोति तदा कृत्स्ने शरीरे आत्मा न भवेत्। ततश्च यत्र देशे हस्तिना आत्मानास्ति तत्र पीडानु
भवो न स्यात्। (४) यदि हस्तिशरीरसमानपरिमाण आत्मेत्यङ्गीक्रियते,

तदाहस्तिशरीरादपि बृहच्छरीरं यदात्मा प्राप्नोति तदा तस्य शरीरस्यैकदेशे पूर्वोक्तरीत्या पीडानुभवो न स्यात्।
सर्वशरीरापेक्षया बृहत्परिमाणकं न कस्यचिदपि शरीरमस्ति। येन समानपरिमाणक आत्मा अभ्युपगम्येत।

(५)

सर्वशरीरापेक्षया विराट्छरीरं बृहत्। आत्मनो विराट्छरीरसमानपरिमाणकत्वाङ्गीकारे विराट्छरीरे सर्व- शरीराणामन्तर्भूतत्वात् सर्वेषामात्मनां सर्वैः शरीरैः सम्बन्धः सिद्धः। ततश्च पूर्वोक्तो दोषोऽवस्थित एव।

Upto 4th end

3) you cannot fix the size because body sizes are variable, he said. Suppose you fix based on human body as it is superior and therefore standard. Even within humans we have a problem. Nīścala Dās says Ātmā will fit into the body perfectly. In next jenma suppose I get elephant body, then ātmā can occupy only one leg. Then other parts' experience of pain or pleasure will not be possible.

4) suppose you say size is elephant and in next jenma it gets whale size. (blue whale) tada hasti shareeradapi, bigger size jenma it has (eg whale), similarly one part of the body cannot experience pain or pleasure. Another point mentioned in brahmasutra in jaina mata opposition, madhyama parimana here, in elephant śarīram it will occupy only one part we said, suppose it occupies mosquito body, then ātmā will remain outside..

Why can't we take ātmā as size of the biggest body? in madhyamana parimānam, even the biggest will have next bigger size. Biggest is not possible.

We have to say Ātmā is viradātmā.

(५)

सर्वशरीरापेक्षया विराट्छरीरं बृहत्। आत्मनो विराट्छरीरसमानपरिमाणकत्वाङ्गीकारे विराट्छरीरे सर्वशरीराणामन्तर्भूतत्वात् सर्वेषामात्मनां सर्वैः शरीरैः सम्बन्धः सिद्धः। ततश्च पूर्वोक्तो दोषोऽवस्थित एव।

5) here Naiyayika may argue there is one body which is biggest body, virat śarīram. Let us fix the size of all the ātmās. Size of the universe... in next jenma there will be no problem of bigger body.what problem in 1) we will have here too. This Ātmā will have connection with all bodies and minds as they are all in virat śarīram. Dosha mentioned before will continue, bhoga sankharyam, overlapping of all pleasure and pains was mentioned in vibhu paramātmā ātmā vadi and topic 261 2nd line bhokgasankharyam.

15th June 2019

Sarva shareerāpekshayā.....

Here the author is discussing the three fold Nyāyika matam..i talked of another problem, which is a bigger body cannot enter into a smaller body. in the case of madhyama parimana. To avoid this problem, he has to say it is stretchable, then ātmā will become savikara and therefore will become anityam like śarīram. Then mokṣā śāstra will be useless because it is nitya mokṣā. Then anitya ātmā cannot enjoy nitya mokṣā.

Kinca...

किञ्च 'यद्वस्तुमध्यमपरिमाणंतदनित्यम्, शरीरवत्'
इतिनियमोऽस्ति। तस्मादात्मापिमध्यमपरिमाणत्वादनित्योभवेत्।वेदान्तसिद्धान्तेत्वन्तःकरणं ज्ञानेनन
श्यति।तस्मादन्तःकरणमनित्यम्।अन्तःकरणस्यमध्यमपरिमाण-
त्वाङ्गीकारेनदोषोऽस्ति।इत्थंनवीनतार्किकमतमप्यसमीचीनमेव।

This is a vyapti like yatra yatra dhoomaha tatra tatra vahni.. yatra yatra madhyama parimanatvam, tatra tatra anityatvam... biggest and smallest one is eternal Nyāyika says, akāśa as well as mind both are eternal. Whatever is in between is non eternal, Nyāyika established this vyapti. Therefore by using your

vyapti, ātmā is anityam because of this. Nyāyika says, according to vedantin, mind is madhyama parimanam, therefore will become anityam. Vedantin says its not a problem for me, mind is anityam only. Mind perishes two times, temporary end at the time of pralayam dissolves into maya, at death mind will not perish, it will travel and take another mind. All kāraṇa sareerams will be in Maya. Temporary because the next shushti it will again be born. During Videha mukti, mind will end. Antahkāraṇam.through jñānam it will persish, Videha mukti. During jīvan mukti, it will be falsified. At Videha mukti it merges into Hiranyagarbha. Therefore we have no problem in accepting that mind is of the size of the body.

Manomaya will be of the shape of sthūla śarīram. Whereas in nyāyika matam there will be a problem.. madhyama parimana case. Second Nyāyika is over this.

Ātmā is anu... next one.

Topic 363

(३६३) आत्मनोऽणुपरिमाणत्ववादिमतनिराकरणम् — अन्येकेचननैयायिकाः
'आत्मानानाअणुपरिमाणश्च' इत्याहुः। सापिवार्तानयुज्यते। (१) आत्माकर्ताभोक्ताचेत्यङ्गीकारेअन्तः-
करणस्याणुत्वपक्षेयोदोषउक्तःसोऽत्रापिप्रसज्येत। (२)
आत्माकर्ता भोक्ताचेत्यनङ्गीकारेआत्मनोनानात्वाङ्गीकारोनिष्फलोभवति।व्यापकस्यै-
कस्यात्मनएवसर्वशरीरवृत्तित्वाङ्गीकारएवश्रेयान्।

Ātmānaha....this Nyāyika matam is spoken only in vicarasagara. In brahmasutra only first one is mentioned. Some other nyāya philosophers they declare ātmās are many (common to all 3 plus sankhya yoga), size is of the atom, this statement is not logical. Why? Advaitin asks a question.. ok you say its anu, do you say its karta bhokta or akarta abhokta? Both answers will have a problem. first..karta bhokta;; he will face a problem. problem that I mentioned before will

come. Whatever problem has been mentioned when antahkaram is anu same problem will come. Previous page second para...page 245 2nd para a defect has been mentioned. Dosha mentioned is if ātmā is anu and it is karta and bhokta then bhokta ātmā can occupy only one part of the body at one time, say hand part, then what happens in the leg we will not know. Suppose both experiences happen simultaneously, listening and writing notes..to avoid this problem only when ātmā is karta bhokta it's a problem, so he Nyyāyika will say mind is all over the body karta bhokta and of madhyama parimana, and ātmā is akarta abhokta.

Nyyāyika speaks of pluralistic ātmā. In our lives we experiences many kartas and bhoktas, each karta and bhokta is different. (all other philosophers speaking of plurality of ātmā say this). Therefore ātmās are many, in these darsanams, plurality of ātmās is established based on assumption that ātmā is karta and bhokta. Nīścala Dās says if you say ātmā is akarta and abhokta on what basis will you arrive at plurality of ātmās? Ingenious argument....

Advaita siddhanta alone is safest, ātmā is ekaha vibhuhu akarta bhokta...how do you account for plurality of karta and bhokta? Sūkṣma sareerams are many, karta bhoktas are many we say. This is the best method.

आत्मनःकर्तृत्वभोक्तृत्वानङ्गीकारेनैयायिकस्यस्वसिद्धान्तत्यागोऽपि भवति।ज्ञानसुखदुःखधर्माधर्मादय
आत्मनोधर्मादित्यणुवादिसिद्धान्तः। तस्मादात्मनोऽणुत्वाभ्युपगमेयस्मिन्शरीरदेशेआत्मानास्तिसदृशे मृ
तसमानोभवेत्।तत्रपीडाद्यनुभवोनस्यात्।

Suppose 3rd Nyyāyika says ātmā is anu, ātmā is nana, akarta and abhokta, basis for establishing plurality of ātmā goes away , there is another problem if you say ātmā is akarta abhokta, you are giving away your fundamentals (ātmā is karta bhokta). Adhoc stand can go against your fundamental theory svamata

parityagaha. He is repeating the problem, original siddhanta is ātmā is karta bhokta and has many attributes like jñānam or consciousness, happiness, pain ..14 guṇas, dharma puṇyaṃ, adharmam pāpam etc you said (anuvadi siddhanta). If ātmā is occupying a particular part of the body, there experience will take place and in other parts of the body, it appears like dead. Like sometimes our leg goes to sleep after class. You will not experience pain in that part. Page 247

Topic 364

(३६४) आत्मनोऽणुत्ववादिनआक्षेपः, तत्समाधानम्, आत्मनो- ऽणुत्ववाचिश्रुतितात्पर्यं च –

The 3rd Nyāyika argues further. I know you will talk about these doshas and therefore I have a solution to all the problems you have mentioned and I have śruti vakyam to prove ātmā is anu size. What are the śruti vakyams? Katopanishad 1.1.21. deve..anuresha dharma. Yamadharmaraja says Ātmā is anuhu. Mundaka upaniṣad 3.1.9. yeshonurātmā chetasa veditavyaha. Ātmā is anu. (Niścala Dās does not mention here)

Then you said Ātmā is anu means it will occupy only one part of the body, there is no such problem. Ātmā is anu and has an attribute consciousness. The consciousness is not anu. Like sunlight reaches several million miles away, consciousness spreads from the anu ātmā. Substance may be located like sun and attribute can pervade. Ātmā is in one part but consciousness is all over the body. whatever happens in any part of the body, consciousness will register the experience.

M: Ātmāna vadis objection to our objection and we have to answer these and we have to explain the śruti statements which says ātmā is anu. We cannot remove any portion of the veda, we have to explain.

अथयद्युच्यतेयद्यप्यात्माशरीरस्यैकदेशएववर्तते।तथापि कस्तूरिकामोदवदात्मनोज्ञानंकृत्स्नंशरीरंव्याप्नोति।ततश्चकृत्स्नेशरीरे अनुकूलप्रतिकूलयोःसम्बन्धस्यानुभवोभवतीति।

Suppose Nyāyika is presenting his view, although Ātmā is anu karta bhokta many and occupying a small part of the body, still ātmā is in one corner of the body but consciousness is not in one part but body it pervades. Vishistadvaitam also says jīvātma is anu and it has consciousness as property and it can contract and expand. Very similar. Here also it says consciousness pervades all over the body like the kasturikāmodam, musk deer has a substance produced in its body, this is very very fragrant, its used for so many things as a perfume. Although musk is located only in one part of the musk deer, the gandha guṇa pervades everywhere. Kasturikā + āmodaka. Āmodaka is used only for good smell ..fragrance, gandha used for any smell. Therefore that caitanyam can experience favourable experience pleasure and unfavourable experience pain. I'm eating a sweet and a mosquito is biting simultaneously, I will know both. Therefore, we have no doṣa, Nyāyika says.

22nd June 2019

अथयद्युच्यतेयद्यप्यात्माशरीरस्यैकदेशएववर्तते।तथापि कस्तूरिकामोदवदात्मनोज्ञानंकृत्स्नंशरीरंव्याप्नोति।ततश्चकृत्स्नेशरीरे अनुकूलप्रतिकूलयोःसम्बन्धस्यानुभवोभवतीति।

Niścala Dās is analyzing the three fold Nyāyika matam based on the size of ātmā. We are analyzing the 3rd one. **According to Vedānta consciousness is not an attribute of ātmā but ātmā itself.** In Nyāyika matam, it is a substance having an attribute consciousness. Its an unique concept in Vedānta. In Nyāyika ātmā is of anu category, inert in nature having consciousness as attribute. We pointed out a problem saying anu ātmā cannot pervade the body. anuvadi gave

a solution. He suggested that even though substance ātmā occupies only a part of the body, attribute consciousness pervades entire body therefore body is able to sense in the leg, hand etc. eg: like a flame occupying a corner of the room, the light pervades everywhere. Deepaha is dravyam, prabhā is guṇaha. 2nd example kasturika the musk coming from the musk deer. Kasturika āmodaha. Āmodaha is fragrance...it pervades the entire room. Similarly consciousness. In the entire body we experience pleasant as well as unpleasant sensations simultaneously in the entire body.

Vedānta has to refute this.

तदप्ययुक्तमेव।यत्रगुणिद्रव्यमस्ति तत्रैवगुणोवर्तते।तथाआत्मनो ज्ञानमप्यात्मनोऽन्यत्रनस्यात्।कस्तूरिका
याःसूक्ष्मोभागोयावन्तंदेशं व्याप्नोतितावन्तमेवदेशंकस्तूरिकामोदोव्याप्नोति।तस्मात्कस्तूरिका-
दृष्टान्तोऽत्रनघटते।अतश्च ‘आत्माअणुः’ इतिपक्षोऽयुक्तएव।

Here we refute Nyyāyika by using his own fundamental principle. Substance is called dravyam, attribute is guṇaha. According to nyayika the relationship between substance and attribute is samavada sambandhaha relationship of inherence. Having spoken about samavayasambanda he makes a general rule saying the relationship is eternal. Attribute cannot exist without substance. If this is the rule accept by you, how can you talk about ātmā the dravyam occupying one corner of the body and attribute being all over. It will mean consciousness in left foot is existing without the ātmā. Therefore you can never talk of consciousness pervading it goes against your own theory of samavaya sambandha.

Suppose he says I am changing this theory based on these two examples, kasturika and fragrance, lamp's flame and light. Vedantin says we accept samavaya sambandha we accept in worldly context. Minute parts of Kasturi is actually flying as minute particles that's how we experience fragrance. Guni

dravyam kasturika vartate. So you cannot talk of substance attribute separation. Flame and light was another example. Flame is only one. Advaitin says prabha is not an attribute of deepaha, both deepaha and prabha are not related as substance and attribute but both are agni dravyam only. Light prabhā is not an attribute agnehe guṇaha nāsti, what's the relationship between flame and light, flames parts are intensely together like solid (atoms are densely together). Deepaha is nibida avayavaya agni dravyam. Prabha is virala avayava agni dravyam. Now suppose Nyāyika says ātmā is also like kasturika, particles of ātmā with attribute of consciousness is pervading all over the body. why? In the case of musk and agni particles are there in musk, parts in agni. Therefore particles floating is possible. According to Nyāyika, ātmā is anu and therefore cannot have avayavam. What does not have avayavam is anu... therefore anu ātmā cannot have parts or particles, ātmā itself is a particle. The attribute of consciousness can be located only where ātmā is located. You cannot have part or particles of ātmā. Therefore the stand that ātmā is anu is incorrect.

क्वचिच्छ्रुतौ ‘आत्माअत्यन्ताणोरप्याणुः’
 इति यदुच्यते तदात्मनो दुर्ज्ञेयत्वाभिप्रायेणोक्तम्। यथा अत्यन्ताणुवस्तूनां ज्ञानं मन्ददृष्टीनां पुरुषाणां न सम्भवति। तथा बहिर्मुखानां पुरुषाणामात्मज्ञानं न भवति। तस्मादणु- समानात्मा इत्येव श्रुतेः तात्पर्यम्; न ‘अणुपरिमाणः’ इति। “महतो महीयान्” (क. १.२.२०, श्वे. ३.२०), “ज्यायानाकाशात्”, “महान्तं विभुमात्मानम्” (क. १.२.२०), “स एषोऽनन्तोऽपर्यन्तः” इत्यादिना बहुषु स्थलेषु श्रुत्यैवात्मनो व्यापकत्वप्रतिपादनात्। तस्मादात्मानाणुपरिमाणः।

एवं च ‘आत्माव्यापको नाना च’, ‘आत्मामध्यमपरिमाणो नाना च’, ‘आत्माअणुपरिमाणो नाना च’ इत्युक्तयोऽत्यन्तमसङ्गताः।

Then the nyāya philosopher raises another objection, if you say it's not anu parimānam, you will go against śruti. Two śruti kata 1.1.21 anuresha dharma,

muṇḍaka 3.1.9 eshonurātmā chetasa....if you refute anu vāda you are violating śruti pramāṇam. Here we have to apply mimāṃsa method whenever śruti is logically contradicting. Can we swallow śruti vakyam? Illogica statement? We are not supposed to without analyzing. Intellect will always vote for logic only, if we nod our head no use, intellect will not accept it. We don't reject śruti vakyam. "ātmā anuhu". Mimasa method says Word anu means it is like anu, anuhu iva. We need special instrument to discern. You need śāstra magnifying glass to understand ātmā, ateeva sukshmam, dur vijñeyam.. anuhu final meaning is durvijñeyam.

How do I know if ,my interpretation is right. Vedantin says if śruti means ātmā is small like anu, there are many śruti statements saying ātmā is all pervading. Anoho aneeyam, mahataha maheeyān. No doubt in some śruti statements it says ātmā is smaller than even atom. Wherever such statements are there, don't take them literally. They are stated to show that ātmā is not easily comprehensible. Gaunarthaha...guṇa sāmānyam between an and ātmā, common character is both are not easily recognizable. Just as the knowledge of minute things like atom , is not understood by people not having sharp intellect. The extrovert students want to experience ātmā inside, looking for ātmā anubhava is manda buddhi. Bahirmukhanām...they are called so, self knowledge is not possible for such people. Self knowledge is possible only in one way. Claiming I am the ātmā. This is the intent of the śruti, don't take it literally as anu. According to visjishadvata, jīvātmās are all pervading and are part of paramātmā which has anu parimāṇa ātmā. Śruti clarifies by giving other statements...it is bigger than the biggest, ātmā is bigger than even akāśa. Space is born in ātmā. Jāyan akasat is from chand upa 3.14.3. mahantam vibhum ātmānam...kato . sa

eshaha....anantaha aparyantaha...ityadina.... Śruti itself clearly says all pervasiveness of ātmā is mentioned therefore it is not of atomic size.

In this manner ātmā is not all pervading and many (no1), ātmā is not of medium size and many (no 2), ātmā is not anu size and many(no 3). All have been refuted, they are totally inappropriate. What is appropriate. Ātmā is ekam and all pervading....Niścala Dās is going to define ātmā the vedantic way.

29th June 2019

Page 247..

Last para of topic 364

एवंच 'आत्माव्यापकोनानाच', 'आत्मामध्यमपरिमाणोनाना च', 'आत्माअणुपरिमाणोनानाच' इत्युक्तयोऽत्यन्तमसङ्गताः।

Here the authpr Niścala Dās is concluding the discussion of 3 types of Nyāyika who claimed Ātmā is all pervading but of three sizes. That was negated. Having discussed both sankhya and Nyāyika philosophy, author now wants to present the vedantic view.

We should now reflect on the development we had in 6th chapter. In the beginning author discussed dhṛushti śṛṣṭi vāda discussed. Through DSV, author established that both vyavahārika prapañca and Swapna prapañca both enjoy prātibhāsika status only, no vyavahārika. We see them differently because of double standards. We look at jagrat prapañca as a waker and Swapna prapañca as waker. As long as double standards is there DSV cannot be understood. You have to learn to look at Swapna prapañca as dream individual experiencing dream in dream state. You need to look at both worlds from their observer stand points

respectively. Then it will be like hastamalakam. In spite of this student is unable to accept dsv.

He further argues that jagrat prapañca has objective existence and long life. Since student is not convinced, guru decides to teach entire Vedānta. He does so in a peculiar manner. Whole Vedānta teaching is happening in dream with dream guru and dream disciple. Agrudadeva was introduced, he enters the dream, we are now in second part of the 6th chapter, no dsv but a new vedantic course. This teaching is happening in Agrudadevas dream. Agrudadeva after meeting dream guru in dream asked 3 questions in page 232,

(१) अहं कः, (२) संसारस्य कर्ता कः, (३) मुक्तेः कारणं किं
ज्ञानमुत कर्मथवोपासनमथवा कर्मोपासने उभे अपि इति ।

At end Agrudadeva will wake up, then Guru will disappear... Who am I, who's the creator of this world? What's the means for liberation? There the student himself gives several options, am I the body? Am I different from the body? am I one? Are there many jivtmas? Is it atomic in size? Is it all pervading? All these options given based on various philosophies. Similarly options regarding second question, is there a creator? Is there one or many? Each question is based on a particular philosophy. Our enquiry will involve the study of other schools of philosophy. Student is Tarkadr̥ṣṭi. Mokṣa centred last...will karma give mokṣā? Upasana or jñānam? Or combination? Several Qs regarding mokṣā Kāraṇam. Bodendra Śankaracārya has written a book vehemently arguing nama sankeertanam can give liberation, quoting Śankaracārya, brahmasutra etc. whoever criticizes nama siddhanta will go to naraka, don't say its an artha vāda. Throughout life there will be newer and newer systems coming.... If we don't have clarity we will be doing Guru shopping... entire chapter 6 analyses these 3 questions. We are in

first topic discussion, there we discussed sankhya and trivida Nyayika theory of who am i?

sankhya says ātmā is akarta abhokta Chaitanya svarūpaha, sarvagataha, nitya muktaha, but said these ātmās are many..mokṣa does not require understanding this any case. Nyayika said ātmā is different from śarīratrayam, all pervading, but he said ātmā is inert matter and consciousness is a temporary attribute that comes in ātmā, mokṣā is permanently getting rid of consciousness and eternally remain as Ātmā. We saw three sizes, vibhu anu and madhyama parmana. Now dream guru says, after studying Nyayika and sankhya we may forget advaita Vedānta. Dream guru is going to consolidate the advaita Vedānta ātmā and present to Agrudadeva. **Simhāvalokana nyāya:** at regular intervals you have to pause and study what I have studied and what I have to study..lion being the king of forest it wants to make sure whole orest is under its control, lion looks and walks and looks around and checks if any one is there to challenge it and if there is finish off, like the PPs are finished off. After taking 4 steps , it will give a pause and then it will take a few steps to check back if there is any body behind ..any pūrvapakṣī. we have to see what we have learnt,,,, Nyayika or sankhya should never challenge me wrt jīva svarūpam.

(आ. ३६५-३६७) सिद्धान्तप्रदर्शनम् —

(३६५) आत्माएकोव्यापकः।सुखादयोऽन्तःकरणधर्मा अन्तःकरणोपहितात्मनिकल्पिताः —

Presenting the advaita Vedānta version, who am I? Ātmā (jīvātma) is one and identical with paramātmā, two adjectives jīva and parama are born out of ignorance. Only namarupa is different when you remove that, there is no difference. Ātmā ekaha, vyapakaha all pervading..sankhya philosophy is knocked with word ekaha. Nyayika says ātmā has got 14 attributes, happiness

unhappiness puṇyaṃ pāpam etc, here dream guru knocks of entire nyāya by saying sukhadayaha (14 attributes- Page) are not ātmā's attributes, ātmā does not have any attribute even consciousness is not an attribute, it is Ātmā. These attributes belong to Anātmā, an intimate one called mind which is an object of experience. We all commit a blunder. I'm aware of the unhappy mind. Instead we say I'm unhappy. All emotions of the mind are taken as our own emotions because of false transference. Mind's attributes are transferred to the consciousness which is enclosed within the mind, not the all pervading consciousness. Antahkāraṇa upahits ātmāni...

पारिशेष्यात् आत्मा एको व्यापकश्च । आत्मनि धर्माधर्मसु खदुःखबन्धमोक्षाणामङ्गीकारे केषाञ्चित्सुखं केषाञ्चि
दुःखं केषाञ्चिद्दुःखं केषाञ्चिन्मोक्षश्चेति व्यवहारो न सिद्ध्येत् । अतो धर्मादयो बुद्धेर्धर्माः ।

Once you have negated the views of all the others sankhya, 3 fold Nyāyika, what's left behind is ātmā ekaha and vyapaka. All sizes are refuted, atomic, medium. Left out is vibhu, we also said attributes do not belong to Ātmā therefore it should belong to anātmā. Saṅga anātmā. In 14th chapter, nanyebgunenya kartāram....Gita. All the kartrtvam and bhoktrtvam belong to satva guṇa, rajo guṇa and tamo guṇa, nirguṇa ātmā cannot have any guṇa or attribute. Definition is in footnote 2.

२. प्रसक्तानांबहूनांमध्येइतरनिषेधेसतियदवशिष्यतेतद्विषयकनिश्चयःपारिशेष्यमूढत्युच्यते।
“प्रसक्तप्रतिषेधेऽन्यत्राप्रसङ्गाद्विषयमाणेसम्प्रत्ययः” इति (प. चि. २४५श्लोकव्याख्या)।

Rare definition of parishesha nyayam, a pair of chappal that's mine is taken, it does not belong to the other person. The other pair remaining here belongs to the left out person. Law of exclusion.

Ātmāni dharma...in the ātmā puṇyaṃ pāpam sukha dukkha, sukham here belongs to mind as an attribute, it is pratibimba anandam. When you say happiness belongs to the ātmā, it is bimbānanda. Happiness is of two types OH bimbānanda and RH pratibimbānanda. Bimbananda is ātmā. As you start learning Vedānta more and more, your speech will become clearer and clearer. Here author is talking of pratibimbananda. We talked of 4 differences in tai upa, one, many. Eternal, temporary. Satyam, vyavahārikam. Non experiential (only available for claiming I am) and experiential. Sukham is pratibimba sukham. Dukham no pratibimba, dukham is only in anātmā...not in ātmā. Bandha mokṣā... all belong to anātmā.. all these attributes if you say belong to ātmā then if one jīva is happy all jīvas are happy we have to say. We cannot explain different people experiencing different emotions. If you conclude they belong to mind, we can explain some minds are happy unhappy informed uninformed have more pāpam, more puṇyaṃ etc. we don't have varieties of ātmā. Therefore varieties of experiences cannot be connected to ātmā. Therefore connect attributes to the mind. Dharma occurs twice, in the first expression it means puṇyaṃ, buddhehe dharma it means attribute.

यद्यपिबुद्धेर्जडत्वात्तत्रापिधर्मसुखादयोनयुज्यन्तेतथापितेषामात्म-
धर्मत्वनसम्भवतीत्यभिप्रायेणबुद्धिधर्मत्वोक्तिरितिज्ञेयम्।तेबुद्धेर्धर्माइति नाभिप्रायः।

In this para, dream Guru introduces a serious problem advaitin will face if he presents this view, ātmā nirguṇaha, anātmā is saguṇaha. Problem alone different schools are trying to addresss, when we say saguṇa anātmā we say it has attributes, shabda, rupa, sparsha etc which will include happiness unhappiness also, varieties of emotions. They all come under attribute. Emotions or attributes should belong to ātmā or anātmā, we say emotions belong to anātmā. We ask which anātmā? Chair table are also anātmā, we choose certain anātmās, mind

anātmās for placing attributes of emotion. Other schools of philosophy ask ātmā is chetanam anātmā is acetanam, you say. Therefore mind is also acetanam. How can you place emotional attributes in insenscient anātmā? We have to explain that. Other philosophers will say let's place emotions in ātmā. Vedānta has various prakriyas to answer this. Niścala Dās uses a difficult method.

7th July 2019

Yadhyapi...

Niścala Dās refuted the Sāṅkhya school of philosophy as well as the three types of nyāya school of philosophy. Jīvātmā topic these were dismissed. Now Niścala Dās is talking of vedantic conclusion regarding ātmā. He pointed out that nyāya schools of philosophy takes all emotional attributes as belonging to ātmā. Each ātmā has its own raga dveṣa, Ātmās are many.

Vedantic philosophy does not require many ātmās as different emotions are explained by accepting different minds. Minds are many, emotions are many. Kshetram term used by Krishna, all emotions belong to kshetram and not kshetrajñaha which is ātmā.

A serious Q arises. How can you say emotional attributes belong to the mind? It is made of pancabhootani which is jadām. Brahmasutra discussion, a textual analysis, fine thinking and ultimate answer is simple for the question on inert mind having emotions.

Even though mind by itself is inert, it has become senscient because of borrowed sensciency, jīvātma is karta, bhokta has got all emotions. Mind plus rc is jīvātma.

OC is akarta abhokta and does not have emotions. This is one prakriya, where two senscient entities are introduced, jīvātma paramātmā. This is simple answer.

Second answer: all the kartrutvam bhoktrutvam and emotions do not belong to the mind also. We maintain mind as inert and say it does not have emotional attributes. Ātmā also cannot have emotional attributes, anātmā also being inert cannot have emotional attributes. Where are they located then? The attributes do not belong to ātmā or anātmā but they are superimpositions upon the ātmā, therefore ātmā is seemingly karta, seemingly bhokta, seemingly endowed with all emotions. They are two different prakriyas, first emotions belong to anātmā, second emotions belong to ātmā, seemingly. First answer emotions belong to anātmā, you've to add another statement. Anātmā is superimposed on ātmā. 2nd answer, instead of saying so, we say emotions are superimposed on ātmā. This answer is given in brahmasutra through a discussion. Second one is elaborately discussed in brahmasutra.

M.. no doubt, emotional attributes cannot belong to inert mind (avoiding cidabhāsa). When we say emotional attribute belongs to inert mind, we do admit it belongs to inert mind, still we say so to emphasize that it does not belong to ātmā. When we say emotions belongs to kshetram, Tatparyam is emotions do not belong to ātmā. Emotion belongs to buddhi it says casually, strictly speaking, it does not belong to buddhi also as buddhi is also inert. Nīścala Dās says this has been discussed in brahmasutra.

They do not belong to ātmā or anātmā. Emotions, They are superimposed on ātmā because of ignorance.

गुहाधिकरणभाष्यानुसारीदंवाक्यम्।तथाच

“‘तयोरन्यःपिप्पलं स्वाद्वत्तीतिसत्त्वम्।अनश्नन्नन्योऽभिचाकशीतीत्यनश्नन्नन्योऽभिपश्यतिज्ञः। तावेतौस त्वक्षेत्रज्ञौ’ इति।सत्त्वशब्दोजीवः।क्षेत्रज्ञशब्दःपरमात्मेतियदुच्यते।

Brahmasutra discussion. This discussion comes in brahmasutra 1.2.12, guha adhikāraṇam or guhapravishta adhikāraṇam. Brahmasutra has got 4 chapters, each divided into 4 sections. 1 chapter second section 12th sutra. A katopanisad mantra 1.3.1 ritam pibantau is being analysed. Second line says guham pravishtau...therefore sutra says guham pravishta and adhikāraṇam is called so. Śāṅkaracārya completely discusses and concludes. Every individual within himself has two ātmās. Jīvātmā and paramātmā, one karta bhokta and other akarta abokta. Both are available.

Jīvātmā is RC, Paramātmā is OC. In RC mind is included as rc cannot exist without RM. Mind with rc, or rc, or rc with mind is jīvātma. At death, mind and rc, jīvātma goes out. In Katopanisad, rata Kalpana comes. Now I think I am jīvātma, through Vedānta vicara we should disidentify from mind and cidabhāsa and learn to claim I’m the paramātmā.

After concluding the mantra vicara, Śāṅkaracārya makes an observation. Same interpretation can be given to muṇḍaka upaniṣad. Vyasacharya has not included muṇḍaka mantra. Here we are going to get headache. He introduces Mundaka mantra, dva suparna sayujasakhāya..samānam vruksham.. there are two birds occupying a tree, jīvātma rc (with mind) and paramātmā oc. Rc is available only in the body, oc is available in the body. jīvātma is karta bhokta saṅṅahā samsara experiences karma phalam in the form of sukham and dukham. In Katopanisad and Mundaka also these are there. Even though this interpretation is possible for muṇḍaka mantra, there are few others who object to this interpretation. This muṇḍaka mantra is interpreted by veda elsewhere. When vedic interpretation is

there why go in for our interpretation of muṇḍaka mantra. In which part of veda is muṇḍaka mantra interpreted. In paingirahasya brahmanam, in that brahmanam, veda itself interprets the mantra. It does not take the two birds as jīvātma and paramātmā, the two birds are inert mind and the consciousness. When the pūrvapakṣī objects to jīvātma paramātmā interpretation, it can lead to a question, mantra says consciousness is sākṣi caitanyam does not experience anything sukham dukham, only the other bird or mind experiences the sukham and dukham. In this interpretation, if you don't accept cidabhāsa and say inert mind is experiencing sukha dukham, how do you explain the inert mind experiencing sukham dukham. In BS 1.2.22 this is already discussed. Exp: it is mithya, it is superimposition on the sarva adhistana ātmā, like mirage water does not belong to sand or observer. All emotions are superimposed on ātmā.

M: the previous para is based on brahmasutra. Paingirahasya brahmanam is quoted here. "tayloranyaha..." when the muṇḍaka mantra says one of the bird experiences sukha dukkha, it is inert mind experiencing. Occurring in Mundaka upaniṣad, the second bird witnesses everything, which is none other than consciousness. Satva kshetrajñau iti... the previous interpretation given by Śāṅkaracārya extending to Mundaka mantra, is wrong. (one bird as jīvātma as cidabhāsa and paramātmā oc, this kind of first interpretation is not correct.) such a study is called mimāṃsa. Uttara mimāṃsa. So many reference texts are required. When analysis is text based and interpretation based, it is called mimāṃsa class. If your intellect is not tuned for this, you will get sleep or headache.

13th July 2019

गुहाधिकरणभाष्यानुसारीदंवाक्यम्।तथाच

“‘तयोरन्यःपिप्पलं स्वाद्वत्तीतिसत्त्वम्।अनश्नन्नन्योऽभिचाकशीतीत्यनश्नन्नन्योऽभिपश्यतिज्ञः। तावेतौस त्वक्षेत्रज्ञौ’ इति।सत्त्वशब्दोजीवः।क्षेत्रज्ञशब्दःपरमात्मेतियदुच्यते।

The original topic is to find out the locus of emotional attributes like raga dveṣa sukham dukham etc and whether they belong to ātmā or anātmā. pūrvapakṣī says advaitin will find it difficult to answer as **emotional attributes** cannot belong to ātmā or anātmā. Anātmā cannot have emotions at all. Because it is jadam. This can be answered in a simpler way by using **abhāsavada** prakriya by saying cidabhāsa will become cetanam and it can have attributes. In this particular reply, emotional attributes belong to anātmā, an anātmā which has become senscient because of cidabhāsa.

Second answer is emotional attributes belong to ātmā only by avoiding cidabhāsa. Q is how can ātmā have attributes it being nirguṇa. These emotional attributes are superimposed on ātmā, entire world is superimposed on ātmā any case what about emotions this is based on **avaccheda vāda** where ātmā enclosed within the body is the adhiṣṭhānam. Since they are superimposed, they belong to ātmā as it were. He arrives at this in a roundabout manner using brahma sutra. There in guhadikāraṇam, śankaracārya introduced the muṇḍaka mantra where one bird is experiencing the karma phalam and other is watching. What are the two birds is the discussion. Śankaracārya says jīvātma and paramātmā. Another person suggests another interpretation based on paingirahasya brahmanam, a vedic mantra. Two birds are mind and sākṣi and not jīvātma paramātmā. Nīścala Dās has discussed this mantra in a previous topic, page 105...topic 186.. interesting part adding to confusion, third dimension he has added there.

Two birds of muṇḍaka mantra should not be taken as jīvātma and paramātmā as per paingirahasya brahmanam, pūrvapakṣī is saying. Śankaracārya is not against

this as difference is ābhāsa vāda and avaccheda vāda. 4th line we saw. This brahmanam says one bird is satvam meaning mind. Second bird is not paramātmā but kshetrajñaha.. tvam pada lakshyarthaha... when I choose the word consciousness, we should remember there is no rc here, kshetrajña means caitanyam and mind is satvam.

तन्नसत्त्वक्षेत्रज्ञशब्दयोरन्तःकरणशारीरपरतयाप्रसिद्धत्वात्। तत्र चैवव्याख्यातत्वात् —
‘तदेतत्सत्त्वं येन स्वप्नं पश्यति। अथ योऽयं शारीर उपद्रष्टा स क्षेत्रज्ञः।

Third person says, in the paingirahasya brahmanam two birds are explained further, one bird is none other than satyam with whose help alone one experiences dream. And the other bird is not paramātmā but the jīvātma itself, shareera jīvātma. Lakshyarthaha...which is nothing but sākṣi Chaitanya rupa jīvātma. This mind and caitanyam is the interpretation for the two birds. We can accept the paingirahasya brahmanam but one bird is mind other one is sākṣi, one does not experience karma phalam but just witnesses without partaking. If sākṣi is the witness then who is experiencing the emotions. Mind. We have avoided cidabhāsa. Q will be how come mind acetanam have emotions. Then the third person justifies when the upaniṣad says emotions belongs to the mind really upaniṣad does not want to say so. (person wants to know if a person is at home, answer is he has gone to market, person answering does not say hospital because he is not interested in this). Emotions are not there in ātmā is tatparyam.

We all experience emotions but we don't have emotions is the tatparyam so don't probe into details of if mind has emotions. Tatparyam is not in the idea that emotions belong to mind. You should not take literal meaning. Upaniṣad wants to talk about nature of ātmā and not details of anātmā. Vakshyami..uttama purusha.. aham means śrutihi here. (Paingirahasya brahmanam). If that's not the intention? Aim of upaniṣad is to take away the emotions from ātmā and dump. Once I know

Im consciousness without emotions then it is very easy to claim I'm brahman. Now whats blocking us are these emotions which make me a problematic individual. The moment I neighbourise the emotions aham brahmasmi. Brahmaswabhavatham cha... I'm of the nature of brahman.

तावेतौसत्त्वक्षेत्रज्ञौ” इति। “नेयंश्रुतिरचेतनस्य सत्त्वस्यभोक्तृत्वंवक्ष्यामीतिप्रवृत्ता।किंतर्हि, चेतनस्यक्षेत्रज्ञस्याभोक्तृत्वं ब्रह्मस्वभावतांचवक्ष्यामीति।तदर्थंसुखादिविक्रियावतिसत्त्वेभोक्तृत्वमध्यारोपयति।इदंहिकर्तृत्वंभोक्तृत्वंचसत्त्वक्षेत्रज्ञयोरितरेतरस्वभावाविवेककृतंकल्प्यते।परमार्थतस्तुनान्यतरस्यापिसम्भवति।अचेतनत्वात्सत्त्वस्य, अविक्रियत्वाच्चक्षेत्रज्ञस्य।अविद्याप्रत्युपस्थापितस्वभावाच्चसत्त्वस्यसुतरांसम्भवति।

All these are mimāmsa portion. It is mimāmsa pradhānam not tarka. Śruti is mimāmsa, yukti first, tarka is just supportive. These are fantastic portions of mimāmsa. Tadartham...for the sake of removing the emotions from ātmā, upaniṣad is looking for a dumping ground it finds mind nearest. Even this dumping of emotions in the mind is not casual and thoughtless. All emotions are modifications, thoughts are nothing but modifications of the mind. It is better to attribute changing emotions to changing anātmā not nirvikara ātmā. Experiencerhood is superimposed even though mind cannot become an experiencer as it is inert. As though the mind is an experiencer. Adhyaropayati word used for this superimposition. Really speaking emotions cannot belong to ātmā or anātmā (on real analysis). From the stand point of reality, factually, emotional attributes cannot belong to either ātmā or anātmā. This kartrutvam and bhoktrutvam are attributed by ignorant people to either ātmā or anātmā, both kartrutvam and bhoktrutvam, because of non understanding of nirguṇa nature of ātmā, it is attributed to either ātmā or anātmā. Because the mind is inert, it cannot have emotions. If emotions cannot belong to either, it belongs to what then? You cannot say it belongs to neither ātmā or anātmā. Advaitam comes with its own

unique concept of adhyaropa. Whatever is an appearance cannot have a legitimate location. You need not speak about location only under one condition, anirvacaneeya mithya vastu . Anirvacaneeyam...you cannot talk of its location also. Mirage water does not belong to either... it is a mysterious appearance, it does not belong to any location. I need not talk about a legitimate location.

Anything anirvacaneeyam mithya still should have adhiṣṭhānam from which it borrows existence. Q will come, emotions should have an adhiṣṭhānam. For this we are going to say ātmā is not the possessor of emotions but adhiṣṭhānam. Possessor means equal degree of reality, adhiṣṭhānam means different degrees of reality... ultimate adhiṣṭhānam of everything is ātmā including emotions. In Ātmā emotions appear with a lower degree of reality. According to avaccheda vāda..(mind is emotional in ābhāsa vāda, here ātmā is adhiṣṭhānam in avaccheda vāda). When we lose to New Zealand, Jnani can **either say I am not unhappy, in my presence the mind is unhappy** . He will not say I or my mind is unhappy. In avaccheda vāda, **he will say I'm unhappy as though** . Mithya emotions are superimposed on me, the ātmā.

तथाचश्रुतिः — ‘यत्रवान्यदिवस्यात्तत्रान्योऽन्यत्पश्येत्’ (बृ. ४.३.३९)
इत्यादिनास्वप्नदृष्टहस्त्यादिव्यवहारवदविद्याविषयएवकर्तृत्वादिव्यवहारं दर्शयति।
‘यत्रत्वस्यसर्वमात्मैवाभूत्तत्केनकंपश्येत्’ (बृ. ४.५.१५)
इत्यादिनाचविवेकिनःकर्तृत्वादिव्यवहाराभावंदर्शयति” (ब्र. १.२.१२सूत्रस्थभाष्यम्) इति।

All these are occurring in 1.2.12 brahmasutra bhashyam. A few lines have been dropped. Now answer is based on avaccheda vāda, jnana will say I'm karta, bhokta, I'm unhappy etc, jnana will say as though. Ajñāni will stop without as though. Jnana knows in vyavahārika plane these are all superimposed on I the ātmā. There is an experience of emotion and emotional attribute all in

vyavahārika dṛṣṭī, just as in Swapna I experience an elephant.. and run away. I'm intensely aware I'm part is satyam.. rest are mithya. Briha 4.3.31, everything is understood as ātmā, then who is there to see, hear, from paramārthika dṛṣṭī this world is as good as non existent. Mastāni sarva bhootani...Gita. A jnani can say...

Emotions belong to ātmā or anātmā was the question from Nyyāyika. Nyyāyika said ātmā has 14 attributes and asked in your advaitam, emotional attributes belong where? Nyyāyika treats ātmā and anātmā as same order of reality including emotional attributes. Here in advaitam, emotions are adhyāsa, difference in the orders of reality. **Advaitin ātmā is guṇa adhiṣṭhānam. In Nyyāyika ātmā is guṇāśraya. Therefore advaitin and Nyyāyika are appearing similar .**

19th July 2019

तथाचश्रुतिः — ‘यत्रवान्यदिवस्यात्तत्रान्योऽन्यत्पश्येत्’ (बृ. ४.३.३९)
इत्यादिनास्वप्नदृष्टहस्त्यादिव्यवहारवदविद्याविषयएवकर्तृत्वादिव्यवहारंदर्शयति।
‘यत्रत्वस्यसर्वमात्मैवाभूत्तत्केनकंपश्येत्’ (बृ. ४.५.१५)
इत्यादिनाचविवेकिनःकर्तृत्वादिव्यवहाराभावंदर्शयति” (ब्र. १.२.१२सूत्रस्थभाष्यम्) इति।

We have entered a discussion regarding locus of emotional attributes like likes dislikes pleasure pain. In advaita ātmā is nirvikāra and anātmā is jadām or inert. There is no third entity. We have a problem in locating the attributes in either of these two. In Ātmā problem is vṛtti there is parināma or change. In anātmā also it cannot be located as it is inert and emotions cannot be located there. Similarly kartrutva bhoktrutvam.

We can say anātmā mind is senscient and solve this problem. pūrvapakṣī will ask how, we can say it's become senscient because of cidabhāsa and senscient mind

has all these attribute we can say. This is different from pratibimba vāda, although pratibimba vāda considered a primary prakriya initiated by pancapada vivaranam. Ultimate answer is emotions belong to ātmā only, it is the adhiṣṭhānaṃ of all mithya emotions. If it can be āshraya for entire world, it can definitely be adhiṣṭhānaṃ of savikara śarīram and mind. Changes in the mind are called emotions. When you ask a jnana you ask the jnana if he is unhappy he can answer through ābhāsa vāda prakriya or avaccheda vāda. **He can say I'm not happy the ahamkara is unhappy**, I'm the ātmā who can never become unhappy. Avaccheda prakriya answer: **I'm unhappy, as though**. I am is paramārthika satyam, unhappy adjective is vyavahārika satyam. But it cannot touch me. Svayamjoti brahmanam.. unhappiness is a vyavahārika event caused by prarabhdha karma.

We are talking about two birds, mind and consciousness. Upaniṣad says mind has got motional experiences, Ātmā does not have. Pyngirahasya brahman we were seeing.. how can inert mind have emotions. Really speaking emotions belong to neither of them. Mind or consciousness. Whatever has no locus it is mithya or anirvacaneeyam, all emotions are mithya and exist in ajñāna kalam and negated in jnana kalam. How does upaniṣad show this? It shows that only inajñāna avastha we accept emotions. **Anyat eva is very important word in advaita**. As though there is duality..location is anirvacaneeyam. There is subject object duality are all in ignorance only...like seeing an elephant in dream... after waking up from dream, you cannot locate it anywhere not even in your brain as brain is too small. Vishaye eva (yantavantadesa sandhi). Yata tu.. during vidhya avastha there is no duality at all, no anātmā, There are no emotions to find the location. Who is there to experience any object? Tripuṭī is gone. Conclusion: emotions are mithya, they have no location.Even though they do not have a location for the

sake of worldly transactions until knowledge comes, emotions must be given a location. During jñānam, they need have a location. But during ignorance they must be given a location. As attributes require a location temporarily. What should that temporary location. This vakyam says if you want a location, really speaking it cannot be ātmā, **but ātmā can be said to be the location of emotions, but superimposed emotions** . Anātmā mind cannot be location of real emotions or superimposed emotions (mithya). **Because mind itself is mithya therefore anātmā can never be the locus of real or unreal emotions also** . Paramarthastu....the emotions cannot be located either in ātmā or anātmā because mind is inert.. Ātmā being nirvikara. Avidhya pratyupasthapita svabhavam....means mithya. The mind being mithya can never be the locus of real or unreal emotions.

बुद्धिःसुखादयश्चात्मन्यध्यस्ताः।

(9)

यद्यत्राध्यस्तंतत्तत्रनपर-

मार्थतोऽस्ति।यथारज्ज्वाद्यध्यस्तंसर्पादिनपरमार्थतोरज्ज्वादावस्ति। तथाबुद्धिसुखादिकंनात्मनिविद्यते।

(२) अध्यस्तंवस्तुनकस्यचिदप्या- श्रयोभवति।

All the emotions are not in the mind (guhadhikāraṇam discussion over). Upaniṣad also does not mean it is in the mind, it wants to say kartrutvam bhokrutvam are really not in ātmā but temporarily the superimposed emotions are in ātmā. Buddhi here means vṛtti jñānam knowledge of objects, pleasure pain raga ‘. They are superimposed upon ātmā. Emotions are in ātmā. Emotions belong to ātmā Nyyāyika says, so whats the difference. Nyyāyika says emotions are attributes of ātmā. Advaitin says they are in ātmā. For Nyyāyika attributes are real and ātmā is also real. We advaitins say emotions are unreal attributes, they are superimposed on the seeming substance, adhiṣṭāna ātmā. We use word adyastham, they use ātmā ashritaha gunāha. Nyyāyika will say I’m unhappy, advaitin will say I’m unhappy as it were. Pashyan sprushan jigraṇ naiva kincit karomi.

Yat yatra ...whatever is superimposed on ātmā does not really exist in ātmā. There is sorrow, the isness attributed to sorrow does not belong to sorrow but belongs to ātmā. Like in dream I handover isnesss to all the objects and suffer. It is really not there we say to show isness is borrowed. Thathā...I don't have happiness or sorrow..na me dveṣa ragau..... even when mind has all these, jnana will say they are not there. Masthāni sarva bhootani na ca masthani...I have sorrow, I don't have sorrow immediately. Adhyastam vastu...mithya mind, superimposed, can never become the locus of emotions. Buddhihi api sukhadyashrayaha, buddhi cannot be the locus of emotions.

अतोबुद्धिरपिनसुखाद्याश्रयः।परन्तु (१) अज्ञानंशुद्धचैतन्येऽध्यस्तम्।(२)
अन्तःकरणमज्ञानोपहितेचैतन्येऽध्यस्तम्। (३) अन्तःकरणोपहितेधर्माधर्मो, सुखदुःखे,
बन्धमोक्षौचेत्येतेऽध्यस्ताः। इत्थमात्मनोधर्माधर्माद्यधिष्ठानत्वेऽन्तःकरणस्योपाधित्वात्धर्माधर्मादयोऽन्तः-
करणस्यधर्माइतिव्यपदिश्यन्ते।

Now he wants to make finer observation, all emotions are superimposed on ātmā. Ātmā is all pervading. Can emotions be superimposed in ātmā obtaining in the chair.He says it is superimposed on ātmā but not on all pervading ātmā. First we should say ajñānam or maya is first superimposed on ātmā and then 2 you should say upon maya enclosed ātmā you should say all minds are superimposed. 3 Emotions inclusive of kartrutvam and bhoktrutvam are superimposed on mind enclosed consciousness. Certain conditions and rules are there for superimposition. **Like one space is enclosed in all containers. Within pot space you can accommodate few litres of space but we cannot say we can conduct class in the pot.** In accommodating there are certain rules. In the caitanyam, ajñānam is superimposed. No difference between micro and macro difference done first. Shuddha chaitanye adhyastam ajñānam. Some acharyas says ajñānam ajñāna avachinna adhyastam. Ajñāna upahite caitanyam, in this all minds are

superimposed. Antahkāraṇa upahita chaitanye, in the small consciousness (mind enclosed consciousness) called living being, dharma adharma, sukha dukkha, banda mokṣā is located.

Let us assume 1000 people can be accommodated here. Accommodation is an attribute belonging to akāśa. The space in narada gana sabha can accommodate 1000 people, hall enclosed space can accommodate, but we make a casual mistake.. hall can accommodate 1000 people. Hall is enclosure, space is enclosed. Instead of saying space accommodates we say hall accommodates. Emotions are superimposed upon mind enclosed consciousness, so they are located in consciousness, but we wrongly say emotions belong to enclosure mind. We should say mind enclosed consciousness has emotions superimposed on this.

Itham ...even though really speaking mind enclosed consciousness is holding the emotions since mind is serving as an enclosure, we loosely say dharmadharma dayahha we say wrongly that emotions are attributes of mind. Correct statement is mind enclosed consciousness. This is figuratively referred as mind. Pot enclosed space can accommodate 1 litre milk. Not pot accommodates milk.

27th July 2019

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Last 3 lines at bottom, item 3

(२) अन्तःकरणमज्ञानोपहिते चैतन्येऽध्यस्तम्। (३) अन्तःकरणोपहिते धर्माधर्मौ, सुखदुःखे, बन्धमोक्षौ चेत्येतेऽध्यस्ताः। इत्थमात्मनो धर्माधर्माद्यधिष्ठानत्वेऽन्तःकरणस्योपाधित्वात् धर्माधर्मादयोऽन्तःकरणस्य धर्मा इति व्यपदिश्यन्ते।

Here the acharya is analyzing the location of the emotional attributes. Jnaya vysheshika philosopher located these in ātmā. 2 approaches, we place them in the mind, then question will be mind is anātmā and jadam. Vedantin says even though mind is inert by itself but with rc it has become Sensient. Ātmā becomes free from emotional attributes... 2nd is based on brahmasutra, pyngirahasya brahmanam. Dva suparna mantra is analysed. Location of kartrutvam and bhoktrutvam analysed. it belongs to mind only it says. Mind also cannot have we conclude because it is acetanam. Ātmā as well as inert mind cannot have kartrutva bhoktrutvam. Therefore it is mithya, as it is not logically locatable. Being mithya they require adhiṣṭhānaṃ which is satyam, ātmā is the only option. Kartrutvam bhoktrutvam are superimposed on ātmā. This is the conclusion in guhadikāraṇam. Now Niścala Dās extends this rationale to emotional attributes. Once the emotional attributes are located in ātmā, ātmā will become saguṇa.

Ist prakriya emotional attributes are located in senscient mind (ābhāsa vāda) in avaccheda vāda 2nd prakriya emotional attributes are superimposed on ātmā .

Do you say emotional attributes are superimposed in general ātmā or in a particular enclosed ātmā? Upahita caitanyam or enclosed caitanyam. In samanya caitanyam, maya or avidhya is superimposed, in maya enclosed consciousness or ātmā all minds are superimposed. Mind's emotional attributes are also superimposed only in maya enclosed mind enclosed consciousness. Mind enclosed ātmā is adhiṣṭhānaṃ of sukha dukkha bandha mokṣā. Even bandha mokṣā are superimposed on mind enclosed consciousness.

Why can't we say banda mokṣā superimposed on maya enclosed consciousness or general ātmā? Hw

Here he says since emotional attributes are superimposed on mind enclosed ātmā, we loosely say emotional attributes belong to mind. Like we say class is conducted in the hall, correct one is hall enclosed space. **Credit which belongs to the enclosed is transferred to the enclosure .**

(३६६) धर्मादयोऽन्तःकरणविशिष्टात्मनिनकल्पिताः —
धर्मादयोऽन्तःकरणविशिष्टात्मन्यध्यस्ताइतिनयुज्यते।विशेषण-
सहितं हि विशिष्टमूढ्यभिधीयते।धर्मादेरध्यासाधिष्ठानस्यात्मनोऽन्तःकरणं विशेषणमित्यङ्गीकारेऽन्तः
करणमपि धर्मसुखादेरधिष्ठानं भवेत्।तन्नयुज्यते। मिथ्यावस्तुनाधिष्ठानं भवेत्।तस्मादात्मनि धर्माद्यध्यासंप्र
त्यन्तःकरणं विशेषणं भवति।किन्तूपाधिर्भवति।उपाधेरयं स्वभावः —
यउपाधिः स्वयंतटस्थः सन्यावति देशे स्वयमस्ति तावति देशे स्थितं वस्तु बोधयति। विशेषणस्यायं स्वभा
वः —
यद्विशेषणं तद्यावति देशे स्वयमस्ति तावति देशे स्थितं वस्तु स्वेन सहैव बोधयति।विशेषणवद्विशिष्टमिति,
उपाधिम- दुपहितमिति चोच्यते।

He wants to talk about two expressions that need to be carefully employed. We did say that mind enclosed consciousness is adhiṣṭhānaṃ. Antahkāraṇa viśiṣṭa caitanyam and antahkāraṇa upahita caitanyam. If you say antahkāraṇa viśiṣṭa caitanyam is adhiṣṭhānaṃ, the adhiṣṭhānaṃ status will go to both, but if you say that for antahkāraṇa upahita caitanyam, adhiṣṭhānaṃ status will go only to caitanyam. Which is right? Upahita caitanyam alone is adhiṣṭhānaṃ as mind is a container mithya and therefore cannot be adhiṣṭhānaṃ of another mithya. We had a parallel discussion earlier in page 41. 3rd and 4th para. There we said antahkāraṇa viśiṣṭa caitanyam is called pramata and upahita caitanyam is sākṣi. So exclude the container, upahita caitanyam is appropriate. (viśiṣṭa means inclusive). Swamiji and fruits plate, example. am I supposed to take the plate also? Viśiṣṭa or upahita. Dharmādhyaya..it is not superimposed on viśiṣṭa caitanyam. Once you use viśiṣṭam, mind the visheshanam enclosure will be included in adhiṣṭhānaṃ

status. Antahkāraṇam should not be treated as inclusive (visheshanam) with regard to the adhyasaha or superimposition. Once you use upādhi, this idea is conveyed, it will remain aloof or remain excluded like wall in hall space. Accommodation is done by space. Tatasthaha means non participating. In whatever area the mind is there, it reveals (as adhistanam) the enclosed consciousness only and the corresponding emotions supported. What is inclusive it is called visheshanam and enclosed object is called viśiṣṭam. Similarly upadhi and upahitam. These two mean exclusive of the object.

इत्थमन्तःकरणविशिष्टस्थितधर्मादेरध्यस्तत्वेयत्रदेशोऽन्तःकरणमस्ति तद्देशस्थितचैतन्यभागःअन्तःकरणं चेत्तु भयमप्यधिष्ठानं भवेत्। तत्रान्तः-

करणस्य स्वयमप्यध्यस्तत्वादधिष्ठानत्वं न भवितुमर्हति। अनेनाभिप्रायेणान्तः-

करणोपहिते धर्मादयोऽध्यस्ता इत्युच्यन्ते। तस्मात्त्र्यदेशोऽन्तःकरणमस्ति तद्देशस्थितचैतन्यभागमात्रेऽधिष्ठानतास्ति, अन्तःकरणेनास्तीत्युक्तिः समञ्जसा।

Consolidating para. Antahkāraṇa viśiṣṭa caitanyam is adhiṣṭhānam of emotional attributes..whats the mistake here? In the place where antahkāraṇam is there, mind and consciousness mixture will become adhiṣṭhānam. Here the mind itself being mithya, saying mithya mind is adhiṣṭhānam is a mistake. One borrower cannot borrow from another. To avoid this mistake we change the language. We use upahitam, antahkāraṇam has a role to play as enclosure but not adhiṣṭhānam role. Only caitanyam part is the adhiṣṭhānam. Such a statement is proper..

(३६७) तथैवान्तःकरणमप्यज्ञानोपहिते एवाध्यस्तं नाज्ञानविशिष्टे। तथाचाध्यस्तधर्मादीनामधिष्ठानमात्मैव — (१) अध्यासाधिष्ठानत्वं प्रति अन्तःकरणमुपाधिर्भवति। तस्मात्सुख दुःखादयो बुद्धिधर्माः कथ्यन्ते। (२) अविवेकात्तु अन्तःकरणात्मनोरुभयोरपि ते प्रतीयन्ते। तस्मादन्तःकरणविशिष्टप्रमातृधर्मत्वेनोच्यन्ते। तत्र (१) धर्मादयोऽन्तःकरणस्य धर्मा भवन्ति, (२) अथवा अन्तःकरणविशिष्टप्रमातृ- धर्मा भवन्ति, (३)

अथवारजुसर्पवत्, स्वप्नपदार्थवत्, गन्धर्वनगरवत्,
नभोनैल्यवच्चनकस्यचिदपिधर्माभवन्ति।सर्वथाआत्मनोधर्मानभवन्ति। यद्यप्यात्मनितेऽध्यस्तास्तथापिय
द्वस्तुयस्मिन्नध्यस्तंभवतितद्वस्तु तस्मिन्परमार्थतोनास्ति।तस्माद्वागद्वेषधर्माधर्मसुखदुःखबन्धमोक्षरहित
एकोव्यापकआत्मास्ति।अध्यस्तंनामकल्पितमित्यर्थः।

Here the discussion is to convey the idea, not only we should be very clear about the concepts of Vedānta but use appropriate words only. Don't be loose with regard to concepts and words. As concepts get finer and finer words must be finer and finer. **Upadhi and visheshanam**, upahita and viśiṣṭa etc. all these paras are paying attention to the words. Language. Four śāstrams are compulsory, Vedānta śāstram plus clear understanding requires pada vakya pramāṇa śāstram. Pada is being clear about words, communication skills...especially for the guru. **Grammar** is important. Next is **tarka śāstra**...logical analysis. You need fine reasoning. Interpretation is also important as we are using all these to study the veda mantra. We have to use the 6 clues..upakramo....arthapatti.. this is **mimāṃsa śāstram**. Commentators will employ all these three. In traditional teaching these three will be introduced first. Like the plumber puts on a overcoat with tools (you can see in U.S). Guru uses these tools and the students know these. In Vicarasagara both tools and Vedānta are introduced.

4th August 2019

तस्मात्प्रदेशोऽन्तःकरणमस्तितद्देशस्थितचैतन्यभागमात्रेऽधिष्ठानतास्ति,
अन्तःकरणेनास्तीत्युक्तिःसमञ्जसा।

Niścala Dās is analyzing status of emotional attributes. It will help differentiating nyāya and advaita vedānta. In nyāya, all emotional attributes are located in ātmā. Ātmā is saṁguṇa and dravyam in nyāya.

In advaita Vedānta, we say ātmā cannot and does not have any attributes at all, even consciousness is not attribute but nature of ātmā. We concluded that all emotional attributes are superimposed mithya. Any superimposition cannot be located anywhere. Whether it is sat or asat you cannot explain, you cannot say whether its located in ātmā or not. They must be given a temporary location. Niścala Dās concluded that any mithya must ultimately located upon the satya vastu to borrow existence. You have to choose a part of ātmā still although it is partless. Mind enclosed consciousness alone is the adhiṣṭhānaṃ of the superimposed emotional attribute. What you should not say is also clearly mentioned. Never say emotional attributes are superimposed on the mind, because mind itself is mithya and therefore cannot be an adhiṣṭhānaṃ. Don't say adhiṣṭhānaṃ is a mixture also. Viśiṣṭ caitanyam or pramata can also not be adhiṣṭhānaṃ. Upahitam caitanyam is referred as sākṣi the adhiṣṭhānaṃ of all emotional attributes..I support the attribute but I'm not affected by the attribute. Every branch of śāstram, they always introduce unique concepts belonging to a particular science. Either new word or existing word with new meaning, like inflation..loaded meaning. Vṛtiivyāpti and phalavyāpti are used for explaining how knowledge takes place, jñānadhyāsa and arthādhyāsa are theories for wrong perception. You cannot mix up...semantics is the study of these...next para is semantics..

(३६७) तथैवान्तःकरणमप्यज्ञानोपहितेऽवाध्यस्तं नाज्ञानवि-
शिष्टे। तथाचाध्यस्तधर्मादीनामधिष्ठानमात्मैव—

As explained in previous para, just as emotional attributes are not superimposed on mind but mind enclosed consciousness, where is mind superimposed? A) Mind is superimposed on maya or B) mind is superimposed on consciousness enclosed

by maya (upahita chaitanye adyastham) or C) mind is superimposed on mixture of maya and ātmā –viśiṣṭa chaitanye adyastham

Answer is B) because in A, maya itself is mithya and in C) it is mixture. Without maya mind cannot be there therefore B) is ok. Maya enclosed consciousness...upahita caitanyam.

(HW: answer banda mokṣā is superimposed on mind enclosed consciousness or maya enclosed consciousness. Answer: **antahkāraṇa upahita consciousness, that's how you can explain how some people are liberated and some are bound** . In Guru's mind enclosed consciousness, the bondage enclosed within his mind will be removed. Like switching on light in a dark room will light up only that room.)

(9) अध्यासाधिष्ठानत्वंप्रतिअन्तःकरणमुपाधिर्भवति।तस्मात्सुखदुःखादयोबुद्धिधर्माःकथ्यन्ते। (२)
अविवेकात्तुअन्तःकरणात्मनोरुभयोरपितेप्रतीयन्ते।तस्मादन्तःकरणविशिष्टप्रमातृधर्मत्वेनोच्यन्ते।

Emotional attributes are superimposed on ātmā only when enclosed by mind. If mind is not there, emotional attributes cannot be superimposed even if ignorance is there like in deep sleep state. Anvaya vyatirekha can be used. With absence of mind, emotional attributes will be absent.

Compromise expressions:

1) emotional attributes are located (belong to) in the mind, we can say loosely, a compromise statement. (although it is mind enclosed consciousness)

2) since mind and consciousness are very very intimate, they are always available as mixture, we can loosely say emotional attributes belong to mixture. One child has taken key to the house and gone out, two children have gone out. When

asked you can say they have taken the key...when wife asks husband instead of saying one of them has taken.

3) never say emotional attributes belong to mind enclosed consciousness. NEVER SAY... as consciousness will become saṅṅam. Never say it belongs to upahita caitanyam or sākṣi.

M: For the sake of superimposition of emotional attributes, mind serves as an enclosure very important role it serves. Therefore, all the emotional attributes are loosely said as attributes of the mind. It is compromised right expression. Katyante, they say (bhavati not used). Because of mixing up of mind and consciousness, mind and ātmā mixture, the emotional attributes looks as though belonging to the mixture.

तत्र (१) धर्मादयोऽन्तःकरणस्यधर्माभवन्ति,(२) अथवाअन्तःकरणविशिष्टप्रमातृ- धर्माभवन्ति, (३) अथवारज्जुसर्पवत्, स्वप्नपदार्थवत्, गन्धर्वनगरवत्, नभो- नैल्यवच्चनकस्यचिदपिधर्माभवन्ति।सर्वथाआत्मनोधर्मानभवन्ति।

Niścala Dās says both expressions are acceptable. Compromised. If both are compromised statement what is the right uncompromised statement? You should say emotional attributes do not belong to anything, because it is mithya. Like mirage water, any superimposition cannot belong to anything...like the rope snake. Like a dream object, like the city in the sky. Like the blueness of the sky. Emotional attributes are really not there...never say emotions belong to Ātmā, that's very very important.

10th August 2019

Contd..

Niścāla Dās in this portion is discussing the status of emotional attributes like raga, dveṣa, sukham duḥkham etc. Important points were established:

1. Emotions are all superimposition, which means they are experienced their location can never be identified. Then adhiṣṭhānaṃ of the emotions were discussed.
2. 2nd point: mind mixed consciousness or viśiṣṭa caitanyam or pramāta is not the adhiṣṭhānaṃ
3. Mind enclosed consciousness upahita caitanyam sākṣhi is the adhiṣṭhānaṃ.

2nd part seems to contradict the previous discussion

4. Even though mind is not the adhiṣṭhānaṃ, it is ok to say emotions are attributes of mind (as a compromise)
5. Even though pramata is not the adhiṣṭhānaṃ of emotions, it is ok as a compromise to say emotions are attributes of pramata.
6. Even though sākṣi is the adhiṣṭhānaṃ of emotions, never say emotions are the attributes of sākṣi. Even though sand is carrying mirage water, mirage water does not belong to sand. Because it is of a lower order of reality. Na hi adhyasya...adhiṣṭhānaṃ is never contaminated by the adhyāsa.

Athavā....

4 examples, rope snake, dream, sky city and blueness of sky, they are not the attributes of anyone.

Item 3 is nirvana shatkam of Adi Śāṅkaracārya... all are superimposed on Me they don't belong to Me.

यद्यप्यात्मनितेऽध्यस्तास्तथापियद्वस्तुयस्मिन्नध्यस्तंभवतितद्वस्तु तस्मिन्परमार्थतोनास्ति।तस्माद्रागद्वेष
धर्माधर्मसुखदुःखबन्धमोक्षरहित एकोव्यापकआत्मास्ति।अध्यस्तंनामकल्पितमित्यर्थः।

All these emotions are superimposed on Ātmā, sākṣi caitanyam. Sakshi is paramārthikam, emotions are vyavaharically real. Whatever lower order of reality is superimposed on higher order of reality, those emotions however intense they are, they cannot change the order of reality. Absence of ignorance regarding the status of emotions is jnana nishtā. All those emotions, are not paramārthatha.

We can say emotions belong to sākṣi, (as though). I provide the adhiṣṭhānam for these emotions. There is only one all pervading ātmā which is different from all other anātmā. The Ātmā is free from raga dveṣa dharma adharma, sukha dukkha, bandha mokṣā. Guru of Agrudadeva who is in dream.

Sāṅkhya nyāya philosopher says Ātmā is different from śarīram. However difference is, on adjective for nyāya vaiśeṣika philosopher. Special attributes of Ātmā he says. Emotions are unique to Ātmā only he says. Here he says not only is ātmā free from śarīra trayam but all emotions.

Sāṅkhya and yoga : eko vyapakaha. Sāṅkhya says ātmā is nirguṇaha but says nirguṇa ātmās are many. Each nirguṇa ātmā is all pervading and ekaha.

3 Qs, Jīva, Iśvara, mokṣā sadhanam. Then each Q had sub divisions. First was jīva, we are still continuing the jīva related topic. When vedantin says Ātmā is different from all body mind sense organs, say ekaha and vyapakaha, nirguṇaha all other schools of philosophy will go away from us.

Anātmā: all of them are experientially available but superimposed on Ātmā. All the emotions that we experience are adhyastam, kalpitam or experientially available, superimposed. Mastani sarva bhootani....

Hereafter, nature of Ātmā going to be discussed.

(३६८) आत्मनःसद्रूपत्ववर्णनम् — आत्मासद्रूपः।

यद्वस्तुज्ञानेन बाध्यते तत् असदित्युच्यते। यस्य निवृत्तिः कालत्रयेऽपि न भवति तत् सदित्युच्यते। सर्वपदार्थानां
तेषां निवृत्तेश्चात्मा अधिष्ठानम्। यद्यात्मन एव निवृत्तिरभ्युपगम्यते तदा तस्या अधि-
ष्ठानान्तरं वाच्यम्। न हि शून्ये निवृत्तिः सम्भवति। आत्मनस्तन्निवृत्तेश्चा-
धिष्ठानान्तराभ्युपगमे तस्याप्यधिष्ठानान्तरमभ्युपेयं भवेत्। तथा चानव-स्थादोषः प्रसज्येत।

Now, three more he is going to add, sat chit Ananda svarūpaha (after ekaha, vyapakaha, nirguṇa). Satchitananda never comes together in 10 principle upaniṣads. Only in one of the minor upaniṣads you see these three together. In chāndogya, sat is there, In Taittiriya Ananda is discussed. Very very important portion here.

Sat – 5 features...of consciousness extended to existence and happiness. Chidabhasa is small C, with that all transactions come.

Nature of pure existence going to be covered. Sadeva somya idamagrāseeth from Chāndogya Upa. What is sat? Whatever is other than asat? What is asat? Whatever is negated by jñānam? This world cannot be negated by worldly knowledge pramāṇaṃ, there is only one jñānam that can negate the world which is brahma jñānam through Vedānta pramāṇaṃ. After śāstra jñānam I say whatever I see in front of me is brahman. World is asat brahmajnana badhyatvat. Brahma jñānam negates everything except brahman. Including brahma jñānam itself, it negates. Because jñānam is vṛtti roopam. Brahma jñānam is like cleansing powder, it dismisses all the mithya dirt and then finally can be discarded itself. Sarva padartha... if everything is mithya including their jñānam (ātmā jñānam) what is the adhiṣṭhānaṃ? Teshāṃ nivṛtreshca....negation means posterior non existence. After knowledge of rope, sarpa nivṛtti takes place, the elimination of rope snake meaning non existence of snake after knowledge of rope. According to śāstra, any abhava must have two factors associated with it. Jalam nasti. Example.

Nasti means of what? Kasya abhavaha? Jalam becomes abhava pratiyogi. Then kutra nasti? In say Madras. You cannot say Karnataka or Maharashtra. Therefore always location must be mentioned. Abhavasya anuyogi or adhikāraṇam or avati. When you talk of Nivruti of everything including ātmā jñānam, then you are speaking of non existence . who is pratiyogi? Everything including ātmā jñānam? Now adhikāraṇam kim? Ātmā, I'm the locus in which all these things are present.

19th August 2019

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After negating the sankhyas and Nyāyikas definition of ātmā, the dream guru of Agrudadeva is defining Ātmā based on advaita Vedānta. In other Vedānta sects, Ātmā is looked at differently, jīvātma and paramātmā differences, anu vibhu etc. in advaitam there is only one ātmā which is vibhu. Nature is satcit Ananda. Prātibhāsika prapañca is negated by vyavahārika jñānam, vyavahārika prapañca is negated by paramārthika jñānam. Paramārthikam is unnegatable sat. rest are asat.

Pradvamsa abhavaha or posterior non existence is required to negate anything. Non existence should have pratiyogi and anuyogi(locus) or adhiṣṭhānaṃ or avadhihi. If sat is negated question will be what is the adhiṣṭhānaṃ for sat? For entire creation, ātmā is adhiṣṭhānaṃ. If Ātmā is negated by any pramāṇaṃ or knowledge, for ātmā negation there must be some other negation, you cannot say shoonyam is adhiṣṭhānaṃ which means no adhiṣṭhānaṃ. Anything mithya requires a adhiṣṭhānaṃ. Anything negated by knowledge is mithya. Mithya by definition has to borrow existence from adhiṣṭhānaṃ. Suppose you say Ātmā is negatable and for that there is adhiṣṭhānaṃ...you continuously negate and ultimately whatever adhiṣṭhānaṃ is non negatable, that's ātmā. (infinite regress problem).

किञ्चात्मनोऽपि निवृत्तिमङ्गीकुर्वन्तमेवंपृच्छेत् — यःकोऽप्यात्मनो निवृत्तिमनुभवति न वा इति। (9)

आत्मनो निवृत्तिरनुभूयते इत्युक्ति- रसङ्गता। योऽनुभवति स एवात्मा स्वस्वरूपं च भवति। तस्य निवृत्ते-

र्योऽनुभवः स स्वमस्तकच्छेदनस्य स्वेनैव योऽनुभवस्तत्तुल्यो भवेत्। तस्मादा- त्मनो निवृत्त्यनुभवोऽसङ्गतः।

(२) अथ यद्युच्यते आत्मनो निवृत्तिर्भवत्येव। परन्तु सानि वृत्तिर्न केनाप्यनुभूयते इति। तर्हि 'आत्मनो निवृत्तिर्न भवति' इत्येषोऽर्थः सिद्धः। यद्वस्तु न केनाप्यनुभूयते तद्वस्तु बन्ध्यासुतसमं भवति। तस्मादात्मनो निवृत्तिर्न भवति। अतश्चात्मा सद्रूपः।

Ātmā is established as the ultimate reality. Everything else can be negated by ātmā jñānam. Previous argument was adhiṣṭāna abhāvat ātmānaha nivrutīhi na bhavati. Now 2nd. Pramāṇa abhāvat. If ātmā is negated, after wards who will speak about absence of ātmā, therefore Ātmā can never be negated. Is there anyone experiencing the absence of Ātmā or not? Suppose you want to say I am absent in the hall!!!!!! Suppose a person says the absence of ātmā is experienced by me, that statement is wrong...whoever experiences the absence of ātmā is the real ātmā. That alone is my real nature also. In advaita makaranda, sākṣi... I'm not I.(the popular I but that I when popular I is absent). If you talk about the absence of the real ātmā, that statement is like the following example, experiencing the removal of my own head...is it possible? It is improper to talk about this. 2nd option: real ātmā becomes absent. Who is there to experience and talk about the absence of ātmā. Ans: nobody experiences the absence of ātmā, no pramāṇam or witness. Guru says that's not correct, if something is not witnessed by anything you can never prove such a thing has happened. It will become similar to a son of a woman who has never given birth to anybody. Mana adeena meya siddhihi. Any prameyam is said to be existent only if there is a corresponding pramāṇam. Therefore ātmā that's unnegatable is sat. sat is pure existence.

(आ. ३६९-३७९) आत्मनश्चिद्रूपत्ववर्णनम् —

(३६९) आत्मासर्वार्थप्रकाशकः — आत्माचिद्रूपोऽस्ति। प्रकाशरूपं ज्ञानमेव चिद् इत्युच्यते। (१)
'अप्रकाशरूप आत्मा' इत्यङ्गीकारे अनात्मजडवस्तूनां प्रकाशः कदापि न भवेत्। (२)
अन्तःकरणेनेन्द्रियैश्च पदार्थानां प्रकाशकत्वं न तु न युज्यते। तथा हि, (१)
यत्परिच्छिन्नं तत्पटादिवत्कार्यम्। अन्तःकरणमिन्द्रियाणि च परिच्छिन्नत्वात्कार्याणि। (२)
देशकालाभ्यां यस्यान्तो भवति तत्परिच्छिन्नम्। (३) यत्कार्यं तत्तज्जडम्।

Ātmā is of the nature of consciousness. (5 features). In suṣupti consciousness existence are both there but does not claim. Pure consciousness cannot do any transactions. It just "IS". Any transaction including self-awareness requires deśa and kāla. Ātmā has self-awareness only within the vyavahārika realm. Mind enclosed consciousness has self-awareness.

Nearest comparison for consciousness is light. If you think ātmā is not revealing itself or others, I can never say there is a hall there are people chairs etc. very experience of the world would have been impossible, like in a dark room without light.

Why can't we say Ātmā is jadām? Mind and sense organs reveal the ātmā. (Nyyāyika's ātmā is jadām). Mind and sense organs themselves are jadām so they cannot reveal inert ātmā, like inert chair revealing inert hall in the wall. Nīścala Dās is proving evident things. 1 yat yat parichinnam, tat tat karyam. 2 yat yat karyam tat jadām. Then he applies the law to mind. Mind is a limited entity. Therefore mind is karyam. Whatever is karyam is jadām therefore mind is jadām and therefore it cannot reveal the world. मनः कार्यं परिच्छिन्नत्वात् घटवत्। मनः जडं कार्यत्वात् घटवत्। Mind and sense organs are limited because they are products. Whatever is constricted by time and space is limited. Whatever is product is jadām.

Next para should be continuation only.

अन्तःकरणमिन्द्रियाणिचजडानि।तैःकस्यापिवस्तुनःप्रकाशोन स्यात्।तस्मादात्मैवसर्वपदार्थानांप्रकाश
कः।अतश्चात्माप्रकाशस्वरूपः।

Based on the above argument, mind and sense organs are products, limited and therefore cannot reveal the world. Therefore something else must be revealing the world. Therefore, Ātmā is the revealing principle consciousness. Therefore ātmā is of the nature of light of consciousness. Science understand there is a phenomenon called consciousness. Nobody can refute. Modern science does not know what's this phenomenon exactly, it is mind boggling. They say consciousness has not be clearly explained till date after so many years of research Nyāyika says it's an attribute of ātmā. Only Vedānta defines consciousness this way. Yato vacho nivartante.

(३७०) आत्माप्रकाशरूपोनेत्याक्षेपस्तत्समाधानंच — यदिकश्चिदाचक्षीत —
'आत्मानप्रकाशरूपः।किन्तुजडः।

A pūrvapakṣī says I do not accept ātmā is of the nature of light of consciousness. But jadam only. We saw 9 basic building blocks called dravyam or substances and ātmā is one such eternal all pervading pluralistic jadam ātmā. Advaitin negates that... when nature of consciousness topic comes we have to take to śāstram, science will not accept śāstram. It will only accept scientifically proven facts. It will say these are hypothesis. Any conclusion based on śāstram. For us śāstram is a valid source of knowledge where science cannot reach. Consciousness is something science cannot reach. Therefore in tradition, caitanyam is apaurusheya vishayam. Go by śāstram, shraddha is required. Shradha vān labate jñānam.... Science cannot prove or disprove what śāstram says...

24th August 2019

The nature of Jīvātmā the individual is the subject matter being discussed. Author refuted sankhya and Nyāyika theories. Sat cit Ananda svarūpam. Definition of sat

already established. Abadhyam that that cannot be negated. Rope snake is considered by not sat as it will be negated by pratyakṣa pramāṇam. Unnegatable by any pramāṇam is sat. jagrat prapañca is revealed by panca pramāṇam, pratyakṣa and others, none negate the world so jagat is sat(satyam) from these five pramāṇam stand point. Physics chemistry (śabda pramāṇam) including veda purva bhaga reveal the jagat. World gets into trouble only when upaniṣad pramāṇam comes. Until one comes to Vedānta pramāṇam/understands Vedānta, world is satyam. When it negates the world, it negates the prameyam and the pramāṇams also. Therefore jagat is not sat. Ātmā is non negatable by any pramāṇam including Vedānta. Therefore sat satyam. In Brahmasutra 4th sutra end bhashyam, this is discussed. Ātmā is sat rupaha.

Now Ātmā chit rupaha. Prakasa rupaha... revealer of others and self revealing... that that reveals everything and is never revealed by anything. That I'm here need not be proved by anyone. If I have to prove my own existence, I have to use a pramāṇam to prove myself. Pramata I need not be proved by any pramāṇam. Therefore I am self-evident, I the sākṣi.

Ātmā is of the nature of self revealing consciousness. All schools of philosophy accept there is consciousness, what is this is the question? Is it a substance, attribute or process? Different people think differently. Vedānta says it cannot be classified as any of these.

It cannot be substance as definition of substance is it carries property. Going by this, Ātmā cannot be substance as it does not have property.

It cannot be called attribute as attribute always depends on a substance. Consciousness is an independent principle, even before world arrives, consciousness is there.

It is not process or action also as it depends on substance. Milk becoming curd process has to take place in the milk substance. Consciousness being independent is not a process. Therefore beyond verbal description. The dream guru said this in the dream of Agruda devaha. Somebody is raising an objection, ātmā is not self-

revealing. Ātmā na prakasha roopaha, iti ākshepaha. The response to the objection.

आत्मनिज्ञानरूपोगुणोऽस्ति।तेनज्ञानेनात्मानात्मनांप्रकाशोभवति’ इति। तमेवंपृच्छेत् —
‘आत्मनोज्ञानरूपोगुणःकिंनित्यउतानित्यः’ इति।

Suppose a person raises the following objection. Achaksheeta ..ā + chaksh dhatu ātmānepadi Pratham purushaha eka vacanam.vidhiling. Ātmā is not self revealing and jadam. (nyāya vaiśeṣika) In that inert ātmā, there is an attribute of consciousness.there is jada ātmā, jada mind. Attribute of consciousness in waking state goes to ātmā. When mind and ātmā get separated in sleep, the consciousness is lost. This attributive consciousness reveals ātmā and jada anātmā also. Nyyāyika says so. In advaita makaranda, interesting answer. He says if consciousness is an attribute revealing ātmā and anātmā then ātmā will become revealed object then it will no longer be ātmā but anātmā. Nīścala Dās is approaching differently. Advaitin must ask following question to Nyyāyika. Consciousness attribute of ātmā is it permanent or impermanent. Depending on the answer we will have different replies. Nowhere this kind of discussin on satchitananda is done.

(9) यदिज्ञानंनित्यमित्युच्यतेतदाआत्मनःस्वरूपमेवज्ञानमिति सिद्ध्यति।तथाहि,
आत्मनोऽन्यत्सर्वमनित्यमिति नियमः “अतोऽन्यदार्तम्” (बृ. ३.७.२५) “नतुतद्वितीयमस्ति” (बृ.
४.३.२३-३०) इत्या-
दिश्रुतिभ्यः।यदिज्ञानमात्मनोभिन्नमित्यभ्युपगम्यतेतदाज्ञानमनित्यमेव स्यात्।अतोज्ञानस्यनित्यत्वमभ्युप
गम्यतस्यात्मनोभिन्नत्वकथनंनयुज्यते।

He asked the question is consciousness attribute permanent or impermanent? Nīścala Dās assumes if Nyyāyika claims it is permanent. Reply is based on Vedānta pramāṇam., ātmā substance and caitanyam guṇam both are nityam. Then there will be two permanent things. Śāstra says there is only one satyam possible.

So a second satyam other than ātmā is not possible. Consciousness cannot be separate or different from ātmā. It is the very ātmā itself.

We are forced into this conclusion because Vedānta says ,”everything other than ātmā—anātmā(includes God) is impermanent or anityam is the niyamaha”. Briha 3.7.25.. antaryami brahmanam, comes in ushastā, kahola brahmanam..”there is no second thing other than brahman” 4.3.23 to 30 f briha upaniṣad..na tu tat dviteeyam asti.. if yadi jñānam...meaning consciousness (throughout jñānam means consciousness) is different from ātmā, then you cannot claim consciousness as eternal. If you say consciousness is eternal, it is identical with ātmā. Analysis and refutation of first possibility..

(२)

यदिज्ञानमनित्यमितिकथ्यतेतदाघटादिवत्ज्ञानंजडंस्यात्। यदनित्यंवस्तुतज्जडमिति नियमः। अतोज्ञानमनित्यमितिवचनमसङ्गतम्। तस्माज्ज्ञानंनित्यमेव। तच्चनित्यंज्ञानमात्मस्वरूपमेव। अनित्यत्वाङ्गीकारेकदाचिदात्मनिज्ञानंस्यात्कदाचिन्नस्यात्। ततश्चात्मनोभिन्नमपिज्ञानंभवेत्। नित्यत्वाङ्गीकारेतन्नभिन्नंभवेत्।

Second option, if consciousness is said to be impermanent, whatever is anityam is jadām in nature, this is already established in the previous page topic 329. If jñānam is anityam, anything that’s anityam cannot be consciousness but jadām. Scientists try to explain that temp consciousness arise in brain and will be there as long as its alive and then it will go away. Vedānta refutes temporary consciousness, they will ask us how do you say this is illogical? Then they will say in sleep, coma we don’t experience consciousness. Also at death. So how do you say temp consciousness is not there. Vedānta introduces cidabhāsa, is is not temp consciousness but temp manifestation of consciousness. Like seeing hand in light, when hand is not there, you don’t see light. Consciousness is eternally there, when its fit brain, it manifests (healthy prāṇa which is inert manifests

consciousness) living being is manifest consciousness in inert prāṇa. Consciousness is eternal and does not belong to ātmā but is Ātmā. Who will be able to talk about sleep, if sākṣi caitanyam is not there? Pramata is not there in sleep. i

योगुणःसगुणिनिकदाचित्स्यात्कदाचिन्नस्यात्।यथावस्त्रस्य नीलपीतादिगुणःकदाचिदस्तिकदाचिन्नास्ति, तद्वत्।तस्माद्योगुणःस आगमापायीभवति।ज्ञानंतुनित्यत्वादागमापायिनभवति।तस्मादात्मनः स्वरूपमे वज्ञानम्।

if consciousness is taken as attribute of ātmā, what's the problem? attribute gradually gets faded and finally it will disappear. Like the blue or yellow colour in the cloth. When you purchase the cloth, it is bright and then it will fade away and end up white. Similarly we will gradually lose consciousness. Our answer is it is fading of the alertness of the mind, the cidabhāsa becomes dull, chit never becomes dull. Consciousness of the ātmā is never subject to arrival and departure. There is a difference between consciousness being nature and attribute of ātmā.

Topic 371

(३७१) अन्तःकरणाद्यजन्यत्वाज्ज्ञानमनित्यंनभवति —
ज्ञानस्यानित्यत्वाभ्युपगमेइन्द्रियैर्वान्तःकरणेनवाज्ञानमुत्पद्यतइति वाच्यम्।तन्नसङ्गच्छते।तथाहि, सुषुप्ताविन्द्रियादीनिनसन्ति।

Most important principle: consciousness is never generated by matter. Vedānta is very firm, no matter can generate consciousness, it is eternally present. Time may appear, space world may appear but consciousness was is and will be there. Ajanyatvat. Consciousness is never generatable, mind or brain or prāṇa. It is never temporary, it is eternal...this is Vedānta siddhanta. Only other philosopher who accepts this is sankhya. Nyāyika says attribute, bauddha says it is temporary. Sāṅkhya says it is independent and eternal but many such independent and

eternal consciousness. If consciousness is accepted as temporary phenomenon you have to say its generated. Nce it is accepted as product, then who is manufacturing. They will have to say consciousness id produced by sense organs..one type of Nyayika argued that it is not genetraed by ātmā mind combination, another said it is generated by ātmā and skin. Tvan samyogat.. or because of mind and ātmā joining together. That is never never possible.

सुखज्ञानंतूत्पद्यते।तन्नोत्पत्तुमर्हति।सुषुप्तौसुखस्यज्ञानानङ्गीकारेसुप्तोत्थितस्य 'अहंसुखमस्वाप्सम्'
इतिसौषुप्तसुखस्यस्मरणंनस्यात्।

Nyayika says ātmā and mind or skin generates consciousness in waking state, it will mean in deep sleep state consciousness is not generated hence not there. Then the problem is there is nobody to register the experience of deep sleep state and in waking state you cannot remember deep sleep, but experience shows there is something that reveals deep sleep which is consciousness.

Nature of ātmā is being discussed according to the advaitic teaching. First sat svarūpam..abadhyatvam sat roopam. 2ndchidroopam..svaprakastvam chidroopam. Jñānam here refers to consciousness not vṛtti jñānam but Svarūpa jñānam. Whether consciousness is eternal or non-eternal is the discussion. Jnana svaroopam also must be as eternal as jñānam. We explain the impermanence of consciousness through cidabhāsa. We do experience consciousness arriving and departing. Like a person in swoon. We use concept of RC to explain that. Therefore others conclude that consciousness arises and departs. They also break their head on what generates consciousness. Nīścala Dās says if consciousness were generated by antahkāraṇam or sense organs it would have been non eternal

with a mfg date and expiry date. अन्तःकरणादि अजन्यत्वात्therefore it does not come under a temporary product. As in tarka śāstra when consciousness is accepted as temporary, they will be orced to conclude that consciousness is born out of mind or sense organs-skin. This will not stand enquiry. To explain, in deep sleep neither mind nor sense organs function, they are all resolved in kāraṇa śārīram. We find in suṣupti a particular type of knowledge is generated. In fact two types, anandaha and avidhya jñānam both. Therefore there is the knowledge of happiness even without sense organs in deep sleep state. The nyāya philosopher cannot explain this in deep sleep as this requires consciousness, according to him, in suṣupti there is no mind and therefore consciousness cannot be generated. Nyaya philosopher will say I don't agree that sukha jñānam is not there, no knowledge is there in deep sleep. Nīścala Dās gives the answer here. For a person who has woken up from sleep the following memory won't be there. Asvāpsam (ātmānepadi lung)...I slept happily. Nyyāyika will say he is remembering so without experiencing. Nīścala Dās says you cannot remember what's not experienced. Yasya yasya smṛtitvam, tatra tatra anubhava poorvatvam.

यद्वस्तु पूर्वमनुभूतंतस्यैवस्मरणंभवेत्।अननुभूतस्यस्मरणंनस्यात्।सुप्तोत्थितस्य सौषुप्तसुखस्मरणस्य जायमानत्वात्सुषुप्तौसुखस्यानुभवोऽस्ति।तादृशज्ञानो-
त्पादकेन्द्रियादिकंसुषुप्तौनास्ति।तस्माज्ज्ञानंनित्यम्।

Minimum in a movie or book, you must have experienced. Smṛti is the grandchild of experience. Experience generates samskara, vāśana generates memory. All vāśanas do not raise memories simultaneously. Vāśana will generate a memory when there is a triggering factor. Prārabhdha karma is also one such triggering factor. Udbodaka hetuhu triggering factor. Sushupti memory requires suṣupti anubhava and anubhava janya samskara. All in kāraṇa śārīram. Pure consciousness cannot remember anything. A vṛtti is required, that's kāraṇa shareera or avidhya

vṛtti is required. There will never be a remembrance of a non-experienced thing. If we get memory of something we have never experienced, it is purva janma anubhava. Between purva jenma and current jenma, sūkṣma and kāraṇa śarīram continue. Tam vidhya in shareeraka brahmanam of briha upa. .. tatra tam buddhi samyogam..chapter 6 of Gita.

It is our experience that after deep sleep we feel so happy and we declare, I slept like a log and enjoyed that sleep. We have to admit the experience or knowledge of sukham. This can be explained only by advaitin. In nyāya there is no producer of consciousness like mind or sense organs. Therefore Nyāyika theory is wrong.

ज्ञानं विना न कदाप्यात्मा भवति । तस्माज्ज्ञानमात्मनः स्वरूपम् । यथा औष्ण्यं विना कदाप्यग्नेरभावादौष्ण्यमग्नेः स्वरूपमेव । तथा ज्ञान- मप्यात्मनः स्वरूपमेव । य आगमापायी स गुणः । औष्ण्यं ज्ञानं चागमा-

पाय रहिते । तस्मात्ते क्रमेणाग्नेरात्मनश्च स्वरूपभूते । यद्वस्तु कदाचिद्भवति कदाचिच्च न भवति तदागमापयि भवति ।

There is no occasion in which ātmā alone is there without consciousness. Only Nyāyika says so. In nitya mokṣā, your ātmā will be permanently inert ātmā. Mokṣa is because as jadām it won't have any dukham. We say ātmā is Chaitanya svarūpam in all three states and mokṣā. Whatever is there permanently is nature not attribute. Like fire is hot, water is hot when heated. Heat is not the nature of water, then you won't need a flask for water heat is temporary attribute for agni it is nature. No full stop tathā, in the same way, consciousness is of the nature of ātmā, it is ātmā. In Shashti vibhakti, it is nature of..aupacharika Shashti.. consciousness is ātmā. An attribute is that that is subject to arrival and departure. Just before topic 371..yatha vastrasya neela pita guṇa... colour is attribute of the cloth. Where as heat of fire consciousness “of” ātmā are not subject to arrival and departure. Heat also is nature of fire, consciousness is ātmā. Te....meaning is

here referring to Prathama, dvivachanam, napunsakalingam...heat and consciousness. Svaroopabhute also is nap Prathama dvivacanam. Now definition of agamapayi. Whatever is temporarily there and at other times not there is agama payi. Like the color of cloth disappearing after repeated washing.

Topic 372

(३७२) अन्तःकरणवृत्तेरुत्पत्तिविनाशौस्तः, नज्ञानस्य —
उत्पत्तिविनाशावन्तःकरणवृत्तेर्भवतः। नज्ञानस्य। (९) आत्मस्वरूप-
भूतज्ञानंविशेषव्यवहारहेतुर्नभवति। किन्तुज्ञानसहितावृत्तिर्वृत्त्यारूढंवा ज्ञानंव्यवहारहेतुः।

Important paragraph. Our personal experience is that consciousness is temporary like in coma, at the time of death etc. our anubhava and śāstra pramāṇa there is virodhaha. Any knowledge must conform to śruti yukti and anubhava. How to reconcile this contradiction? Now Nīścala Dās introduces RC and OC for this purpose. RC alone is available for transaction and transaction is possible only if rc version is available. If transaction has ended, rc ends. They coexist. Transactional consciousness. OC is beyond all transactions. In 4th feature of consciousness, consciousness continues to exist even after the body ends. 5th..surviving consciousness after end of RMs , is only OC version and that is not available for any transaction, therefore avyavaharyam. Then how do you know it exists, shoonya vadi says that's why I say it is shoonyam. We say to say it is shoonyam is also is a vyavahara which requires a pramāṇa. Yatho vacho nivartante aprapya manasa saha... it is neither sat or asat... from paramārthika drushtya its neither sat nor asat, from vyavahārika angle it Ātmā is sat because it accommodates mithya prapañca.

Our topic is to reconcile our pratyakṣa vakyam with śāstra vakyam. By saying vṛtti is subject to arrival and departure, aham vṛtti then idam vṛtti, oc gets manifested

in the vṛtti, manifestation we misunderstand as arrival of consciousness. Utpati vanashau, origination and end are there for the thought of the mind, bhavataha (dvivacanam). Based on avaccheda and ābhāsa vāda you can explain the vinashau.

Avaccheda vāda, when pot is born, pot enclosed space is loosely termed as arrived now. Pot space is seemingly born, thought to be compared to pot. Within vṛtti consciousness gets enclosed. (In **ābhāsa vāda**, you say reflected consciousness seems to be born when reflecting medium is born). For understanding OC śāstra pramāṇam is required. Even RC science has not understood clearly. They can never understand OC. Consciousness and thought gets associated, that's why when I wake up, self-awareness comes, I am ...requires I thought. This is the explanation given by avaccheda vāda.

Now ābhāsa vāda. In ābhāsa vāda, vṛtti along with reflection, is associated with transaction. There is an empirical consciousness in both cases and it can come into existence only when there is OC. Like enclosed space or a reflected face, can be there only when original is there.

7th September 2019

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First para 4th line...

इयमवच्छेदवादस्यरीतिः।

(२)

आभासवादे त्वाभाससहितयावृत्त्याव्यवहारोभवति। आभासद्वारावासाक्षाद्वृत्तिद्वारा वा आत्मस्वरूपज्ञानेनैव सर्वव्यवहारः सिद्ध्यति। ज्ञानं विना तु न कोऽपि व्यवहारः सिद्ध्यति। इत्थं सर्वप्रकाशको ज्ञानस्वरूप आत्मैव। तस्मादात्मा चिद्रूपः।

We are continuing with the first topic of jīva svarūpaha, later iswara Svarūpa and mokṣā sadhana Svarūpa will have to come. These were the 3 introduced.

Jīva is none other than Chaitanya svarūpam which is different from śarīratrayam, panca kosas. He is now dealing with nature of ātmā from advaita stand point after dismissing other philosophies. Now satchidanana rupa. First sat, that that cannot be negated by any pramāṇa. Different people have different opinions. The ātmā is of the nature of OC which is not available for any transaction. Even self-awareness is a empirical phenomenon. Only in duality we can speak of self-awareness and other awareness. Empirical meaning what falls between time and space. Beyond time and space is transcendental, avyavaharyam, beyond transactions OC. Now vedata has to explain how empirical awareness comes into play. Another consciousness. How does it happen is crucial discussion... original consciousness takes an avatara. Anupravesaha, brahman's avatara. It becomes empirical consciousness without becoming The transcendental awareness take avatara of selfawareness first (our vatarah!). descent of transcendental to empirical is presented through two vadas. Maya kalpita... in brahman, maya is there, still there is no duality as it is mithya. Mithya is responsible for arrival of prapañca. We do not speak of arrival of kāraṇa śarīram, but sūkṣma prapañcam and śarīrams. In the antahkāraṇam there is transcendental awareness presented as enclosed consciousness (avaccheda vāda) or reflected consciousness (ābhāsa vāda). I thought is there in active version in jagrat avastha, in suṣupti passive version. We say I slept like a log. Dormant form self-awareness. Vṛtti āruda caitanyam... thought enclosed consciousness or thought reflected consciousness...vṛtti and caitanyam are both involved in transactions. **We say thoughts do all the transactions backed by empirical consciousness or we say empirical consciousness does all the transactions backed by thoughts. Both are**

important. Moment thoughts end, there is no more empirical consciousness. Even in deep sleep, I thought becomes dormant and therefore all transactions end. Revealing ajñānam and Ananda anubhava are the only two experiences possible with dormant empirical consciousness. If I thought is missing totally, there will be no sleep as well and minimum transaction. During all the transactions, nothing happens to transcendental consciousness. Vedānta says claim this transcendental consciousness not the 3 empirical consciousness, viswa, taijasa, prājña.. abhasa dvara means emphasis is on abhasa, vṛtti dvara means thoughts. Self-knowledge is possible only in empirical field. Remaining in empirical you have to understand transcendental absolute consciousness.

Last point: empirical consciousness will not totally disappear any time. We can only negate it cognitively as mithya, it will never physically disappear. In suṣupti also kāraṇa śarīram is there therefore I thought must be in potential form, in pralaya as well as maranam. Even if you claim you are Videha mukti, there are other ajñānis, therefore kāraṇa śarīram will continue and empirical consciousness will continue. Total empirical consciousness is called Īśvara. Sarvajñaha. We negate empirical consciousness only intellectually. This understanding is called negation of empirical consciousness. When we become Videha mukta we will continue to exist as transcendental brahman. Anoraneeyam....

Very very important paragraph.. advaitin explaining the phenomenon of empirical consciousness, therefore ātmā is cid roopaha, transcendental consciousness.

Topic 373-376

(आ. ३७३-३७६) आत्माआनन्दस्वरूपः —

(३७३) आत्मैवआनन्दस्वरूपः।

विषयेआनन्दोनास्ति

—

आत्माआनन्दस्वरूपोऽस्ति।आत्मायद्यानन्दरूपोनस्यात्तदा विषयसम्बन्धात्स्वरूपानन्दस्यभानंनसम्भवे
त्।विषयेत्वानन्दोनास्तीति चतुर्थतरङ्गएवप्रतिपादितम्।

Topic 373

This portion of vicarasagara is the unique portion, sat cit and anada explained together comprehensively and convincingly. Ātmā is of the nature of happiness...happiness is not part, product..... (5 features).

Ātmā eva anadasvarūpaha..ātmā alone is of he nature of happiness. Vishaye anandaha nasti...in any object, anātmā there is no happiness (people and objects)..includes our children and grandchildren.

Ātmā is of the nature of and therefore it is the source of happiness or Ananda. Even though ātmā is the source of Ananda it can manifest in the mind only under certain condition, condition being favourable external condition...event, person or object. Like mirror is required for the manifestation of my face. Every vishayaha is like the mirror. My own Ananda comes to manifestation. If ātmā were not of the nature of Ananda, then by the arrival of the sense object mirror, only then in the presence of vishaya mirror, there will be manifestation or reflection. There is a possibility, why can't we assume Ātmā does not have Ananda but the vishayas that come haveAnanda. pūrvapakṣī can argue this way... akshepa sangati.

Niścala Dās is ready with answer, no no external objects or people can bring happiness. There is no happiness in vishaya, chand upa, pooma vidya..yo vai pooma tat sukham... sthūla śarīram, sūkṣma, kāraṇa śarīram, sense objects are alpaha and alpatvat na sukham asti. This I have already explained Niścala Dās says. In Chapter 4. Page 76 topic 130

Niścala Dās is restating...

विषयेयद्यानन्दो भवेत्तदायस्मिन्विषयेकस्यचित्सुखं भवति तस्मिन्नेव विषयेऽन्यस्य दुःखमुत्पद्यमानं न घटेत्।
तथा हि, अग्नेः स्पर्शो- न अग्निकीटस्य, सर्पदर्शनेन सर्पिण्याः,
सिंहदर्शनेन सिंह्या आनन्दो भवति अन्येषां पुरुषाणां तु दुःखमेव भवति। तन्नोपपद्येत यदि विषये आनन्दो भवे
त्।

If say a sweet dish has happiness in it, then we would have added it to the list of ingredients!! Then all the people would get happiness from it. From avakkai pickle some people enjoy it, same object causes dukham in others. 3 examples.. touch of fire by fire fly (this insect is said to enjoy coming in contact with fire), when male snake is seen by Mrs Sarpaha!! (we are all frightened that's why this example), simha darsanam by the female lion. We get no ananda from these. This cannot be logically explained if the 3 examples are intrinsic sources of happiness. In Vedānta, it is explained this way.

सिद्धान्ते तु अग्निकीटस्याग्निस्पर्शेच्छा भवति। तदा तस्य चञ्चलायां बुद्धौ स्वरूपानन्दभानं न भवति। सिद्धे त्व
ग्निसम्बन्धेक्षणमात्रमिच्छादूरी-
भवति। तदानिश्चलायां तस्य बुद्धौ स्वरूपानन्दो भाति। अन्येषां पुरुषाणां त्वग्निसम्बन्धेच्छा न भवति,
किन्तु पदार्थान्तरसम्बन्धेच्छास्ति। सा च पदार्थान्तरेच्छा अग्निसम्बन्धान्न दूरीभवति। तस्माच्चञ्चलेऽन्तःकरणे
ऽग्निसम्बन्धादानन्दो न भवति।

Vedantic explanation of the phenomenon of sensory happiness, fire insect loves coming in contact with agni, therefore it has desire for agni, the moment any desire arises, parallelly mental disturbance arises, desire and rajo guṇa are equated, planning how can I fulfil the desire starts, until the desire is fulfilled, mind is continuously disturbed. Mind becomes restless based on desire. Adhikāraṇa Saptami...chanchalāyam buddhau. In the disturbed mind, ātmānanda

cannot manifest as mind cannot serve as a reflecting medium. Like a vibrating mirror cannot be used for looking at the face or disturbed waters cannot be used to see the face. The moment the fire fly comes in touch with fire, the desire will be eliminated. What people call fulfillment, Vedānta calls it elimination, rajo guṇa has becomes satva guṇa, kshana matram the fulfillment lasts. Desire is eliminated. Glory of ātmā jñānam is soshnute sarvan kamān saha. In one stroke all desires are as though fulfilled. Prajahati yada kamān... gita.

Nischalayam is adjective to buddhi, adhikāraṇa Saptami. Svaroopananda bhati, manifests. Happens to agni keeta. Other people, they don't have a desire to come in contact with fire. In the back of one car it was written, I love you, but do not kiss me. That desire to contact another object, will never get fulfilled when I contact agni. Desire continues even though I meet several unwanted objects.. the search continues. Suddenly the wanted object comes and there is happiness in antahkāraṇam. Object helps in removing the desire. The moment desire is gone, disturbance is gone, ātmānanda manifests... in Tai upa Ananda mimāmsa discusses this. All experiential Ananda are reflected Ananda only.

14th Sep 2019

Page 252 last 4 lines.. siddhante

Jīvātmā svarūpam, according to Vedānta is being discussed, he wants to say jīvātma is satchidananda svarūpam..now Ananda svarūpaha, for that he first establishes that there is no Ananda in anātmā, still we experience ananda now and then, therefore only source of Ananda must be ātmā (by parishesha jnaya). He is establishing that sense objects do not give Ananda. He says if it is so it must give Ananda consistently to everybody all the time.

pūrvapakṣī: how come I get Ananda by acquiring sense objects? Vishaya. Resp: sense objects do not give Ananda directly but provide for ātmānanda to manifest in the mind. The conditions are provided by the objects. When we have desires, they disturb the mind, mind is anxious. Out of the so many desires one of them gets fulfilled either by our effort or purvajanma puṇyaṃ, the desire goes away. One cause of mental disturbance goes away. Temporarily the mind gets satisfied and therefore ātmānanda manifests. Three examples, fire fly, simha and simhi, sarpa and sarpini sambandha. We do not have any of these icchas. We don't get iccha nivṛtti but bhaya Nivruti due to these. Vishaya does not produce Ananda. Dog and bone example in footnote. Bone is dry, but dog enjoys its own blood from getting hurt...dog uses dog logic blood biting satve blood satvam... bone abhave anvaya vyatireka seems to work ...

(३७४) इच्छानिवृत्तौस्वरूपानन्दभानप्रकारनिरूपणम्। अत्रेयंशङ्कास्यात् —

When the desire for fulfillment of an object is gone, Nīścala Dās wants to study the procedure or methodology by which ātmānanda gets reflected. He presents two methods and then rules out first one. Procedure is going to be discussed, a pūrvapakṣī is also raised. Real deep enquiry which is the beauty of VS.

When a particular desire is fulfilled (Vedānta calls it elimination, as it sees it as negative, yatra yatra kamaha tatra tatra samsaraha), every vedantic student must register this deeply.. desire reveals my apurnatvam.. desire is the symptom of avidya janita kama rupa samsara.

Icchanivrutau (sati Saptami) , Svarūpa ananda need not come on elimination of the desire, it just surfaces, modus operandi (going to be explained), A doubt with respect to this topic.

अन्तःकरणस्येच्छारूपवृत्तिर्विषयप्राप्त्याविनष्टा। निमित्ताभावान्नान्या वृत्तिरुत्पद्यते। वृत्तिविनास्वरूपानन्दस्य भानं न स्यात्। तस्माद्विषये एवा- नन्दोऽस्तीति।

pūrvapakṣī says what you claim is not correct, sense objects alone generates Ananda. The disturbing thought in the mind in the form of “ I want, I want” throughout life. This I want vṛtti in the mind, thought of desire goes away when sense object is acquired, since the person is engaged with that object there is no other desire at that moment. Next desire is not there. There is no desire thought after this is fulfilled. Without a thought there will be no reflection of ātmānanda. Only one thought, the vishaya that I got is there, no other desire or thought. Therefore vishaya vṛtti alone give Ananda.

नैषाशङ्कयुज्यते

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(9)

इच्छारूपान्तःकरणवृत्तिर्नास्तीति सत्यम्। सत्यामपीच्छारूपवृत्तौ तत्रानन्दो न प्रकाशेत। इच्छारूपवृत्तिः राजसी। आनन्दप्रकाशः सात्त्विकवृत्तावेव स्यात्। तथापि वाञ्छितपदार्थ-

लाभे सति तादृशविषयस्वरूपं विषयीकर्तुं ज्ञानरूपा अन्तःकरणस्य या वृत्तिरुदेति सा सात्त्विकी।

“सत्त्वात्सञ्जायते ज्ञानम्”

(भ.

गी.

१४.१)

इति सत्त्व-

गुणाज्ज्ञानमुत्पद्यते इति नियमः। तस्यां सात्त्विकवृत्तावानन्दो भाति।

When a particular desire is fulfilled, that particular thought is not there is true, even though vṛtti is required for manifestation of Ananda, any vṛtti won't do, satvika vṛtti is required for producing Ananda, icchā vṛtti is rajasic vṛtti. Satva guṇa is supposed to be svacchaha satvaha just as face can be reflected only in a fine surface, Ananda also requires fine surface that's satvika vṛtti. Bhagavat gita chapter 14 nirmalam.. when a particular desire is fulfilled by acquiring, there is the knowledge of the object, there is vishaya jñānam in the mind. It is this that generates Ananda as vishaya jñānam is satvam. Vanchitam means desired.

Jnana vṛtti raises through one of the jñanedriyam eye or tongue... 14th chapter of Gita.. satvat sanjayate jñānam. Therefore jnana vṛtti is satva vṛtti or svaccha vṛtti which reflects Ananda.

परन्तुसा ज्ञानरूपावृत्तिर्बहिर्मुखा।तस्याःपृष्ठभागस्थितान्तःकरणोपहितचैतन्यस्वरूपा-
नन्दोयस्तस्यग्रहणंतयावृत्त्यानस्यात्।तस्मात्तस्यांवृत्तौविषयोपहित-
चैतन्यस्वरूपानन्दोभाति।तच्चविषयोपहितचैतन्यमात्मनोनभिन्नम्। तस्मादानन्दएवविषयेभातीतिकथ्य
ते।तस्याज्ञानरूपवृत्तेरुत्पत्तौ विषयेणसहनेत्रादीनांसम्बन्धोहेतुः।

Here alone he is going to make a very fine observation, we saw this in Vedānta dindima. He says in satvika vṛtti, vishaya jñānam. (Ātmā being all pervading, he says ātmā Ananda is all pervading) there is vishaya avacchina ātmā which has got ananda. When the person is looking at the object since the mind is extroverted, jñānam is of external object, in that jnana vṛtti, vishaya avacchina ātmā Ananda pratibimbati. Not antahkāraṇa avacchina ātmāanandaha.

Two types of vishya avacchina ātmā ananda (bahih) and antahkāraṇa avacchina ātmā Ananda. When I enjoy an external object say waterfall, in my jnana vṛtti I see the waterfall, in the waterfall anubhava vṛtti, waterfall avacchina ātmā Ananda is manifested outside. Anandaha is all pervading. Five features of happiness. Happiness is there in every object. Object has avacchina rupa ātmā ananda like a modakam, outer layer is not sweet. Extrovert jnana vṛtti (vṛtti is in the vishaya through vṛtti vyapti, as vṛtti has pervaded the vishaya, jñānam requires vṛtti vyapti and phala vyapti))cannot reflect mind avacchina ātmā Ananda. Therefore, that does not reflect svarūpananda which is enclosed in the mind inside the body. in that vishaya jnana vṛtti, vishaya upahita Chaitanya Svarūpa ananda, the ātmā Ananda (poornam) which is contained in the ātmā caitanyam which is enclosed in the vishayaha (māvu). The ātmā Ananda enclosed in vishaya and ātmāananda

enclosed within mind are not different. Generally called ātmāananda anubhava. Therefore ātmāananda is experienced in the vishaya as vishaya does contribute by holding ātmā ananda within itself. Eg: whenever you say milk is sweet it is the sugar in the milk that's sweet. When you say the grandchild is happiness Vedānta says ātmā in the grandchild gives happiness. A jnana understands that, all children are grandchildren, they find happiness in all. For the satvika jnana vṛtti to take place, the vṛtti is generated by the contact between object and sense organs. In that jnana vṛtti ātmāananda gets reflected. Now explanation 2. He wants to say antahkāraṇa upahita ātmāananda eva vruttau pratibimbati. For first one we require a extrovert vṛtti but second one you need introvert vṛtti.

(२) अथवाविषयज्ञानरूपबहिर्मुखवृत्तेरन्याकाचनान्तर्मुखावृत्तिरु-
त्पद्यते।तस्यामन्तःकरणोपहितचैतन्यरूपानन्दएवभाति।अयमेवोत्तमसिद्धान्तः।

Instead of the previous mode of interpretation, we can use another method of interpretation. In first method, We used extrovert vṛtti. Therefore Ananda must come from outside we said.

2ndmethod : after the external thought of vishaya jñānam has taken place, some peculiar internal vṛtti (Priya moda pramoda vṛtti arises). Contentment here comes from removal of desire (desire is fulfilled). You see they close their eyes. Nadal closed his eyes instead of seeing the cup. That fulfillment is an antarmukha vṛtti. This person walks to Kedarnath and during deeparadhana he closes his eyes. So an antarmukha vṛtti is introduced, we can call it Trupti vṛtti.

Pancadasi 3.9..a peculiar introvert shanta vṛtti (in chapter 15 of pañcadaśī he calls so as compared to gora vṛtti) takes place. Ātmāananda alone we experience, no vishayānanda or mind Ananda. Ātmā eva purnam. In between the two, this is the best conclusion.

21st September 2019

Page 253 ..

See above, last para athavā.....siddhantaha.

Now the Guru is talking about the anada svarūpam. According to Vedānta ātmā is the only source of Ananda. All sense objects called vishaya cannot have Ananda as its nature, they are all anātmā. If any object had happiness it can give happiness to all people at all times. Like fire has heat and it will give heat to anything or anybody who has contact. Any experience of Ananda is ātmā Ananda alone. If vishaya is not source of happiness then how come we get happiness by contacting the sense object? Shabda sparsha roopma etc...vishaya sambandha gives me happiness, how? No doubt vishaya sambandha gives me happiness, it is not the happiness coming from the vishaya but vishaya sambandha helps me experience happiness which is within me. Like when I bring a mirror in front of me, pratibimba mukham is manifested by the mirror. Mirror helps in manifestation. Similarly vishaya manifests ātmā Ananda, it does not produce vishayananda.

Two prakriyas or methodology given here. Whenever I contact a liked sense object there is vishaya jñānam, and vishaya jñānam, knowledge of sense object takes place in the form of vishaya jnana vṛtti a satvika vṛttihi as jñānam is always associated with satva guṇa. Gita..satvat sanjayate jñānam. Even though vishaya does not have happiness, it has ātmā within it, ātmā pervades the vishaya. Ātmā...yati apnoti tat ātmā... 4 derivations are there for ātmā. There is happiness in ātmā that pervades the vishaya. Like the sweetness in the rasagulla. Similarly vishaya is like rasagulla, ātmā Ananda is like sweetness pervading the rasagulla. When I contact the sense object there is satvika vṛtti, in the ātmā within the vishaya there is Ananda. Vishaya avachhina vishaya upahita ātmā has happiness.

विषय अवच्छिन्न आत्मानन्दः विषय ज्ञानरूप सात्विकवृत्तौ प्रतिबिम्बति।Vishaya avacchina ātmānandaha vishaya jnana rupa satvika vruttau pratibimbati. Sweetness of syrup is wrongly attributed to sweet object. Ananda belonging to ātmā is transferred to object wrongly. Guru is going to reject this as not being best method.

2nd explanation is from athavā.....according to second explanation, vishayajnanasatvika vṛtti does not reflect Ananda, but it removes the desire to get the object. This jñānam does not reflect Ananda but removes the iccha vṛtti. Once jñānam negates the desire another thought comes, thought of fulfillment or contentment. Its like the next staple coming when you finish stapling, atleast after a bunch you have to put another bunch, but in mind desires will keep on coming. Priya moda or pramoda depending on intensity of the desire will last briefly. This vṛtti is called antarmukhavṛtti as it is introvert vṛtti, we close our eyes whenever we are fulfilled. This antarmukha vṛtti (shanta satvika vṛtti) is other than vishaya jnana vruti, is also a satvika vṛtti. This also reflects Ananda which is within our own mind. शान्तसात्विकवृत्तौ अन्तःकरण अवच्छिन्न आत्मानन्दः प्रतिबिम्बति।Shantasatvika vruttau antahkāraṇa avachina ātmānanda pratibimbati. Second explanation..internal ātmānanda is getting reflected. Earlier case external. Either way it is ātmānanda that's getting reflected. This is better explanation.

तादृशान्तर्मुखवृत्तेरुत्पत्ताविच्छादीनामभावएवकारणम्।इच्छादिरहितस्यैकान्तेस्थितस्योदासीनपुरुषस्य बहिर्मुखज्ञानरूपाकापिवृत्तिर्नोत्पद्यते।आनन्दभानंतुतस्यभवति।तस्मादिच्छादीनामभावरूपनिमित्तेनोत्पन्नान्तर्मुखावृत्तिरानन्दंगृह्णातीतिसिद्ध्यति।तस्माद्वाञ्छितपदार्थलाभानन्तरमिच्छादीनांविरहेसतिविषयज्ञानानन्तरमन्तर्मुखावृत्तिरुत्पद्यते। तयान्तःकरणोपहितानन्दोगृह्यते।

This is being explained now. When the desire is fulfilled and I have got what I wanted, vṛtti of contentment takes place, is is as though desires and consequent disturbance are absent. This absence is the cause for quietitude of mind. Imagine a person like this who is quiet, and his mind is not extrovert (people who are

extrovert cannot enjoy the happiness). Happiness is something that has not yet sunk in the heart...a tennis player who recently won the title will say when interviewed...he has to think in solitude. This is the ātmānanda every jnani enjoys whenever he is not involved in extrovert activities. Ekante... purnātmā... Śankaracārya says enjoy the ātmānanda in ekantam, he says in sadhana pancakam. Mind is no longer involved in ahamkara raga dveṣa centred activities, udaseena purushaha, udaseena meaning not involved. In his mind there is no more extrovert thoughts. Anātmā vṛtti does not arise at all. In that antarmukha vṛtti, the only difference between jnana and samsara is, for samsara the fulfillment and contentment is only until new desire comes. There is no difference in the contentment between jnana and samsara, nature is same, bedaha is that samsaris fulfillment is temporary , jnana has understood he is the ever-fulfilled ātmā. Because of the temporary elimination of desire temporary contentment thought receives the reflected Ananda. Tai upa shrotriyasya sakamaya....

When the desired object is obtained, the vishayajnana **Anantara** antahkāraṇa vṛttau, the Ananda is reflected. Antahkāraṇa upahita Ananda.

तदिदंस्वरूपानन्दग्रहणंविषयज्ञानंचात्यन्तमव्यवहिततयोत्पद्यते। अतएव ‘अहंविषयेआनन्दमन्वभवम्’ इतिभ्रान्तिःपुरुषस्योपजायते। प्रथमपक्षापेक्षयाअयंपक्षउत्तमः।

In this portion he explains why do people wrongly attribute happiness to sense objects? For that he gives reasoning. Why we attribute sweetness to milk? Because milk and sugar tasting happen closely, they are so proximate. Immediately we taste milk and sweetness together. Sweetness of sugar experience and milk experience happen together. Therefore I wrongly transfer sweetness of sugar to milk because of proximity. Here I’m experiencing the vishayam and immediately there is jnana vṛtti and shanta vṛuti, Ananda reflects either in jnana vṛtti or

shanta vṛtti as per respective prakriyas and we wrongly attribute happiness to the vishaya. Because both are extremely proximate. Therefore we commit a blunder, the sense object gave me happiness, that delusion takes place. See footnote 1: the dog and bone example given. If the dog commits mistake it's understandable but unfortunately the human being also uses the dog logic. Between the two explanations compared to the first explanation second explanation is better. Why is Niścāla Dās then talking about the wrong explanation? Because during mananam we must know how to differentiate between different thoughts of different schools of philosophy. We need not criticize the other schools of philosophy but if my advaita jñānam has to be clear, fine thinking ability is required. I should know where is doṣa and where there is no doṣa. In public you should not criticize but for knowledge critical analysis is required. In Gurukula Guru takes the views of several mahātmās, but he is able to critically analyse the views, he learns to separate philosopher and philosophy. That's why mavidvishavahai,, don't hate the Guru because he criticizes the work of a mahātmā. The loser will be the student. Clarity of knowledge required critical analysis of theory of everyone. Now we are going to analyse difference between first and second prakriya. Doṣa is if vishaya avacchina ātmānanda is going to be reflected in vishayajñāna satvika vṛtti, consequence will be any object you experience I should get Ananda why? I'm looking at a cockroach, ātmā is there in cockroach and therefore cockroach avachina ātmā will have Ananda reflected. That's satvika vṛtti any way. I should be jumping with joy. Therefore first explanation is against our anubhava. Very nice explanation. (Śāṅkarācārya says even if veda says bhagawan says Swarga is eternal, I will reject the statement, I will be intellectually honest). All vedantic teachers will criticize other schools. Sadosha nirdoṣa viveka between Prathama and dviteeya paksha..

28th September 2019

Page 254 ..tadidam...top line upto uttamaha

In this portion guru is establishing jīvātmāsvarūpaha as satchidananda svarūpa.

Now ananda svarūpam

Vishaya do not give ananda but help in manifestation of our ananda. A conducive vṛtti is generated which serves as mirror. They dont produce ananda but produce an internal mirror. How do they produce a conducive vṛtti, two prakriyas we have seen.

Prakriya 1: Vishaya produces vishaya jnana satvika vṛtti which is reflecting mirror, in that satvika vṛtti vishaya avachina ātmā ananda is reflected.

Prakriya 2: vishaya jnana vṛtti does not reflect, it comes and goes away. If that vishaya is a sought after vishaya then that vishaya jñānam produces a fulfillment in the mind, only that particular vishaya jnana vṛtti (not coackroach vṛtti) which varies from individual to individual depending on raga and dveṣa, that vishaya jñānam is replaced by fulfillment vṛtti, graded priya moda pramoda..

Priya moda pramoda or purnatva vṛtti or shanta vṛtti or trupti vṛtti reflects ananda. Anatahkāraṇa avachinna ātmānanda is reflected.

Since reflection happens immediately after vishaya prapti we commit a mistake that ananda is from vishaya like the bone and dog example.

2nd prakriya is uttama Niścala Dās says.

3rd line onwards criticism of 1st prakriya

विषयज्ञानरूपयावृत्त्याअन्तःकरणो पहितानन्दस्यप्रकाशोनयुज्यते।विषयज्ञानरूपवृत्त्याविषयोपहितानन्दस्यभानंयदिस्यात्,

तदामार्गस्थितवृक्षादीनांज्ञानरूपायावृत्तेरपि सात्त्विकत्वात्तयावृत्त्यापिवृक्षोपहितचैतन्यस्वरूपानन्दस्यभानंभवेत्। तथैवसर्वैरपिज्ञानैर्ज्ञेयोपहितचैतन्यस्वरूपानन्दस्यभानमापद्येत।तस्मादनात्मवस्तूनांज्ञानरूपयाबहिर्मुखवृत्त्याज्ञेयोपहितचैतन्यस्वरूपस्यानन्दस्यग्रहणं नभवति।

In first prakriya, satvika vṛtti comes as mirror, in that mirror antahkāraṇa avacchina ātmāanandam does not get reflected as it is external vṛtti. Therefore it does not reflect the internal ātmāananda but external vishaya avacchina ātmāananda. The problem here is if vishaya jñānam vṛtti is going to reflect ātmāananda. Tada....whatever object I see like a tree on the road, the tree jñānam comes, within tree ātmā is there, in the tree ātmāananda is there therefore whatever object I experience must give happiness. It doesn't happen. Extend to cockroach... that tree vṛtti also being jnana vṛtti which is satvika vṛtti, that ātmāananda would have come. All objects on the road do not give me happiness. There is therefore some flaw in the first prakriya...this is anubhava viruddhaha... only second prakriya which is a prakriya..but uttama term used.. therefore we are not getting ananda from vishaya jnana vṛtti. We have to formally reject first prakriya.

Second prakriya... first we say vishaya does not give then we say vishaya cannot give...

Yo vai bhooma tat sukham from chāndogya chapter 7 bhooma vidhyā Sanatkumara's ...na alpe sukham asti. In anything finite there is no happiness. Therefore no living being gives happiness, even if a bhakta gets Ívara darsanam, these are secrets of vicarasagaram. Nedom yadidam upasate...devata śarīram is also finite it cannot give happiness. Gopikas rurudhu suswaram...in bhagawatam and Krishna again appeared we read. With all smiles Krishna appeared... vedānta says the arriving or departing Krishna is maya roopam..

A vedantin looks at Ísvara Krishna as ananda ātmā, thats why he sometimes appears as nastika

Na vittena tarpaneeyaha manushyaha..money can never give happiness or fulfillment says katopanishad

इत्थंविषयसम्बन्धादात्मस्वरूपानन्दस्यभानंभवति।आत्माआनन्दरूपोयदिनस्यात्तदाविषयसम्बन्धादानन्दस्यभानंनोपपद्येत।तस्मादात्मा आनन्दरूपोऽस्ति।

This is conclusion. Whenever a person contacts the liked sense object, it brings out the ātmāananda. Vishaya is abhivyanjakam na ananda-utpadakam, manifestor if ananda not producer.. if ātmā is not ananda svarūpaha then vishaya would not have manifested therefore ātmā is ananda svarūpaha. We already ruled out vishaya cannot produce happiness. Therefore it has come only from ātmā, pārishesha jnanaya law of exclusion, I alone must be the source of happiness.

Law of exclusion is first argument. Next argument.. in next topic.

Aside discussion. Law of exclusion is often used. Three factors in sense pleasure, happiness I and sense object. Which one generates happiness. Vedānta said sense object said it does not give happiness as then it must give happiness to all the people to all the time therefore I alone must be the source of happiness, there is a modern purva paksha. However this is not discussed in the śāstra directly. It is powerful modern purva paksha. It should have come to you. Same argument can be extended to sorrow also..

Sorrow also can be treated same way. Here also subject and object are together. Same object does not give sorrow to all the people all the time. Three examples, agni keetaha , sarpaha, simhaha... were given. Parishesha jnayena I alone am the source of sorrow. This will be the conclusion if you extend the conclusion.

Vedānta first accepts I am the source of happiness as well as source of sorrow also. You are the problem, you are the solution. Puja Swamiji..

We analyse the svarūpam of ātmā. Both cant be svarūpam, both are diagonally opposite, fire cannot have heat and coldness together as svarūpam. Heat and brightness can be svarūpam. Which one is searoopam? Only happiness can be my svarūpam.

Argument: If sorrow is my svarūpam, i will feel comfortable with sorrow.. but i want to reject it just as one wants to reject a foreign body. Our immunity takes care of rejecting foreign bodies or anything natural. If sorrow had been natural we would have been happily unhappy. Oximoron. Universal desire of every living being is I should be happy always... just as health is natural ill health is unnatural, unhappiness is extraneous.

The dukham must be in antahkāraṇa avacchina ātmā but its not svarūpam... the. How did dukham come? rope does not have snake but how did snake come. Ātmāni ajñānat dukham adhyastam...

Tatvena bhayam vidudho...manyeta... jnata ātmā ananda hetuhu... ajñāta ātmā dukha hetuhu..

One is called svarūpaha dukham is swabhava which is superimposed. Untill i get jñānam, from anadi kala. Jnani will never say I'm dukhi..

5th October 2019

Page 254..

2nd para..

इत्थंविषयसम्बन्धादात्मस्वरूपानन्दस्यभानंभवति।आत्माआनन्दरूपोयदिनस्यात्तदाविषयसम्बन्धादानन्दस्यभानंनोपपद्येत।तस्मादात्मा आनन्दरूपोऽस्ति।

After talking about the sadroopam and chidroopam of the ātmā, now the author has come to Ananda Svarūpa. He is establishing using two methods. We saw the first method. During sense pleasures a person experiencing Ananda. That time there is a contact between sense object and person. Because of this Ananda is generated. Cause must be either ātmā or anātmā.. when you apply parisheshanyaya you know ātmā alone can happiness as object to give happiness, it must give happiness to everyone. By the law of exclusion parishesha nyāya, ātmā must be source of Ananda. Object is required not for producing anada but manifesting the Ananda that's already there. Like a juice maker extracting juice, it does not produce the juice but extracts the juice. There is a problem in this argument.

Topic 375

(३७५) सर्वापेक्षयाअतिशयितप्रीतेरास्पदत्वादात्माआनन्द- रूपः — आत्मसम्बन्धिषु (ममतास्पदेषु) वस्तुषुप्रीतिर्जायते।तत्रापिसन्निहि-
तेषुपदार्थेष्वधिकंप्रेमभवति।इत्थंबाह्यबाह्यतरादिवस्त्वपेक्षयाआन्तरान्तर-
तरादिवस्तुष्वधिकाप्रीतिर्जायते।

A very living being has a natural liking towards a source of happiness. The moment of loved object stops being a source of happiness, the degree of love comes down. As the source of happiness becomes source of sorrow, it will become an object of hate. Nobody wants sorrow, so it becomes an object of dislike. Since I'm always looking for happiness any person or object giving me joy, I develop a liking for that. Whatever is connected to me, that I love.

M: compared to everything in the world, the highest liking for a person is oneself. Self love is greatest love. Therefore ātmā must be a source of happiness. Ātmā sanbandishu vastushu... all things and beings connected to me, my house, my property etc, I carefully possess and love the object. Ātmā here means oneself. Vastu refers to not only inert things but also living beings. In the train, we keep counting all our luggage pieces we don't count others. Even with regard to possessed object and being some of them are closer emotionally. Thathapi..with regard to closer objects, there is greater love. Thus with regard to external and more external, the degree of love becomes gradually becomes lesser and lesser. Love is dependent on the distance. Compared to farther and farther objects, love intensity increases. He explains through solid example.

तथाहि, (१) परम्परयाआत्मनः स्वसम्बन्धिनिपुत्रस्यमित्रेप्रीतिर्भवति। (२)
पुत्रमित्रापेक्षयापुत्रेऽधिका प्रीतिः। (३) पुत्रापेक्षयापिस्थूलसूक्ष्मशरीरयोरधिकाप्रीतिः। (४) तयो-
र्मध्येस्थूलापेक्षयासूक्ष्मदेहेऽधिकाप्रीतिः। अत्रपूर्वपूर्वापेक्षयाउत्तरोत्तरमात्मनःसन्निहितम्।

To explain, gradually for a person there is a natural love for his son, through the son there is love for son's friend. Whom do you love more? There is love for putrasya mitra, compared to putra mitra, putra is loved more. Pain caused is vastly different when putra gets hurt and putramitra's hurt. Compared to putra, one loves one's own sthūla sūkṣma śarīram, suppose a son comes for 10 days and gives lot of mental and physical pain, then news of his arrival is no more giving happiness. You will be happy to see him go. One's own physical and subtle body is more loved. Between physical and subtle body, subtle body is loved more. Mind that enjoyed the physical body gives pain in second half, prayer will change, anayasena maranam... Therefore bpdy is no more lovable, it gives pain to me and pain to others. Sthūla sūkṣma śarīram madhye.. compared to sthūla śarīram, sūkṣma śarīram is loved. When mind also gives pain, people try to suppress the

mind. If you take this series, you can arrange them in order, closest item is sūkṣma śarīram, farthest is putra mitra. Love increases as it gets closer and closer. Now what is more closer. For ātmā, closest thing is ātmā only.

तत्र (९) आत्मनआभासःसूक्ष्मशरीरेभवति,
नान्यत्र।अतः आभासद्वाराआत्मनःसूक्ष्मशरीरेणसम्बन्धोऽस्ति, नेतरैः।
(२) स्थूलशरीरेणसूक्ष्मशरीरस्यसम्बन्धोऽस्ति।तस्मात्स्थूलशरीरेणसह सूक्ष्मशरीरद्वाराआत्मनःसम्ब
न्धोऽस्ति। (३) पुत्रेणसहस्थूलशरीरद्वारा सम्बन्धोऽस्ति। (४)
पुत्रमित्रेणसहपुत्रद्वारासम्बन्धोऽस्ति।अनयारीत्या उत्तरोत्तरोयआत्मनःसमीपवर्तीतत्राधिकाप्रीतिर्भवति।

Nice analysis. In the Ātmā the OC. My direct connection is only with sūkṣma śarīram. Although kāraṇa śarīram is not mentioned, you include kāraṇa śarīram in sūkṣma śarīram. By my mere presence I form a reflection in Sushma śarīram even without my will. I for the link, through Chidabhasa dvara. Ātmā does not form a reflection in the sthūla śarīram directly, how to prove. If it can happen then there will be no dead body. by means of sūkṣma śarīram ātmā can get connected to sthūla śarīram through cidabhāsa. Ātmā is indirectly connected to sthūla śarīram, therefore ātmā is closer to sūkṣma śarīram from consciousness angle. As ātmā is connected only to sūkṣma śarīram directly. M: ātmānaha..Ātmā never gives cidabhāsa to anything in the entire creation only sūkṣma śarīram, then sūkṣma śarīram gives chidabhas to sthūla śarīram. Only as long as sthūla śarīram is needed by sūkṣma śarīram. Until prarabhdha is exhausted the sūkṣma śarīram no more needs sthūla śarīram. Ātmā does not provide chidabhas directly to sthūla śarīram. Prārabhdha karma nimitta sambanda...connection between sthūla śarīram and sooksha śarīram is through karma. Dvara means indirect connection. Your son is connected only through the body, once body is gone, that sambandha is not there. Shraddha is for gratitude. As long as my son has got

connection with his friend, he is connected to me as well. Until exam, we give snacks food to these friends as well. If you make this series whatever is farthest, love is least and vice versa.

यस्यात्मनःसम्बन्धात्पदार्थान्तरेषुप्रीतिरुपजायतेतस्मिन्नात्मन्येवमुख्या प्रीतिरस्ति।नपदार्थान्तरेषु।यस्मात्पुत्रमित्रेपुत्रसम्बन्धादेवप्रीतिर्भवति तस्मात्पुत्रएवप्रीतिर्नपुत्रमित्रे।एवमात्मनोऽत्यन्तसन्निहितेष्वधिकप्रीते- र्जायमानत्वात्सर्वेषामात्मन्येवमुख्याप्रीतिरितिसिद्धम्।

Niścala Dās is extending an argument. All the other things are loved because of connection and therefore it is conditional love and therefore gauna preeti (secondary love). Only unconditional love is primary. So many sweet eatables are there. Due to sugar sambanda sweet is sweet. So all the sweets are called secondary sweets. They are due to sugar which is primary. Sugar is sweet is not because of connection with anything which is unconditional sweetness which is primary. Putra preeti, puta preeti, sthūla shareera preeti, suksha shareera preeti all are secondary preethi. They are all due to ātmā preeti which is primary unconditional mukhya preeti. Self-love is unconditional. It is absolute love. In entire anātmā prapañca we have secondary and graded love. We saw this in Tai upaniṣad. Yagnavalkya told Maitryi in Maitryi brahmanam, no husband loves his wife for her sake, only for his own sake. Ātmānastu kāmayaī.... A huge list is given, nobody loves anyone unconditionally. The one who is talking...oneself. From love we have to go to Ananda....

12th October 2019

Page 255 3rd para

The author is establishing the Ananda Svarūpa of ātmā by giving two arguments..1. parishesha jnaya. 2nd argument, is presented by most of Vedānta

acharyas. Very well structured manner. Two parallel observations. 1st one: we have love for all subjects/objects connected to us. We do not have love for anything unconnected. Anātmā is loved conditionally therefore only secondary love called gauna preeti. Aside information: the gauna preeti in anātmā is a graded gauna preeti. It is guided by the proximity towards the anātmā. Putra mitre and putra. Love for putra is greater love. Similarly love for sthūla śarīram is more than putra love. Similarly sūkṣma śarīram love is more than sthūla śarīram love. Ātmā has got connection with sūkṣma śarīram. Ātmās connection to sūkṣma śarīram , ātmā is able to form chidabhas in sūkṣma śarīram directly. Sūkṣma śarīram, sthūla śarīram, putra, putra mitra all 4 have conditional love, they are all anātmā. Condition is ātmā sambandha. Gradation is there... anātmā is **conditionally loved**. **Condition is ātmā sambandha. Conditional love is graded . Whatever is responsible for conditional love is the object of absolute love .** Therefore Ātmā is an object of primary love mukhya preeti. Yasya ātmānaha sambandhāt,.....eg: all the sweets are sweet because of sugar sambandha. Therefore the sweetness of the sweet is conditional sweetness. Condition is sugar sambandha. The conditional sweetness of the sweet is graded sweetness because of the amount of sugar. Next message: conditional sweetness of the sweet is because of which sugar, that sugars sweetness is primary sweetness. In Vedānta in lace of sugar is ātmā, in place of sweets anātmās are there. In mukhya preeti there is no taratamyam or gradation. This is one observation. One more parallel experiment. After the second exp, we should remember both and combine.

साचप्रतीतिरानन्दे (सुखे) दुःखाभावेचोत्पद्यते, नान्यत्र। अन्य-
पदार्थेषुयाप्रीतिःसाआनन्दोद्देशेनाथवादुःखाभावोद्देशेनैवभवति। तस्मादानन्दादुःखाभावाच्चान्यत्रप्रीति
र्नभवति।तस्मात्सर्वप्रीतिविषय आत्माआनन्दरूपोभवति।

We said condition is ātmā sambanda we said. Now similar experiment for love of anātmā. Earlier condition was love for anātmā is ātmā sambanda. Now antama s loved when it is a source of happiness. Therefore anandasambanda is required to love anātmā. Whether it is an event object or subject. Association has to give Ananda. Therefore Niścala Dās says is primary love is not towards anātmā but towards Ananda that comes. Love also will continue as long as that object gives me Ananda. As long as they serve you and give you Ananda. Like the car...when car gives trouble you look for disposing the car. Pujya Swamiji says from I love you to I allow you...as long as the object gives me happiness, I love otherwise I try to dispose it off. If I have music program and Vedānta, what do you choose? Two Vedānta classes...in gauna preeti, there is gradation. Because of Ananda sambanda there is gauna preetihi, we unconditionally love only Ananda. We now have two mukhya preeti, first experiment ātmā is mukhya, second experiment— ananda is mukhya preeti. You cannot have two mukhya preeti vishayaha. Therefore there has to be only one unconditionally loved object. Mukhya preeti vishaya we have observed ātmāni and anande, only way you can resolve this logical contradiction is ātmā is equal to anandaha.... Based on these two experiments, we see that vedāntas observation is thorough. Our love for ourselves is unconditional, our love towards happiness is also unconditional. **Either you say ātmā sambanda or Ananda sambanda .** A beautiful analysis. Nowhere else you find these discussions. In pañcadaśī (tatpremārtham ...paramandātmānaha) and advaita makaranda (ahameva sukham...svatah priyam)only one shloka is there on this subject.

M: that love is unconditionally available towards Ananda (sukham) or dukha abhave (peace), first we look for Ananda then atleast some peace of mind. Don't give me dukham. If I love any other thing other than Ananda its only because it

is associated with ananda. Therefore, we never love anything other than dukkha abhava. The following is not mentioned here. **Conditional love is not real love** . As long as a person has money...yavat vitho...vārthan kopi prucchati... peoples love towards us will dry up. If it happens we should not be shocked or surprised. Yairai nambi nān poranden pongada ponga.... Fantastic song. Ekante ..poornat to samekshitam.. I don't miss the love of any person in this world..I don't require another person. Yagnavalkya told Maitryi that you don't love me. Another aside note: world gets all the three important factors from ātmā alone, sat, chit and Ananda all are borrowed. No thing no being or no situation has got ananda. Narada defines bhakti as absolute love.. in Narada bhakti sutra. Absolute love is possible only towards one thing. love towards God is conditional or not? We should ask what is your definition of God? If God is anātmā God who fulfills then it is conditional, expecting something in return for prayers. God love will become unconditional only under one condition, God should become identical with ātmā. For advaita jnana God love and self love have merged into one. Dvaitins claim they have real love towards God, but its not so....an advaitin has unconditional love. Sat chit Ananda prema and sat chit Ananda prema abhasa difference is mukhya preeti and gauna preeti respectively. Nobody loves anātmā. Anumānam: ātmā ananda svarūpaha mukhya preeti vishayatvat vyatirekena dukhavat.

दुःखाभावोऽप्यात्मरूपएव। कल्पितवस्तुनोऽभावोऽधिष्ठानरूपएव। 'अधिष्ठानावशेषोहिनाशः कल्पितवस्तुनः'
इतिवचनात्। यथा सर्पस्याभावोरज्जुरूपएव तथा कल्पितदुःखस्याभावोऽपि आत्मस्वरूपएव। इत्थमात्मा
आनन्दरूपइतिसिद्धम्।

In the previous para Niścala Dās said, people love happiness and freedom from unhappiness. He concluded earlier that ātmā is Ananda svarūpaha. So Q may be what about dukkha abhāvaha? Absence of dukham will come under ātmā or

anātmā, superficially they appear different. Absence means non-existent. Ātmā is existent bhava rupaha, dukkha abhavaha is abhava rupaha, tarka śāstra says abhavaha is adhikāraṇa rupaha, it cannot be experienced independently. General rule in tarkaśāstra: Abhavaha adhikāraṇa(locus) rupaha. It is identical with the locus where you are speaking of absence. Ghata abhavaha is not an independent thing... you are actually experiencing hand when you are talking of absence of pot in the hand. Dukkha abhavaha also we are speaking in Ātmā... Ātmā has got two svarūpams, Ananda svarūpaha and dukkha abhava svarūpaha both. This is based on tarka śāstra.

In Vedānta we have a rule, when you experience rope snake because of ignorance and rope snake is mithya, mithya sarpaha goes away when torch light is shone (after jñānam). Mithya Swapna abhavaha waker roopaha...in general kalpita vastu abhavaha adhiṣṭhāna rupaha. Dukham or sorrow is kalpita vastu, when through jñānam we negate the jñānam, the dukkha abhavaha is of the nature of ātmā the adhiṣṭhānam or svarūpam of the ātmā. Ātmā has got Ananda svarūpaha...

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5th para from top. 2nd para from bottom

दुःखाभावोऽप्यात्मरूपएव। कल्पितवस्तुनोऽभावोऽधिष्ठानरूपएव। ‘अधिष्ठानावशेषोहिनाशः कल्पितवस्तुनः’

इतिवचनात्। यथा सर्पस्याभावोरज्जुरूपएव तथा कल्पितदुःखस्याभावोऽपि आत्मस्वरूपएव। इत्थमात्मा आनन्दरूपइतिसिद्धम्।

Discussing the nature of ātmā, the author is establishing sat cit and Ananda are the essential nature of ātmā and not an attribute. If we take it as attribute, ātmā will become a substance with attribute of existence. Ātmā the substance will become different from existence and then it will become non-existent some time. This is concept of nyāya philosopher, he divides everything into substance and attribute, here satcitananda is ātmā not attributes. That he established by giving two reasonings. (last class) Ātmā Ananda svarūpaha. Then he added a note ātmā is not only Ananda svarūpaha but dukkha abhāvaha. Dukkha abhāva and Ananda are not one and the same, many people think so but Vedānta wants to differentiation. Like absence of loss and profit. They are not equal. Dukkha abhava is an intermediate stage of freedom from sorrow. In English we have peace (absence of sorrow) and happiness (presence of joy). Here Nīścala Dās says ātmā is shanti (dukkha abhāvaha) and anandaha. This raised a pūrvapakṣī which he answered. If ātmā is defined as dukkha abhava it will become abhāva rūpaha or non-existent. Do you mean to say ātmā is of the nature of non-existence. Siddhanta: absence of anything that is mithya is nothing but the presence of adhiṣṭhānaṃ only. Vidyaranya gives an example in pañcadaśī. If there are many objects in the room and you remove all of them and say there is nothing in the room, what's the meaning of nothing? There is space which was accommodating everything which we take for granted. Presence of akāśa is proved. When you remove dukham, the accommodating adhiṣṭhānaṃ ātmā is proved. **Destruction of a superimposed object is the presence of adhiṣṭhānaṃ**. Absence of sorrow is presence of ātmā, just as in deep sleep state absence of everything is presence of Ātmā.

(३७६) न्यायमते आनन्दस्यात्मगुणत्वोक्तिरसङ्गता – न्यायमते आनन्द आत्मनो गुण इति कथ्यते। तन्न समीचीनम्। तथा हि, (१) आनन्दगुणो यदि नित्यस्तर्हि तस्यागमापायित्वं न घटेत्। तस्मादात्मनः स्वरूपमेवानन्द इति सिद्ध्येत्। “आनन्दो ब्रह्मेति व्यजानात्” (तै. भू. ६) “विज्ञानमानन्दं ब्रह्म” (बृ. ३.९.२.७.७) इत्यादिश्रुतेः। न्यायमते नित्य आनन्दो नास्त्येव ।

For this, Advaitam has identified one reason, happiness like consciousness has two versions just like OC and RC. RC is the attribute of the mind. OC is the nature of Ātmā. Same rule applied to happiness. OH and RH. RH is an attribute of mind Priya vṛtti, moda vṛtti, pramoda vṛtti. OH is ātmā. That there are two versions other people do not know. Reflected happiness should be taken as attribute of the mind. He also misses the OH. He takes RH as attribute of ātmā. Iccha dveṣa.... Gita. RH according to Vedānta is experiential happiness. Its an attribute of the mind. There is OH called Svarūpa Ananda which is not an attribute but ātmā. Nīścala Dās is refuting that here.

M: nyāya mata talks of Ananda which is Reflected experiential Ananda, he takes that as ātmā's attribute. This statement is wrong or inappropriate or illogical. Instead of taking happiness as nature of ātmā, he takes it as an attribute of ātmā. To explain, when you talk of happiness are you talking about nitya Ananda or anitya Ananda? He talks about problems with both options. Vikalpa method. Is the attribute of happiness permanent or temporary (in nyāya philosophy) if you say Ananda guṇa is eternal, then there will be no arrival or departure of Ananda as it is permanently there. And if you say Ananda is permanently there in ātmā and it will not get separated then you should not refer to it as attribute but nature of ātmā. Just as heat is not the attribute of fire but nature of fire. Heat is fire as they cannot be separated. Suppose Nyāyika says ok I accept that its very swaropam of ātmā, then he has joined the advaitam. Upaniṣad says this exactly... anandaātmā, very nature (Tai upa..anadamaya kosa). 5 features of happiness.

Happiness is not part.....therefore ātmā quotes anandaha....vyajanāt. tai upa anandaātmā is better quotation. Then from briguvalli ... briha 3.9.28 th mantra has 7 verses. There 7th verse. Shakalya brahmanam..head bursting brahmanam. Yagnavalkya keeps asking, anybody has questions come forward. Then he asks what is jagat kāraṇam. He answers brahman and explains. Nyaya mate, since in nyāya matam anada is an attribute of ātmā, it is temporary. Here consciousness itself is a temporary attribute. Ātmā is without attribute of consciousness in sleep according to nyāya philosopher. 2ndoption,, they have to say anandaha anityaha. It will come and go.

Only Vedānta analyses happiness and existence. No other philosophy or science ever looks at these... first you have to speak of existence first, as human beings live with that hope that they will settle children grandchildren. Existence is meaningful when consciousness is there. Consciousness is meaningful when happiness is there. All 3 are nature of ātmā. My life is meaningful because of ātmā. I the ātmā give meaning to everything. I am meaningful and I'm the meaning of everything. Science analyses consciousness and has not understood fully. Vedānta says all 3 are my nature. If this is not understtod and happiness is taken as temporary attribute what will the problem be?

(२) आनन्दो यद्यनित्यस्तदा अनुकूल- विषयेणेन्द्रियाणां सम्बन्धे आनन्द उत्पद्यत इत्यङ्गीकार्यम्। ततश्च सुषुप्तावानन्दभानं न स्यात्। सुषुप्तौ विषयेण सहेन्द्रियाणां सम्बन्धो नास्ति। तस्मा- दानन्दो नात्मनो गुणः। किन्त्वात्मैवानन्दरूपः। इत्थमात्मा सच्चिदानन्द- रूप इति सिद्धम्।

Suppose tarkaśāstra person says happiness is a temporary attribute then Q will be how does the temporary attribute of ātmā be arising? For this he gives a formula. Ātmā joins the mind producing consciousness. Mind joins sense organs. Sense organs then join sense objects. Ananda raise properly. Imagine coffee in the

morning, in sleep I was jadam. Then consciousness joins ātmā, then mind joins consciousness then darshana sukham, graham sukham then pana sukham. When the sense organs are coming in contact with sense objects, Ananda is produced. All these things are not happening in deep sleep state. Therefore in suṣupti ananda should not be there according to nyāya philosopher. Here author says that is against our experience. We all experience ananda in deep sleep state. Yat prema atpadam tat anada hetuhu. Whatever I love produces Ananda. That's why I love. Anybody loves sleep or not, sleep is universally loves sleep. Nobody wants to come out of sleep. Tatascha, Ananda anubhava would not have been there if it was only sensory pleasure. Therefore in suṣupti it is referred as non sensory pleasure. We relate after waking up, I slept very very happily. According to Nyāyika, in suṣupti sensory contact is not there therefore happiness or Ananda must have been absent. But we experience Ananda in suṣupti. It is therefore a permanent one available at all times.

Then why am I unhappy in waking state? Its because it is obstructed by avidhya raga and dveṣa. Misconceptions are obstructing ātmāananda. Here author uses the word thoughtfully. In suṣupti ātmāananda manifests. In jagrat because of our own wrong thinking Ananda is suppressed. If we remove wrong thinking, problem is solved. Prahati yadan Kaman..i don't require presence or absence of any ātmā to be happy. That's called jīvan muktihi...

Tasmat...kintu ātmā is of the nature of Ananda or it is anada. Now he concludes all 3 discussions. Ittam. Ātmā is of the nature of sat cit Ananda. VS is the only place where all 3 are discussed.

(३७७) सच्चिदानन्दानामैक्यं ब्रह्मात्मनोरैक्यं च — सच्चिदानन्दाः परस्परमभिन्नाः सन्त एकरूपा एव भवन्ति। यदि आत्मगुणाः स्युस्तदा परस्परं भिन्ना अपि भवेयुः। तेषामात्मस्वरूपत्वान्न ते भिन्ना भवन्ति।

Existence , consciousness, happiness are they attributes or parts of ātmā. This is a question. Cloth is orange in colour. Orange is attribute. Weight is an attribute of body. what about body and hand. Hand is not the body. then weight of body will be weight of hand. That's not true. Hand is not property of body also. Hand is not the body not property it is part of the body. avayavam. Body and complexion have dravya guṇa sambanda, body and hand have avayava avayavi sambanda. Ātmā and sat, chit, Ananda have what connection? Neither of these...satcitananda are not part or attributes, then what is their relationship, sat is ātmā, cit is ātmā, Ananda is ātmā. It is neither part nor attribute of ātmā not related to ātmā..ananda is ātmā, cit is ātmā, sat is ātmā. Therefore we can understand as there are three ātmās. Ekam eva adviteeyam, they are not 3 but only one. If ātmā is only one, and if sat cit Ananda is neither part not product and there is only one ātmā why do you use three words? Even though ātmā is one, sat is cit, cit itself Ananda, when you look at one ātmā from 3 anātmā standpoints which are all mithya. Like some pictures, you can see straight left or right. You can see Paramacharya, middle Jayendra swaraswati swamigal, and Vijayendra Saraswati swmigal. Anātmā drushta one and same ātmā is defined as sat cit and Ananda..what are these three anātmā standpoints?

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(३७७) सच्चिदानन्दानामैक्यं ब्रह्मात्मनोरैक्यं च — सच्चिदानन्दाः परस्परमभिन्नाः सन्त एकरूपा एव भवन्ति। यदि आत्मगुणाः स्युस्तदा परस्परं भिन्ना अपि भवेयुः। तेषामात्मस्वरूपत्वान्न ते भिन्ना भवन्ति।

Existence , consciousness, happiness are they attributes or parts of ātmā. This is a question. Cloth is orange in colour. Orange is attribute. Weight is an attribute of body. what about body and hand. Hand is not the body. then weight of body will be weight of hand. That's not true. Hand is not property of body also. Hand is not the body not property it is part of the body. avayavam. Body and complexion have dravya guṇa sambanda, body and hand have avayava avayavi sambanda. Ātmā and sat, chit, Ananda have what connection? Neither of these...satcitananda are not part or attributes, then what is their relationship, sat is ātmā, cit is ātmā, Ananda is ātmā. It is neither part nor attribute of ātmā not related to ātmā..ananda is ātmā, cit is ātmā, sat is ātmā. Therefore we can understand as there are three ātmās. Ekam eva adviteeyam, they are not 3 but only one. If ātmā is only one, and if sat cit Ananda is neither part not product and there is only one ātmā why do you use three words? Even though ātmā is one, sat is cit, cit itself Ananda, when you look at one ātmā from 3 anātmā standpoints which are all mithya. Like some pictures, you can see straight left or right. You can see Paramacharya, middle Jayendra swaraswati swamigal, and Vijayendra Saraswati swmigal. Anātmā drushta one and same ātmā is defined as sat cit and Ananda..what are these three anātmā standpoints?

26th October 2019

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Sat cit ..are they one and the same or different? NIŚCALA DĀSA wants to discuss. All these 3 are not different from each other. They are the very nature of ātmā. It means existence is ātmā, consciousness is Ātmā. Ananda also is ātmā. If sat cit and anada are one and the same, why do you use three different words? Even though all these three are one, when they are looked at from 3 different anātmā standpoints, they are different. Vyavahārika drushtyā. There is really no duality as ātmā is of higher order of reality. From anātmā stand point ātmā can be seen. From each segment of anātmā you can look at the same ātmā. From all jada vastus standpoint, it is looked at as existence sat. From stand point of all the living beings ātmā can be recognized not only as existence but consciousness also. From stand point of human being, you have never smiling and ever smiling like Arjuna and Krishna. Same ātmā is available as sat, cit and anada. Fire principle has heat and light as its nature. When fire comes in contact with water, water can manifest the heat aspect of fire but can never take the light aspect at all. When a metal comes in contact with fire, the iron piece can manifest heat and light..red hot iron. Sthūla śarīram dead body manifest sat, sukshsareeram cit and kāraṇa śarīram Ananda. **Why cant we chose other features like kāraṇatvam etc, why we choose 3? In this book its not covered. But Anandagiri covers these aspects .**

Cit aspect is given to recognize the ātmā as the self evident I. remote action is called paroksham, ātmā is neither paroksham nor pratyakṣam. It is unique third category aparoksha. **Aparoksha sidhyatvam cidroopaha vidhyate .**

When Ātmā is understood as cit, we may think ātmā is available in living beings, ātmā will become finite. therefore sat is used to indicate existence and thus limitation of ātmā is removed. Ātmā is not confined to living beings but pervades

all objects as well as existence. **Aparicchinatva sidhyatvam sat**...limitlessness or all pervading..

A senior student never closes the eye, antar bahischa sarvam... why Ananda then? Every living being is always in search of happiness, ultimate goal. Purushārthaha is happiness. Ātmā is the ultimate goal of life. Being Ananda ātmā is the ultimate goal. We are seeking ourselves elsewhere... unknowingly we are seeking ourselves as Ananda svarūpaha. **Purushartha sidhyartham Anandasaroopaha** is emphasized. Therefore these 3 are chosen.

एक एवात्मा निवृत्तिरहितत्वात् (नाशरहितत्वात्) 'सन्' इति कथ्यते। जडविलक्षणतया प्रकाशरूपत्वात् 'चित्' इति कथ्यते। दुःखविलक्षणतया मुख्यप्रीतिविषयत्वात् 'आनन्दः' इति च कथ्यते। यथा उष्णप्रकाशरूपोऽग्निर्भवति तथा सच्चिदानन्दरूप आत्मा भवति।

Existence means eternam and therefore Ātmā is defined as eternal to differentiate the Ātmā from every non eternal object of the universe, everything we experience including time and space are impermanent. Ātmā is defined as the permanent one to differentiate from impermanent ones. By contrasting this with everything impermanent, its called permanent. Tatvabodha..sat kim? Trikalēpi tishtati sat... cit..jada vilakshanataya prakasarupatvat cit ituchyate. Dukkha vilakshanataya Ananda rupaatvat, parama preeti vishayatvat, as an object of universal unconditional instinctive love... its called Ananda svarūpaha. Just as there is the fire principle that has heat and light as essential nature.

सच्चिदानन्दस्वरूपमेव शास्त्रेषु 'ब्रह्म' गीयते, "सत्यं ज्ञानमनन्तं ब्रह्म" (तै. ब्र. १) "प्रज्ञानं ब्रह्म" (ऐ. ३.१) "विज्ञानमानन्दं ब्रह्म" (बृ. ३.९.२७.७) "सच्चिदानन्दतेजः कूटस्थं ब्रह्म", "सत्यज्ञानानन्तानन्दपरिपूर्णं सनातनमेकमेवाद्वितीयं ब्रह्म" इत्यादिवचनैः। तस्मादात्मा ब्रह्मस्वरूप एव।

You have to add another topic that's missing here... every jīvātma is sat cit Ananda svarūpaha. Every ātmā contained in everybody is sat cit ananda ātmā. Ātmā enclosed in the body is called jīvātma. How many jīvātmās are there? As many bodies are there so many minds are there. Many philosophers blundered and said as many ātmās are there. Here we have to add a note, sat cit Ananda ātmā is one, body mind intellects objects are many, consciousness is only one. Jīvātmā jīvātma bhedaha nasti. This step is not given here, we have to supply. Is there a difference between jīvātma and paramaātmā? Jīvātmā is also sat cit ananda therefore lakshana aikyat jīvātma and paramaātmā are one and the same. Brahman is defined as sat cit Ananda... satyam jñānam anantam brahman..tai upa brahmanandavalli mantra 1, prājñānam brahma aitareya upaniṣad 3.1, vijñāna anandam brahman bṛhadāraṇyaka upaniṣad3.9.28 (not 27) .7 (page 255 last para also this came). In 28th mantra group of 7 shlokas come. Kootastham brahman we don't know where it is. Sat cit Ananda tejaha, light of sat cit Ananda.. nirvikaraha, brahma. In dasaupanishad we don't see sat chit Ananda, here its occurring. Sat chit Ananta Ananda..all 4 are there. We don't know where it occurs. According to tradition we have only a small portion of the vedas. Jīvātmā and paramaātmā are hence not different but brahma swarupaeva.

ब्रह्म' इति व्यापकस्य सञ्ज्ञा। 'बृह बृहि वृद्धौ' इति धातोर्निष्पन्नः ब्रह्मशब्दो यन्निरतिशयं व्यापकं तदाचष्टे।

Root brahma is derived from bruh, definition of brahman was elaborately analysed. It means it is infinitely pervading. According to scientists space is expanding. Bruha and bruhi derived from both bruhati iti brahma and bruhmati iti brahma. Superlatively pervading....author is entering into an interesting exercise, jīvātma is equal to paramaātmā. Logic also you should remember, lakshana aikyat vastu aikyam. Both being of the same nature they are one and the same.

NIŚCALA DĀSA says suppose ātmā is not brahman what will be the consequences for ātmā? This is 1, next one suppose brahman is not ātmā what will be the adverse consequences for brahman?

Now exercise 1.

(9) यस्य देशकृतोऽन्तो नास्ति तत् व्यापकमित्युच्यते । तस्मादात्मा यदि ब्रह्मणो भिन्नः स्यात्तदा आत्मा देशकृतान्तवान् स्यात्। यस्य देशकृतोऽन्तोऽस्ति तस्य कालकृतोऽप्यन्तोऽस्तीति नियमः। तस्मात्तद्वस्तु 'अनित्यम्' भवेत्। यस्य कालकृतोऽन्तोऽस्ति तद्वस्त्वनित्यमिति कीर्त्यते। तस्मादात्मा ब्रह्मणो न भिन्नः।

No 1 Suppose ātmā is not equal to brahman, we said brahman means all pervading then brahman will not be all pervading. if ātmā is not all pervading then ātmā is limited by space. Ātmā will be desa parichinna. Wherever spatial limitation will be there, there will be time wise limitation also. Time and space are interconnected. You should write space-time and not space and time. Ātmā will become anityam as well. **Anitya ātmā is never acceptable to any astika philosopher.** Ātmā brahma aikyam must be accepted by all philosophers who say ātmā is nityaha. If jīvātma paramtma aikyam is rejected ātmā is nityam theoty will be impacted. M: whatever is all pervading is that which does not have spatial limitation. If ātmā is different from brahman it will mean ātmā is spatially limited. Anything that has spatial limitation is also temporarily limited (time wise limited). Whatever is time wise limited, that is called impermanent or anityam. Ātmā will become anityam if you do not accept jīvātma paramaātmā aikyam. Contradictions in other schools of philosophy they say ātmā is nityam but do not accept jīvātma paramaātmā aikyam. Only advaitam does not have internal contradiction. This is not found in any other place.

No 2

2nd November 2019

(9) यस्य देशकृतोऽन्तो नास्ति तत् व्यापकमित्युच्यते । तस्मादात्मा यदि ब्रह्मणो भिन्नः स्यात्तदा आत्मा देशकृतान्तवान् स्यात्। यस्य देशकृतोऽन्तोऽस्ति तस्य कालकृतोऽप्यन्तोऽस्तीति नियमः। तस्मात्तद्वस्तु ‘अनित्यम्’ भवेत्। यस्य कालकृतोऽन्तोऽस्ति तद्वस्त्वनित्यमिति कीर्त्यते। तस्मादात्मा ब्रह्मणो न भिन्नः।

No 2

The main topic that is being discussed in all these portions is jīvātma svarūpam, nature of individual self. After refuting sankhya and Nyāyika author arrived at the advaitic view which is sacchidananda Svarūpa. Now author wants to establish that this ātmā can be only one. Jīvātmā paramaātmā difference is also superficial. To establish jīvātma and paramaātmā are one and the same, the upaniṣads define both of them the same way only sacchidananda. He gave several quotations giving definition of brahman. Last two quotations reference... Ramakrishna Mission has brought out 108 upanishads 3 volumes running meaning is there. Motilal Benarasidas has brought out mūlam of 220 upanishads. These two quotations are from tejaha kootastham brahma..mandala brahmanopanishad chapter 1 first brahmanam, 2nd mantra. 1.2. slightly different. Here it is “सच्चिदानन्दतेजः कूटस्थं ब्रह्म”, there it appears as kootaroopam tarakam brahma. Next, “सत्यज्ञानानन्तानन्दपरिपूर्ण सनातनमेकमेवाद्वितीयं ब्रह्म” , in paingala Upanishad 1.1 it appears. (Previously we referred to paingirahasya brahmanam). Mandala brahmanopanishad is a big one. These Upanishads have beautiful shlokas. Some on how to wear rudraksha how to do puja for rudraksha etc.

The author pointed out that brahma is derived from bruh bruhi to be big or expanded, by seeing the etymological derivation of brahman we come to know its

infinite in nature. It has been elaborately discussed before. Reference of analysis page 103 of Vicarasagara topic 185. Brahman is limitless vyapakam all pervading.

Current discussion. Author wants to talk about ātmā brahma aikyam. Jīvātmā paramaātmā aikyam. Reason given was both were sacchidananda, lakshana aikyat vastu aikyam. He entered into a two fold discussion. If ātmā is not brahman what will be the adverse consequences that ātmā has to face. 2 Nīścala Dāsa exercise is if brahman is not ātmā then what will be the adverse consequences that brahman will face. First exercise is over. Adverse consequence is, brahman is all pervading therefore if ātmā is not brahman it will mean ātmā is not all pervading, meaning spatially limited. If it is limited spatially it will be time wise limited also. Then ātmā is impermanent perishable. Ātmā anityaha bhavet. In all schools of philosophy, ātmā is accepted as eternal, if it becomes non eternal it will go against the fundamental principle of all the philosophies.

Now 2. If brahman is not ātmā what are the consequences?

ब्रह्म यद्यात्मभिन्नं स्यात्तदा ब्रह्म अनात्मा भवेत्। अनात्मभूतं घटादिकं जडं भवति। तस्मादात्मनो भिन्नं ब्रह्मापि जडं भवेत्। तस्माद्ब्रह्म आत्मनो न भिन्नम् । ब्रह्मस्वरूप एवात्मा।

This is relatively simpler. Brahman is not ātmā means it is anātmā. Ātmā is subject. Anātmā is experienced entity. Subject is chetanam, and experienced object is acetanam. If I experience you the jīvātmā, you will become inert. (you can only experience the anātmā, you the body which is jadām by itself). Drushyatvam, bhautikatvam, saṅṣatvam, savikaratvam, agamapayitvam. Whatever is experienced is matter. Scientists can experience therefore only matter using sense organs and instruments. Science can never understand what is consciousness. If brahman is not ātmā, brahman will be anātmā and therefore jadām and paramaātmā god will become jadām. For viśiṣṭādvaitins brahman is

Vishnu. Whatever is an object of experience is inert in nature, therefore brahma jadam anātmātvāt ghatavat. Therefore we have to accept brahman as ātmā. This is second exercise. Conclusion is ātmā is not different from brahman. Brahman is not different from ātmā. Therefore ātmā and brahman are equal.

(३७८) उपाधिभेदं विना आत्मनो ब्रह्मणश्च भेदो नास्ति — (१) एकमेव चैतन्यं स्वप्नस्य मायायाश्चाधिष्ठानं भवति। तस्मात् तद्ब्रह्मेति कथ्यते। (२) तदेव चैतन्यमविद्याया व्यष्टिदेहादीनां चाधिष्ठानं भवति। तस्मादात्मेति कथ्यते।

Advaitam is called ātmā ekatva vadaha, a teaching which says ātmā the consciousness is only one. All other schools of philosophies are different from advaitam. They all uniformly declare ātmā bahutva vāda. Śāṅkaracārya writes a famous introduction to brahmasutra. It is a source book for Vedānta. Brahmasutra presents systematic teaching of Vedānta. Therefore it is fundamental. Therefore Śāṅkaracārya writes a famous introduction called adhyāsa bhashyam. At the end of this, Śāṅkaracārya writes...ātmā ekatva vidhya pratipathaye..for understanding for oneness of ātmā. All upaniṣads want to teach only one thing ātmā ekatvam. Vedānta need not talk about anātmā. Only for ātmā ekatvam. All other schools of philosophy talk of ātmā anekatvam. If there is only one ātmā, how come so many people are talking about many ātmās? Even in karma kanda ātmā anekatvam is talked about, who will go to higher loka, lower loka etc? why? By even educated people like Sāṅkhya. NISĀLA DĀSA says it is legitimate mistake. Even though ātmā is one it appears as many. Like we experience sun going around earth. Entire humanity concluded that earth is the centre and all planets including sun go around earth. It was a legitimate mistake. Humanity commits the mistake of several conscious beings equal to several ātmās. Plurality of consciousness is a legitimate mistake as it is our experience. There is plurality of the body but no plurality of consciousness. Many we have which contain consciousness. Plurality of

container is transferred to contained. Container is called upadhi, content is upahitams. Ātmā upahitam is one only.

M: upadhi bedam vina, without the containers, ātmā and brahman have no difference.

There is only one consciousness, is the adhiṣṭhānaṃ or support of sarva prapañca (sthūla and sūkṣma and kāraṇa prapañca). Adhiṣṭhānaṃ lends existence. Without adhiṣṭhānaṃ, the prapañcas do not exist. That caitanyam, that lends macro existence to macro universe is called brahman. Very same consciousness which doesn't have macro micro division, is sthūla sūkṣma kāraṇa śarīram's adhiṣṭhānaṃ. Therefore it is called ātmā, within ātmā brahman there is no division at all. Words are two, meaning is only one divisionless consciousness.

(१) तत्पदस्य लक्ष्यं ब्रह्मेति कथ्यते। (२) त्वंपदस्य लक्ष्यमात्मेति कीर्त्यते। (१) ईश्वरसाक्षी तत्पदस्य लक्ष्यो भवति। (२) जीवसाक्षी त्वंपदस्य लक्ष्यो भवति। व्यष्टिसङ्घातो- पहितं चैतन्यं जीवसाक्षी। समष्टिसङ्घातोपहितचैतन्यमीश्वरसाक्षी।

Whenever we talk of difference between jīvātma and paramaātmā, word refers to container body and container universe. Viswarupa iswara. Whenever we talk of aikyam, jīvātma does not refer to body but content consciousness. Paramaātmā to consciousness pervading the world. Both are one and the same. Whether there is difference or not depends on the contextual meaning. We are supposed to discern the meaning. In veda purva bhaga we have to do puja of bhagawan. Worshipper and worshipped are body only. Lam privityātmāna....poojayami. bhagawan is addressed as earth air sky etc. during puja, Ívara and I difference must be invoked. In Vedānta bhagawan means all pervading consciousness, I means the all pervading consciousness. In karma kanda upadhi pradhāna, in jnana kanda upahitam pradhāna. Container is visible content consciousness is not visible. For a

hindu world is pervaded by invisible consciousness also. Therefore I call it bhagawan. For science world is inert, for us it is pervaded by consciousness. In the jnana kanda context, tat paramaātmā refers to macro consciousness. (not universe) lakshyartham. In karma kanda we must use vachyārtha...upadhi pradhāna. In jnana kanda when I use the word I it refers to consciousness. Mayyeva sakalam jātām, the jnana says. Īśvara sākṣi ...contextual meaning of tat pada is Īśvarasya sākṣi, content consciousness. Jīva sākṣi is tvampada . jīva sākṣi has been used earlier. In vicārasagara? Jīva sākṣi definition.. consciousness obtaining in the individual body. Īśvara sākṣi consciousness obtaining in the universe.

Vicārasagaram on 9th november 2019

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(२) त्वंपदस्य लक्ष्यमात्मेति कीर्त्यते। (१) ईश्वरसाक्षी तत्पदस्य लक्ष्यो भवति। (२) जीवसाक्षी त्वंपदस्य लक्ष्यो भवति। व्यष्टिसङ्घातो- पहितं चैतन्यं जीवसाक्षी। समष्टिसङ्घातोपहितचैतन्यमीश्वरसाक्षी।

Author is analysing jīva svarūpam as sat cit ananda, then he pointed out that brahman's nature is also the same which is jagat kāraṇam. Total self brahman is also satcitananda . Therefore ātmā and brahman have to be one and the same. Now the author talks of the seeming difference between them . There is a superficial difference caused by the enclosure. Ātmā and brahman also have a superficial difference. Tvam and tat...asi indicates even though they are superficially different they are essentially the same. Different names employed to them is being discussed here. Tvam pada lakshyārthaha and jīva sākṣi are two words employed for ātmā and tat pada lakshyārtha and īśvarasākṣi fir brahman.asi indicates jīva sākṣi and īśvara sākṣi are essentially one and the same. Page 43 of

vicarasagarawe saw this, topic 64. Vyaṣṭi sangata jīva sākṣi. Its the name given to oc enclosed within body mind complex. Vyaṣṭi sangatam refers to śarīratrayam plus chid ābhāsa. Chid ābhāsa is not called sākṣi, sākṣi is oc behind the chid ābhāsa RC. General sākṣi is not called jīva sākṣi, only when it backs śarīratrayam plus chid ābhāsa its called jīva sākṣi. Otherwise you cannot call it jīva sākṣi. Upahita caitanyam enclosed oc.

Íśvara sākṣi is also OC, but OC behind the macro. Íśvara also has got 5 components. Prapañca trayam, macro chid ābhāsa and the OC. Íśvara sākṣi is the name of the OC behind the macro 4. This jīva sākṣi oc and iswara sākṣi oc are superficially different but essentially one.

यद्यपि जीवस्येश्वरस्य चैकत्वं न युज्यते। तथापि जीवसाक्षिण ईश्वरसाक्षिणश्चोपाधिभेदाद्भेदः स्वरूपत एकत्वं चास्ति। यथा मठे स्थितस्य घटाकाशस्य मठाका-शस्य चोपाधिभेदं विना स्वरूपतो भेदो नास्ति। तथा आत्मनो ब्रह्मणश्चो-पाधिभेदं विना भेदो नास्ति। आत्मेति ब्रह्मेति चैकमेव वस्तु।

Even though superficially looking jīvasya iswarasya cannot be same, essentially from the standpoint of oc behind the individual and OC behind total, the difference is only in the enclosure or container, they are one and the same only. Micro macro difference is not there in OC. Reflections will vary depending on medium, original there is no difference.

Imagine there is a hall mathaha, within the hall there is a pot. There is space within pot ghatasa and within hall matākasa, whether these two are different if yiu ask, you can answer either way. Inside hall 100 students can sit, so they are different from accomodation capacity determined by the enclosure. If you dont

take the enclosure into account there is no difference in their nature. The container wall cannot divide the akāśa. In the same way there is no difference between matakasa and ghatākasa.

Ātmā and brahman, there is only one consciousness. This is unique to Advaitam. We are different from all other schools of philosophy.

(आ. ३७९-३८१) ब्रह्मरूपस्यात्मनो जन्मरहितत्वप्रतिपादनम् —

(३७९) आत्मनो जन्म न युज्यते —

Now he wants to emphasise that this ātmā the consciousness has no birth. This is also very important as it is very different from modern science. They believe that life got originated millions of years after big bang. All atoms joined together and a peculiar combination gave rise to unicellular organism and consciousness was freshly created. Thus unicellular organism became conscious. Vedānta vehemently refutes all these theories. Consciousness and life is never created. Oc and jīva , chida bhasa are not created. Why do we say rc is not created? Rc is defined as reflected consciousness. Rc will originate only when rm originates. Sūkṣma śarīram originates from panca bhootas, satva rajas etc. reflection can come only after reflection of sūkṣma śarīram. Rc seems to have origination. Sūkṣma śarīram has origination, sthūla śarīram has but kāraṇa śarīram has no origination. We defined kāraṇa śarīram anirvāchya anādi roopam.. sat svarūpa ajñānam... in traditional āśramas, they follow a rule. Whatever text has been taught text must be studied by heart. Ātmānaha jenma...

सोऽयं ब्रह्मरूप आत्मा जन्मरहितः। आत्मनो जन्माङ्गीकारे सो- ऽनित्यः स्यात्। परलोकवादिन आस्तिकस्य नैतदिष्टम्। यद्यात्मा उत्पत्तिना- शवान् तदा प्रथमजन्मनि पूर्वकर्म विनैव

सुखदुःखभोगः, भोगं विनैव कृतस्य कर्मणो नाशश्चापद्येयाताम्। तस्मादात्मनः
कर्तृत्वभोक्तृत्वाङ्गीकारेऽपि जन्मनाशरहित एव सोऽङ्गीकार्यः।

This ātmā is without a beginning. Even if you take jīvātma also, there is no birth. In gita, i used to say when scriptures say bhagawan creates the world, it is not a complete statement. God by himself can never never create the world, because the type of creation has to be decided by another factor. Without the factor karma, bhagawan can never create the world. Who will produce karma? Bhagawan is muktaha and therefore he cannot produce karma. Who provides puṇyaṃ and pāpam sancita karma.. jīva is the provider. At any time universe is created its a jv between iswara and jīva. Beginningless oc plus beginningless kārāṇa śarīram plus beginningless rc in the kārāṇa śarīram is the jīva. Beginningless iswara is beginningless oc plus beginningless kārāṇa orapañca ir maya plus beginningless RC this is beginningless Ívara. Jīva and iswara are not created. They have a jv, jīvas contribution is sancita karma across infinite jīvas. Anantaha jīva. This infinite sancita karma of the infinite jīvas is the basis for iswara to create universe repeatedly. Continues cycle after cycle.

If jīva and iswara combination create the universe what the universe consist of? Four factors, sūkṣma śarīram and prapañca, sthūla śarīram and sthūla prapañca. Kārāṇa śarīram and prapañca are not created but are causes. If you want you can include addition 4 RCs as well. In tatvabidha we saw names of these four reflection, viswa taijasa, virat hiranyagarbha all originate at the time of creation.

Two rms and two rcs are not created. Kārāṇa prapañca and kārāṇa śarīrams, prājña and antaryami are uncreated.

In mahanyasa, it comes hiranyagarbha originated. Present context Ívara and Jīva are both beginningless. Whenever we say jīva is created, we should interpret as

physical and subtle bodies are created. In brahmasutra, there is a special sutra for this.

Suppose anybody argues Jīva is said to be created what will the problem be.. in pañcadaśī we saw this krutahanābhyagama doshaha. Suppose you say jīvātma is created, a new baby is born and you say this is new jīvātma. Whatever has got janma will have maranam, jīvātma will also die. According to vedānta death of body is not death of jīvātma.

Problem is if you talk of beginning and end of jīvātma, it will not be acceptable to all vedic schools of philosophy, astika darsanams.

He says when a fresh jīva is created, that creation cannot be based in jīvas own previous karma, what determines the physical body of the jīva? All the experiences are random we have to say. We have to say no reason for this baby to have human body. There will be no cosmic law or order. One baby may be born with downs syndrome. We have reason coming from law if karma. For fresh jīva, there are no karmas. We do not accept disorderliness.

To avoid the randomness we say bhagawan gives karma for this congenitally sick baby, then he will be unfair. Bhagawan will be charged with partiality and cruelty. vaishamyanaigramyena sutram of brahmasutra. Therefore we have to say karma is responsible for this.

Vicarasagaram 16th November 2019

Topic 379 first para.

After refuting various schools of philosophy author has come to advaitic view of ātmā, primary three features sat chit ananda he has already established.

4th feature he pointed out was thus jīvātma is non different from paramātmā, brahma abhinnaṭvam. Very important. Viśiṣṭadvaitin and dvaitin don't accept this. Non different from brahman.

Now 5th feature.. ajatvam, janma nāsha rahitatvam. This ātmā is free from jenma as well as nāshaha. We should know this from vachyārtha and lakshyārtha angle, jīva is birthless. Whether you take it as chid ābhāsa drushtya or chit drushtya. Now he is dealing with jīva as karta bhokta chid ābhāsa, tvampada vachyārtha. Jīva is the consciousness reflected in kāraṇa śarīram. Kāraṇa śarīram is anadi therefore the reflection is also anadi. If jīva is considered to be with a beginning, it will have an Niścala Dāsa also. Then law of karma will get affected and law of karma is accepted by all astikas, sankhya yoga...purva mimasaka inclusive.

Kruta hana akruta abhyagama doshaha is the problem. First he talks of akruta abhyagama doshaha. Suppose lord is creating jīva, then we will ask bhagawan what is the basis of creating the jīva? Bhagawan gives based on purva karma, without karma basis jīva will be born. They will all become random, an astika does not believe in randomness. We only believe in prarabhdha not luck or ill luck. Either creation will become chaotic... or Iśvara will become partial or cruel.

akruta abhyagama doshaha::::: A fresh jīva receiving a fresh set of punya papa which he has not earned in the past

Suppose the jīva has got a beginning and he has a free will and as a human being he does karma, he is exhausting punya papa given by bhagawan and earning fresh agami karma, this punya pāpam will keep on accumulating. In one jenma itself we will accumulate so much that we cannot exhaust everything in this jenma. When

this jīva dies there will be saved unexhausted agami karma in his account. What will happen to this agami karma? All unexhausted agami karma will be hanging without fructification. This is another doṣa, karma not giving phalam. Kruta hana doṣa. Unexhausted agami karma. If you accept continuity of jīva, these karma can be exhausted in jenmas to come, even in next śṛṣṭi. Avashyam anubhoktavyam.... a shloka is there. A jīva will have to go through all the unexhausted karma even if it is after crores of śṛṣṭi. Law of karma requires the continuity of jīva. Without bhoga, unexhausted agami is Kruta hana.. apadhye..ā plus pad dhatu. Ātmānepada, karmani prayoga, vidhiling. Prathama purusha dvivacanam. Chid ābhāsajīva is said to be anadi with only one exception...chid ābhāsa will eternally continue which will have no natural death caused by kala tatvam, it can have an unnatural death caused by ātmā jñānam. We dont call it death of jīva, it is not nashaha but badhaha...a jnani understands that jīva was not there at all for it to end. Like of end if rope snake. There is no snake for ending. Mandukya karika..twice in chapter 2 and 3.

Na kaschit..yatra kichin na jayate. No jīva is ever born to die at any time. Even if you take ātmā as chid ābhāsa, jenma nasha rahitaha eva... jīva will continue for ever..pramāṇam is ...narupayasyevain Gita.

अपि चात्मनो जन्माङ्गीकारे, कारणं विना कस्यचिदपि वस्तुन उत्प- त्यदर्शनात् आत्मनः कस्माच्चित् कारणाञ्जन्म वक्तव्यम् । तत्तु न सङ्गच्छेत । तथा हि, यदात्मनः कारणं तदात्मनो भिन्नमिति वक्तव्यम्। आत्मभिन्नं सर्व- मात्मनि कल्पितम् । तस्मात् तदात्मनः कारणं न भवेत् । यथा रज्जौ कल्पितः सर्पो न रज्जोः कारणं भवति । तथैवात्मनि कल्पितं वस्त्वात्मनः कारणं न भवेत्।

Ātmā takes the second aspect...tvampada lakshyarthha jīvaha paramartha drushtya api janma nasha rahita eva..

Now chaitanyarupa ātmā...consciousness cannot have jenma. Suppose we say it has jenma then assuming this question will be out of what is it born? Author says if you say anātmā is cause of ātmā its not acceptable as entire anātmā is superimposed on ātmā, like dream world cannot produce the waker, i was born in my dream and i wake up statement is absurd,

Ātmā cannot be born out of another ātmā or paramātmā as from paramārthika drushti, both jīvātma and paramātmā are one and the same. Even vyavahārika jīvātma and vyavahārika paramātmā do not have cause effect relationship as both are anadi. We said 6 items are anadi, jīvaisho.... in vicarasagaram we saw. Jīva Ísvara are anadi. Join together they produce the four factots sthūla sūkṣma śarīram and prapañca, jīva and paramātmā combine and produce.

M:: Once you accept the origination of ātmā, you will have to talk of the cause of ātmā. Such an origination is not logically possible. Whatever you imagine as cause of ātmā, that imagined cause is different from ātmā. Everything other than ātmā is superimposed on ātmā. A superimposed thing cannot be the cause of substratum... just as the snake superimposed on rope, it can never be the cause. After bhavati no full stop, please note. Whatever is superimposed on ātmā, every anātmā is not the cause. Therefore ātmā jenma nasha rahitaha, shatvikara rahita.

5th feature is complete.

Topic 380 kalpite....

(३८०) कल्पिते वस्तुन्यंशभेदोऽस्ति — एकस्यां रज्जौ नानापुरुषाणां 'दण्डः, सर्पः, भूच्छिद्रम्, जलधारा' इति नाना भ्रान्तयो भवन्ति। तस्यां भ्रान्तावंशद्वयमस्ति। (१) एकः सामान्येदमंशः, (२) अन्यः सर्पादिविशेषांश इति।

Jīva topic next feature

This ātmā is sarva adhistanam...mayyeva sakalam jatam mayi sarvam prathishtam... jatam should be translated as kalpitam, world is superimposed on me and supported by me.

Adhiṣṭhānaṃ means superimposition topic will come, supporter of a mithya prapañca. In this context there are a few technical words are used in vedānta.

Page 90 ... topic 162 we have seen certain words.. superimposition of snake on rope. Condition for superimposition, 1) rope should not be thoroughly lit up. No total light or darkness. Partial light 2) rope must be known by me only partially. Partial knowledge 3) whichever part is known is called samanya amsa, common knowledge, partially unknown part is called viśeṣa amsaha. In page 90..samanya amsa aka adharāmsaha and viśeṣa amsa aka adhiṣṭhānaṃ,

In rope example, samanya amsa is “this is” rope. It is known even at the time of superimposition. In spite of partial darkness, samanya amsa is known. Viśeṣa amsa is ropeness of the rope is called viśeṣa amsaha..partially unknown factor.., thisness will never be replaced by anything, only ropeness viśeṣa amsa will be replaced by false viśeṣa amsa that is snakeness. Therefore samanya amsa is called ādhara,

Even though viśeṣa amsa ropeness is only one, superimposition need not be one and same, different people can superimpose many. I myself can superimpose different things... kalpita viśeṣa amsa... ajñānam ignorance never conceals adhara amsa but only adhiṣṭhāna amsa with its āvaraṇa shakti, vikṣepa shakti helps in projecting different objects. Ādhara amsa will continue before and after knowledge.

After knowledge i negate the ajñānam. Āvaraṇa shakti goes away after knowledge. Ropeness gets understood as ropeness after knowledge, thisness was always

known. Now I say this is a rope. Earlier i said this is a snake. Samanya amsam is called so because it joins kalpita viśeṣa amsam as well as adhiṣṭhāna viśeṣa amsa also. Snakeness as well as ropness, thisness continues.

Snakeness is not there after knowledge, ropeness is not there before knowledge. They are mutually exclusive.

I am is adhara amsa, i am brahman..brahmanhood is covered by āvaraṇa shakti of ajñānam. Kalpita viśeṣa amsaha is jīva hood, triangular format. The whole world is a snake, entire anātmā is superimposed on me.

23rd November 2019

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Last para at bottom.

Topic 380

(३८०) कल्पिते वस्तुन्यंशभेदोऽस्ति — एकस्यां रङ्गौ नानापुरुषाणां 'दण्डः, सर्पः, भूच्छिद्रम्, जलधारा' इति नाना भ्रान्तयो भवन्ति। तस्यां भ्रान्तावंशद्वयमस्ति। (१) एकः सामान्येदमंशः, (२) अन्यः सर्पादिविशेषांश इति।

Nature of jīvātma is being discussed in this portion. Author has spoken about ātmā as sat cit and Ananda. He also mentioned it is non-different from brahman. Jenma nāsha rahitatvam. eternal. now next important topic, sarva adhiṣṭhānaṃ on which entire anātmā prapañca is superimposed. Author points out that experience of any superimposition includes the adhiṣṭhānaṃ as the very existence of the superimposition is borrowed from adhiṣṭhānaṃ. When we experience any object we experience the real ātmā. Very very important. Therefore brahma anubhava

also everybody has got all the time. Along with world brahman is also always experienced. In kenopanisad, pratibodha

Along with the superimposition we do experience the substratum but we never experience the substratum totally. If we experience the substratum totally then there is no superimposition. Whenever we experience we must know which part is superimposition which part is adhiṣṭhānam. Whenever a person experiences a superimposed snake he says this is a snake, isness belongs to adhiṣṭhānam. Thisness belongs to rope, isness belongs to rope, both together is called idam amsaha or samanya amsa. It will go with every superimposition, crack on earth or mala or snake. Later after knowledge when I say this is rope, along with rope also this is continues. Adhyasa kale adhyāsa nishada kale. Name given to samanya amsa is āfhara. Page 90 topic 162, adara amsa was spoken about.

M in one rope there are different ignorant people, this is a stick or snake or crack on earth or streak of water, misperceptions happen. In this misperception there are two portions. Samānya idamamsaha and viśeṣa (brantavamsha= brantau plus amsa) amsaha. Thisness and isness belong to brahman. (here rope) the samanya amsa. Variable component viśeṣa amsa is snake part.

स च सामान्येदमंशः सर्पादिविशेषांशेषु सर्वेषु व्यापकः। अयं सर्पः, अयं दण्डः, इदं भूच्छिद्रम्, इयं जलधारा इत्येवंरीत्या सर्पादिविशेषांशेषु इदमंशो व्यापकोऽस्ति। सोऽयं व्यापकः सामान्येदमंशो रज्जुस्वरूपमेव। तादृशसामान्येदमंशस्य ज्ञानमेव भ्रान्तिकारणरज्जुसामान्यांशज्ञानमिति वर्ण्यते।

This non-variable component called thisness, in all superimpositions mentioned above, non variable part is more pervading. Variable part is less pervading. This word as well as object rope pervade. Padasya anuvṛtti and pada arthasya anuvṛtti, ayam, idam refer to pervading everywhere. In the expression, in and through all the variable superimposition, the thisness is pervading. This pervading non

variable thisness component is an essential nature of the rope. It is the knowledge of samanya amsa which is the prerequisite for superimposition. Variable experience presupposes non variable experience. Our problem is we focus on variable part and miss non variable part like missing non variable screen while watching a movie. It is always missed by people. It is in fact a precondition for experiencing the movie. You must experience the screen and miss it as well. It is branti kārāṇam. During deep sleep state, we are not experiencing the non-variable factor therefore not experiencing the variable factor.

सोऽयं सामान्येदमंशः सत्यः। रज्जुज्ञानानन्तरमपि 'इयं रज्जुः' इतीदमंशस्य प्रतीतिसत्त्वात्। (१) यथा भ्रान्ति काले 'अयं सर्पः' इति सर्पादिना सह इदमंशः प्रतीयते, (२) तथा भ्रान्तिनिवृत्त्यनन्तरमपि 'इयं रज्जुः' इति रज्ज्वा सह इदमंशः प्रतीयते।

Even after knowing rajju completely, the knowledge of rope will negate the snake but it will never negate the thisness part. Thisness continues. Only difference during time of ignorance, thisness was associated with snake, now with rope. In the same manner even after the elimination of snakesness after knowledge, I use the expression this is the rope, thisness continues. Thisness is called reality as it is never negated by satyam. Abadhyatvam.

यदीदमंशोऽपि मिथ्या स्यात् तदा सर्पादेरिव भ्रान्तिनिवृत्त्यनन्तरं तस्येदमंशस्यापि प्रतीतिर्न भवेत्। तस्मात्सर्पादिभ्रान्तौ व्यापक इदमंशः सत्यः। अधिष्ठानं रज्जुस्वरूपम्। तस्मिन् परस्परव्यभिचारिणः सर्पादयः कल्पिताः।

If thisness is also mithya like snake what would have happened. When snake is negated thisness would have been negated. It does not happen. Thisness is taken away from snake and added to rope. Imagine after brahma jñānam rope also is negated. Even after negation of rope this is will continue. This is satyam. After brahma jñānam, this ness will be associated with brahman. Everything is brahman

for a jnana. Vyavahārika, prātibhāsika and paramārthika this is will continue. It is satyam, abadhyam. Thisness in all the variable superimposition will have to be accepted as paramārthika satyam adhiṣṭhānaṃ which is ropeness, upon that ropeness alsone, all variable factors are kalpita. Until now experience of superimposition called snake, now he is going to extend to the world. World superimposition also variable and non variable factors are there.

3 Non variable factors are there, 2 variable factors are there. Non variable factors pervade everywhere, variable factors are always localized. Interesting portion, NIŚCALA DĀSA borrows from drukdrushyaviveka from Vidyaranya swami. Verse 20. Asti bhāti priyam roopam..

(३८९) सर्वपदार्थेष्वंशपञ्चकवर्णनम् — सर्वपदार्थेषु पञ्चांशाः सन्ति । ‘नाम, रूपम्, अस्ति, भाति, प्रियम्’ इति पञ्चांशाः । (१) ‘घटः’ इत्यक्षरसमुदायो नाम । (२) पृथुबुध्नवर्तुल- त्वादिकं रूपम् । (३) ‘घटो वर्तते’ इति अस्ति । (४) ‘घटः प्रतीयते’ इति भाति । (५) ‘घटः प्रियः’ इति प्रियम् । सर्पादिकमपि सर्पिण्यादिकस्य प्रियं भवति । इत्थं सर्वपदार्थेष्वपि पञ्चांशाः सन्ति ।

In every object and subject 5 components are there. 1) name nāma 2) its constitution or form rupam – individuality features 3) asti, it exists 4) it is experienced by me..bhāti, it is evident. 5) priyam..it is liked by me, it is dear to me. In ghathaha...1) the sounds put together is nāma, 2) configuration- pot has a specific nature, lower part is big and round bottom part is the nature of the pot-roopam 3) pot is...existence or satta. 4) prateeyate...only if it is experienced by me, I can speak about it..knownness is pre-requisite for existence. Existence pre-supposes knownness that’s called bhati. 5) when the pot is dear to me, dearness is priyaha. Then somebody may ask, every object has 5 components, then according to you must be dear to me. NIŚCALA DĀSA imagines and responds that even cockroach is dear to Mrs cockroach. For a jnana sarvam dear eva. Dearness is

also all pervading atleast for bhagawan. He takes the example of snake..female serpent, sarpini...

तत्र अस्तिभातिप्रियात्मकमंशत्रयं सर्वपदार्थेषु व्यापकम् । नामरूपमित्यंशद्वयं व्यभिचरति । यद्वस्तु क्वचिद्विद्यते, क्वचिच्च न विद्यते तत् व्यभिचारि इत्युच्यते। ‘घटः’ इति नाम, पृथुबुध्नवर्तुलत्वादिरूपं च पटे न विद्यते। ‘पटः’ इति नाम आतानवितानात्मत्वादिरूपं च घटे न विद्यते। इत्थं सर्वपदार्थेष्वपि नामरूपांशौ व्यभिचारिणौ। अस्तिभातिप्रियमित्यंशत्रयं सर्वत्रानुगतमस्ति।

What are variable here and non variable. Asti bhāti Priya, the three, it is, it is evident, it is dear are non-variable components. Śāṅkaracārya has analysed this in bhagavadgita bhadhyam chapter 2 verse 16...na sato vidhyate.... Darshibhihi... Krishna has used asat for 3 variable factors, sat for non-variable factors.

Non variable factors are all pervasive. Sudden profound verse of the gita. How do you define variable factor. Whatever is available in one place and not available in another place is variable factor. In the pot, word cloth and configuration of cloth are not there and vice versa. Therefore he says, name pot, configuration of the pot, you cannot experience in a cloth. Mutually exclusive. In pot, you don’t see warp and woof of cloth. There are other 3 which we always take for granted. Existence is taken for granted. Scientists don’t even ask what is existence? Vedānta is unique that it asks this question.

30th November 2019

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3rd para topic 381 contd

तत्र अस्तिभातिप्रियात्मकमंशत्रयं सर्वपदार्थेषु व्यापकम् । नामरूपमित्यंशद्वयं व्यभिचरति । यद्वस्तु क्वचिद्विद्यते, क्वचिच्च न विद्यते तत् व्यभिचारि इत्युच्यते। ‘घटः’ इति नाम,

पृथुबुध्वर्तुलत्वादिरूपं च पटे न विद्यते। 'पटः' इति नाम आतानवितानात्मत्वादिरूपं च घटे न विद्यते। इत्थं सर्वपदार्थेष्वपि नामरूपांशौ व्यभिचारिणौ। अस्तिभातिप्रियमित्यंशत्रयं सर्वत्रानुगतमस्ति।

The teacher points out that there are five factors that we experience in this world. Superimposition and substratum, like the snake does not cover the rope totally. We saw the example, when a person says there is a snake, it's a composite experience of superimposed snake and adhiṣṭhānaṃ substratum. According to Vedānta, whole world is superimposition. When we experience the world we also experience the adhiṣṭhānaṃ brahman. Even in deep sleep state there is a mixture of satyam and mithya, how do I find out which part is ātmā which part is anātmā. Two evident non-variable factors are there; **isness** or existence, when wall is destroyed isness is transferred to rubble. I can never talk about the existence of an unknown thing. So second common factor **is knownness**. Knownness indicates the presence of consciousness. Even when you say there is an unknown Chinese language, even the unknown chinese language is known as unknown Chinese language. c/o kootastha deepa od pañcadaśī. Every object is associated with existence and consciousness. In addition he adds every object is dear to somebody or the other. Atleast for a jnani, whole world is dear as whole world is pervaded by Ananda. For Bhagawan, everything is dear. When you say something is dear whats the reason? Because it is a source of happiness? **Vedantic definition of love is an attitude that a human mind has towards the source of happiness.** Sat chit Ananda...3 are non-variable. In Maitreyi brahmanam, veena, shanka, and dundubi sound are given as examples for pervasion. 4th and 5th factors are nama and rupa.

Sarva padartheshu...nama rupa components are mutually exclusive...sat chit anandaha... in the form of purnatvam outside.

यथा सर्पदण्डादिष्वनुगतेदमंशः सत्योऽधिष्ठानं च भवति तथा सर्वपदार्थेष्वनुगता अस्तिभातिप्रियांशाः सत्या अधिष्ठान- रूपाश्च भवन्ति। सर्पदण्डादिवत् व्यभिचारिनामरूपांशौ कल्पितौ। अस्तिभातिप्रियांशाः सच्चिदानन्दरूपा भवन्ति। तस्मादात्मस्वरूपा भवन्ति। इत्थं सच्चिदानन्दरूपे आत्मनि सम्पूर्णो नामरूपप्रपञ्चः कल्पितः।

Upon one common adhiṣṭhānaṃ many superimpositions are there like snake, a crack, a streak of water. Similarly entire world is suoerimposition on ātmā. Anugata idamamsaha... it is real and it is the substratum. For brahman realization we need not close our eyes and go to nirvikalpaka samādhi. We can shift our attention from variable nama rupa to non variable factor consciousness, existence and happiness. Brahman realization does not require closing the eyes. This idea is imported later from yoga śāstra.you can choose to sit in nirvikalpaka samadhi but that's not required. Only Śāstra pramāṇam is required. Yasyaiva sphuranam.....in Dakshinamurti stotram. Shishya if he has sūkṣma buddhi can appreciate existence everywhere then the Guru says that's is brahman. Then shishya will ask yes I experience existence with nama rupa. How to increase pure existence? Then Guru will say filtered pure existence can never be an object of experience. Shishya will ask how do you know such pure existence exists. Guru will say pure existence has to be realized not by objectification but as the very subject, claiming I am that pure existence and pure consciousness, self aware self evident consciousness is existence outside. Sadeva cit , cideva sat. in upadesasaram, sattaya...isha jīvayo...sat svabhavato....

Non variable factors are real in the form of adhistanam, sarpa danda etc are nama rupas which are superimpositions...variable aspects. What we experience as isness is called sat and knownness is cit. all these 3 are essential nature of one ātmā. In this manner, in the ātmā which is sacchidananda ātmā entire universe is superimposed. When we practice vedantic meditation in sitting form, you must

remember all these and replace ātmā term with I. in Chapter 6, Krishna prescribes that you have to spend time on ātmā dhyanam. I support the entire world I don't need any support. Knowledge will remain knowledge, samsara will remain samsara otherwise.

कल्पितः पदार्थः कोऽपि आत्मनो जन्महेतुर्न भवति। तस्मादात्मा जन्मरहितः। यस्य वस्तुनो जन्म भवति तस्यैव (१) सत्ता, (२) वृद्धिः, (३) परिणामः, (४) अपक्षयः, (५) विनाशः, इतीतरे पञ्च विकारा भवन्ति। आत्मनो जन्माभावात् तदुत्तरभाविनः पञ्च विकारा न भवन्ति। इत्थमात्मा जन्मादिषड्भावविकाररहित इति सिद्धम्।

Whole cosmos is ātmā and anātmā, I the observer and everything that is observed. Now birth of ātmā topic 379 is being connected. I cannot have birth, if X has to be born it has to be born out of something other than X, father must have existed before the son was born. Non ātmā is anātmā. So if ātmā has to be born, it has to be born out of anātmā only, there is no 3rd entity. We cannot say jīvātma is born out of paramātmā because we have already established in topic 377 that jīvātma and paramātmā are essentially the same eka ātmā. Anātmā is superimposition on ātmā therefore substratum cannot be born out of superimposition. From dream parents of yesterday I cannot be born today. Ātmā is birthless unborn. One can never seek freedom from punarjenma as ātmā does not have jenma. Next topic.

Birth is always followed by later modification. One of the definitions we give of sthūla śarīram issukha dukkha...asti jayate....vinashyati, shatvikaravat etat sthūla śarīram. According to Vedānta, birth is not origination of a thing, nothing can be created or destroyed as per mandukya karika. Origination is nothing but manifestation of the unmanifest which is in the womb of the mother. Origination is a type of transformation, in Vedānta jenma is a vikara. Along with jenma we

have vardhate viparinamate, vipaksheeyate etc. Tatvabodha follows a particular order. Asti, jayate vardhate viparinamate apaksheeyate vinashyati . There is another version, we have a different order...more popular and shastric, Tatvabodha order is an exception. In janmadhyasya yataha of brahmasutra, Śankaracārya gives different order, jayate, asti (temporary existence which will be there until death), vardhate viparinamate apaksheeyate vinashyati. Only that object which has the first vikara, janma yasya asti, tasya eva only for such an entity other 5 are there. 1_ **sattva** सत्ता temporary or manifest existence or vyavahārika satta , we can refer to this as reflected existence, sad ābhāsaha like chid ābhāsaha, 2 vruddhihi वृद्धिः, growth, then it reaches maximum height etc then no more growth, but transformation or परिणामः parinamaha. Then it comes down, अपक्षयः degenerative issues, then विनाशः the reflected existence pratibimba satta goes away. Ātmā does not have any jenma so none of the other transformations are not there. Na jayate mriyate.....in Gita.

7th December 2019

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Last two lines at bottom

Tasmat ātmā jenma rahitaha.. iti siddham start of next topic.

Topic of jīva swaropam is being concluded in this portion. Ātmā has been revealed as sacchidananda svarūpaha. Brahman also is satchidanandasvarūpaha. Ātmā does not have all the six modifications, like asti jayate etc.

Topic of ātmā as adhiṣṭānam and anātmā as adhyāsa was discussed. If ātmā has to be born, it has to be born out of something else and everything other than

ātmā is adhyāsa. Ātmā is the adhiṣṭānam. Therefore ātmā has no jenma. Therefore the other 5 modifications are also not there. Ātmā nirvikaraha..na jayate mriyate..

Topic 392

(३८२) आत्मनोऽसङ्गत्ववर्णनम् — आत्मा असङ्गोऽस्ति। सङ्गो नाम सम्बन्धः। स च सम्बन्धः सजातीयविजातीयस्वगतपदार्थैः सह भवति। घटस्य घटान्तरेण सम्बन्धः सजातीयेन सम्बन्धो भवति। घटस्य पटेन सम्बन्धो विजातीयेन सम्बन्धो भवति। स्वगता नामावयवाः। ततश्च पटस्य तन्तुभिः सम्बन्धः स्वगतेन सम्बन्धो भवति।

Ātmā is relationship. Sangha means sambandha or relation. The relationship can be of 3 types, relation with sajateya, vijateeya or svagata sambandhaha. Normally we speak of bhedaha. Same species, different species or with another object within itself. 3 examples. Pot and its connection with another pot, pot and its connection with cloth, pot and cloth belong to two different species, Swagata..that which attains within the object. Like my hand which is part of my body, svasmin gataha svagataha....one within oneself. Avayava...limb. My eyes, legs, hands...svagata avayavaha.. when there is a clot and within cloth there are threads, every thread is called svagataha, cloth is called avayavi. Every limb or part is called avayavam. Avayavi avayava sambandha. In tarka śāstra it is called karya kāraṇa sambandha or samavaya sambandha. In mimāṃsa śāstram it is called upadana kāraṇam and karya sambandha, is referred as sādharma sambanda.

Now we are going to see if ātmā has got any sambandha or not.

(9) यदि द्वावथवा अनन्ता आत्मानो भवेयुस्तदा सजातीयेनात्मना सम्बन्धो भवेत्। आत्मा च एक एव । तस्मात्सजातीयेनात्मना आत्मनः सम्बन्धो नास्ति । (२) आत्मनो विजातीयोऽनात्मा। अनात्मा च मरीचिकोदक- वदात्मनि कल्पितः। तेन कल्पितेन सहात्मनः सम्बन्धो न घटेत। न हि मरीचिकोदकेन भूमेः सम्बन्धोऽस्ति। यदि सम्बन्धः स्यात्तदा मरुभूमिस्तेनोद- केनार्द्रीक्रियेत।

यथा मरीचिकोदकेन मरुभूमेः सम्बन्धो नास्ति तथा आत्मनि कल्पितेन विजातीयेनानात्मना आत्मनः सम्बन्धो नास्ति। (३) आत्मनो यद्यवयवाः स्युस्तदा आत्मनः स्वगतेन सम्बन्धो भवेत्। आत्मा नित्यः। तस्मा- त्रिरवयवः। तस्मात् स्वगतेन सम्बन्धो नास्ति। इत्थं सजातीयविजातीय-स्वगतसम्बन्ध आत्मनो नास्ति। तस्मादात्मा असङ्गः।

Patiently he covers everything. First sajateeya sambandha of ātmā, if one ātmā is associated with another ātmā belonging to same ātmā species. Even jīvātma plurality we have established that it belongs to śarīratrayam and not ātmā. Jīvātma and paramaātmā also both are consciousness with just micro and macro śarīram. Jīvātma paramaātmā bheda api nasti. Species is possible only when there is plurality. Species means (in tarkaśāstra) it pervades many members of an entity like many manushyas are there, manushyatvam is common across them, hood, ness etc indicates species. Tableness, humanhood etc. in space or akāśa jati does not exist as there is only one akāśa. That which pervades many members. Chairs are anityam, chairness is nityam. We discussed in devata adhikāraṇam of brahmasutra. Jati analysis in śrīṣṭi topic. Even during pralaya kalam, manushyas are absent but manushyatvam continues. Jati is called the universal as opposed to individual. Ātmā does not have universal. Because ātmā ekaha. Therefore, no sajateeya sambandha.

There is suppose another species anātmā, when ātmā and anātmā contact, the sambandha is called vijateeya, consciousness and matter.do they come in contact. For junior students , yes consciousness contacts object and that's how knowledge takes place, vṛtti vyapti and phala vyapti take place. For senior students, consciousness never contacts the object. Gaudapadacharya says there is no object other than ātmā, all anātmā are mithya. In Mandukya karika, consciousness cannot contact the real object, cant it contact unreal object. Gaudapada says that's also not possible. An unreal object is not an unreal object as it does not

exist separate from the real object. Can clay contact the pot? Can wood contact the chair? No clay can never contact pot as there is no such thing called pot other than clay. Vijateeya sambandaha na bhavati.. anātmā is vijateeya vastu, anātmā is superimposed on ātmā like mirage water. An adhiṣṭhānaṃ cannot come in contact with a superimposed object. Mirage water appears on the sand alright, but it does not have contact with sand. If mirage water comes in contact with sand, sand would have become wet. (by seeing water on the sand). Deers go like this in search, deer dies running like this. Vedānta says jīvātma is also running behind one anātmā after another this way. Just as sand does not have contact with mirage water, ātmā does not contact anātmā at any time. If we are particular about using a sambandha we use the term adhyāsa sambandha, meaning no sambandha.

Svagataha.. like the cloth having thread as its part or body having limbs, if ātmā had parts there could have been sambandha but ātmā does not have avayava or limbs or parts. Tarkaśāstra gives logic. Sāṅkhya talks of one kāraṇam multiplying into many, prakṛiti into mahat etc. one to many multiplication. Whereas in tarkaśāstra, it is creation by assembling various parts. Assembly line model.in Tarka śāstra śṛṣṭi is always many to one. In Vedānta, no creation according to Gaudapada. We have jativada for junior students, vedantin accepts creation temporarily. Vedantin temporarily joins sankhya philosopher. Sadeva somya idamagre aseet. So kamaya...based on Nyāyika theory of creation, always kāraṇam is plural. When they join it becomes a single product. In sankhya, karyam anekham, kāraṇam one. All avayams will come under kāraṇams in tarka śāstram. Every avayavi is karyam which is anityam. Avayavi is full of avayavams. Tarkasangraham has all of these discussions. Avayavi karyam anityam. Avayavi consists of so many assembled parts therefore we say body is savayavam.

Therefore avayavi karyam savayavam anityam. Therefore wherever anityam word comes savayavam will come based on tarkaśāstra. Atma is nityam therefore ātmā cannot be savayavam. Ātmā therefore should be niravayavam. Yat yat nityam tat tat niravayavam. Akasaha kalaha manaha are nityam in tarka śāstra therefore they are all niravayavam. What about pritvi jalam etc? in tarkaśāstra, pritvi has got two versions, pralaya kala version and śṛṣṭi kala version. In pralaya kala it was in paramanu or atomic form, atomic form of prutvi is niravayavam. Prutvi during śṛṣṭi is savayavam anityam. Similarly jalam agni and vayu paramanus at pralaya time. Akasa is same during śṛṣṭi and pralayam as per tarka śāstram. Ātmā is nityam and niravayavam. Since ātmā does not have avayavam, you cannot talk of svagata sambandha between ātmā and its avayavams. As per tarkaśāstra. In this manner sajateya vijateya svagata contacts are not there, therefore ātmā is asanghaha. Therefore Vedānta is called asparsha yoga. We are completing the first major topic.

हे सोम्य, इत्थं सच्चिदानन्दब्रह्मस्वरूपो जन्मादिविकाररहितः असङ्गश्चात्मास्ति। स एव त्वमसि । एवं 'अहं कः' इति प्रथम- प्रश्नस्योत्तरमुक्तम्।

Hey Somya!! In this manner w have seen the different features of jīvātma, sat chit Ananda brahman-infinite, jenmadi vikara rahita-without 6 fold modification, asanghatvam. You are that ātmā, all your abhivadaye is superimposition. All jatis sub castes are all superimposition. After sadhana chatushtayasampatti, disclaim all these. I have answered your first question, aham kaha.

Page 232 topic 352. Who is jīva, who is Ívara what is Mokṣa sadhanam? Means of liberation. Two more questions. Who is the creator of this world?

14th December 2019

Page 259 3rd paragraph

हे सोम्य, इत्थं सच्चिदानन्दब्रह्मस्वरूपो जन्मादिविकाररहितः असङ्गश्चात्मास्ति। स एव त्वमसि ।
एवं 'अहं कः' इति प्रथम- प्रश्नस्योत्तरमुक्तम्।

The teacher talked about anubhandachatushtayam in 1st two chapters, 3rd chapter importance of Guru and Shishya were talke about. 4,5 and 6 deal with Vedānta teaching. 3 students, tatvadrushti, adhrushti and tarka adhrushti. 4th chapter anirvacaneeya khyāti for uttama Adhikari. 5th chapter madhyama Adhikari, maha vakyam was briefly presented. In 5th chapter, nirguṇa brahma upasanam was prescribed for manda Adhikari. (based on Dhyana deepa prakāraṇam of Pancadasi). 6th chapter was introduced for an intellectual student. Drushti śṛṣṭi vāda was introduced. This drushti śṛṣṭi vāda was completed and Tarka drushti was not totally satisfied because both jagrat avastha and Swapna avastha were asked to be dismissed as prātibhāsika satyam. Then Guru decided to present Vedānta all over again. A new character Agrudhadeva was introduced. He entered Swapna and there a Vedānta course was introduced. We are now in the dream of Agrudhadeva. Nischala Dasa never gives the name of the teacher. There teaching began with 3 questions. Who is the individual Jīva? Who is the creator Íśvara? What is the means of liberation? Answer is given in dream. Since original student is Tarkadrṣṭi and he being intellectual, wherever Vedānta is introduced other schools of philosophy are introduced. This is the uniqueness of Chapter 6. We saw elaborate discussion on Jīva. Teacher discussed who is Jīva according to Sāṅkhya, Nyaya etc. Now we concluded the answer to Q1.

Aham Kaha iti Prathama prashnasya uttaram. According to Vedānta, jīva is satchidananda brahma svaroopā, this brahma Svarūpa differentiates from all other schools of philosophy. They never accept aikyam. Another major difference is, Sāṅkhya believes there are many ātmās which are all-pervading.

Sa eva tvamasi, you are not tvampada vachyārtha but tvampada lakshyārtha....

Now we have to enter the 2nd question. Page 232 topic 352.

(आ. ३८३-३८७) 'अस्य संसारस्य कर्ता कः' इति द्वितीय- प्रश्नस्योत्तरम् — (३८३) जगतः कर्तेश्वर इति वर्णनम्—

Here samsara means the world. Who is the creator of the world? Agrudhadeva is asking. Ans: God is the creator. Ísvara has been talked about in 5th chapter. Ísvara has been talked about. So only certain leftout portions are discussed. Reference: complementary portions. That's why chapter6 discussion is not elaborate. Pages 154 to Page 160. Topic 261 to 272. Here few other aspects are going to be discussed.

'जगतः कर्ता कः' इति द्वितीयप्रश्नस्येदानीमुत्तरमुच्यते। व्यापकचैतन्यमाश्रित्य तदेव विषयीकुर्वाणा मायैव सदसद्विलक्षणात्यद्भुतशक्तिरूपाज्ञानमित्युच्यते। तस्मादज्ञानाज्जगत उत्पत्तिर्भङ्गौ भवतः।

For the second question answer is being given. In Tatvabodha we have seen this. Brahmarshraya satvagunarajoguna.....vayuhu.... Ísvara is always a composite entity comprising of two beginningless factors, brahman and maya. They have got diagonally opposite nature. Savikaram, nirvikaram, savikalpam, nirvikalpam etc. but both are anadi. Last difference most important is brahman is satyam maya is mithya. Therefore brahman and maya will always be together. Like ardhanareshwara tatvam...vagarthaviva sampruktau...like word and meaning can never be separated. During creation, brahman's contribution is by its mere presence. Therefore vivarta Kāraṇam, contributes to creation by its mere presence. It contributes sat chit Ananda to maya, through maya sat chit Ananda to entire creation. Contribution of existence is very important that's why its called vivarta upadhana Kāraṇam, a Kāraṇam that contributes to the existence to the karyam world. Vivarta upadhana Kāraṇam because it gives existence to the world through its mere presence. Maya also contributes to the world, it is not existence, because

maya itself has only borrowed existence from brahman. Maya contributes to nama rupa, all non existential features, shada, rasa, rupe, iccha shakti, kriya shakti, whatever is there in creation other than satchitananda. All other features. This namarupa of the world is contribution of maya, therefore maya is also upadana Kāraṇam. When maya contributes namarupa to the world it undergoes change unlike brahman, therefore maya is called parinami upadana Kāraṇam, undergoing change. Since maya does not have its own existence it will come under mithya category it does not have its own existence. Whatever is mithya will be subject to negation through jñānam. Maya is negatable through jñānam. Negation does not mean physical disappearance of maya, it means understanding that isness of maya does not belong to maya. Isness of maya does not belong to maya, this understanding is negation. Like negation of moonlight through understanding that there is no such thing called moonlight but everything is sunlight. Existence of maya belongs to brahman only. Since maya is negatable through jñānam it has another name mūla avidhya, **avidhya means negatable through jñānam. Mūla avidhya because from this alone entire creation comes. Another meaning is ajñānam. It is not absence of knowledge. Ignorance is not absence of knowledge, refers to a mithya vastu, experienceble mithya entity that can be negated by knowledge.** Whose existence can be snatched from the experienceable entity and existence will be handed over to some other entity called satyam. **Ajñānam is bhava abhāva vilakshana mithya roopam .** This mysterious ignorance alone is called maya. Brahman lends existence to mysterious maya which is anadi. When does maya borrow existence? Existent maya or non existent maya? Existent maya need not borrow existence as it already exists. Non existent maya cannot borrow as it is non existent. So when does it borrow? Anadi maya, therefore verb borrow in “maya borrows existence from brahman” does not convey in time. From beginningless time, maya exists by borrowing existence from brahman. From

beginingless time, brahman lends existence to maya. Beginingless existence lender brahman and beginingless existence borrower maya are together called Ívara. Prakrutim purushaschaiva in Gita.

M: vyapaka... there is a principle called maya which is otherwise called ajñānam. Maya can never exist anywhere else but all pervading consciousness. Which is neither existent nor non existent but seemingly existent sadasatvilakshanat. In vivekachudamani.. sannat sannat...ubhayatmikamau. This maya although mithya, has got fantastic power, all varieties that we experience, shabda rupa, all existing and newer ones not discovered yet, 5G etc..

you have to talk of two factors when you speak about ignorance. Who is ignorant? The locus or subject.? A conscious locus. You cannot say chair is ignorant. Ādhāram or adhiṣṭhānam or āshrayaha...Kaha. Second question is ignorant of what? Vishayaha... object of ignorance. In the creation, we have got so many people who are ignorant and so many objects about whom we are ignorant. Normally ashraya and vishaya of ignorance are two different things. Like nimmita and upadana kāraṇa.

In ashraya vishata also, when we talk of maya as ajñānam before origination of world, only two things were there. Maya and brahman. Before world time space. Only brahman and ajñānam. Whats the ashraya of ajñānam. Answer is only brahman was there. Mūlajñānam's ashraya is brahman, vishaya also is brahman. We studied elaborately in 3rd chapter introduction of naishkarmyasiddhi. Ajñāyasya ashrayaha ātmāvā anātmā? Ajñānam belongs to jīvātma or paramātmā? Aside note: if paramātmā is locus of ajñānam, will not paramātmā not become a samsara. Answer (not given in Vicarasagaram). Mūlavidhya or maya has got

āvaraṇa shakti and vikṣepa shakti. Ajñānam located in paramātmā will not have āvaraṇa shakti operational. Only vikṣepa shakti operates. Therefore paramātmā uses vikṣepa shakti to create the world. Jīvas are born, in jīvātma āvaraṇa shakti of maya starts functioning, therefore jīvātma will suffer because of āvaraṇa shakti of avidhya.

Chaitanyam alone is the object as well as subject or āshraya of ignorance. In vicarasagaram we saw earlier, NIŚCALA DĀSA quoted from Sankshepa sareerakam. Ashrayasya ...vishyatstva bhagini.. आश्रयत्व-विषयत्व-भागिनी.... & said we have seen this already briefly. He asked us to ref to that portion.

Ref. Pg 151, Topic 256 - अज्ञानस्य स्वाश्रयविषयकत्वम् - last 3 lines - संक्षेपशारीरक- ... etc. Swamiji had said then that this were important texts in this context.

Sankshepa sareerakam Part 1 verse 319

4th January 2020

Page 259..

Last para

‘जगतः कर्ता कः’ इति द्वितीयप्रश्नस्येदानीमुत्तरमुच्यते। व्यापकचैतन्यमाश्रित्य तदेव विषयीकुर्वाणा मायैव सदसद्विलक्षणात्यद्भुतशक्तिरूपाज्ञानमित्युच्यते। तस्मादज्ञानाज्जगत उत्पत्तिर्भङ्गौ भवतः। उत्पत्तिर्भङ्गयोः कथनेन स्थितिरपि गृहीता भवति।

3 questions were introduced earlier. Page 232. 1 jīva svarūpam 2 cause of universe or Ívara svarūpam 3 mokṣā sadhanam (to be dealt with in great detail)

2nd question very brief only, as in pages 154 to 160 we saw already. Two basic components brahman and maya being introduced. In Tatvabodha also we saw this.

Brahmashraya maya...From maya this universe was born. In advanced texts we have elaborate discussion as to is brahman the cause or maya the cause or both? We must say both, namarupa is contributed by maya, maya is the potential form of all namarupas, brahman does not have namarupa, anamakam, arupakam. In Lalita sahasranamam, Narayaneer nadarupa namarupa vivarjita. Maya alone contributes to nama rupa. Does that mean brahman does not contribute? Brahman contributes 3 consciousness, existence and happiness. Smile on our face is contribution of brahman, asti bhati priyam. Maya is upadana Kāraṇam. Maya undergoes change while contributing, parinami upadana Kāraṇam. Brahman is vivarta upadana Kāraṇam contributes without undergoing change. The mixture of brahman and maya is Ísvara. It has got extraordinary powers, maya, all varieties are because of maya. Adyatbhuta Maya is otherwise called ajñānam or mūla avidhya. We talk about an ajñānam that existed before the origination of the mind. Ignorance in the mind of the world is thoola vidya we are not talking of that here. We talk about mūla vidya which existed in brahman before mind originate. Tasmāt...from that ajñānam, of this universe including time and space arose. Chitradeepa prakāraṇam ...chapter 6 of pañcadaśī. Once we talk of śṛṣṭi and pralaya, sthithi also included. Temporary existence..bhava vikara rupa satta..this existence is donated by permanent existence of brahman. Can be called reflected existence. Ísvara is śṛṣṭi sthithi laya Kāraṇam. Yatho vā imāni bhootani....tatbrahmeti.. subtle difference between vicarasagara and upaniṣad, here he says maya is śṛṣṭi sthithi laya Kāraṇam instead of brahman. Both are Kāraṇam.

अनेनायमर्थः सिद्ध्यति — (१) मायायुक्तंचैतन्यम् ईश्वर इति वर्ण्यते। (२) स च ईश्वरो जगदुत्पत्तिस्थितिभङ्गानां हेतुर्भवति इति।

Consciousness along with maya (maya is sadasat vilakshana meaning mithya) is called Íśvara. That God is the cause (parinami and vivarta upadana Kāraṇam plus nimitta Kāraṇam) . all 3 rolled into one.

अनयोक्त्या ‘जगतः कोऽपि कर्तास्ति वा, अथवा स्वयमेव जगदुत्पन्नम्’ इति प्रश्नस्य ‘जगतः कर्ता कश्चन जीवो वा अथवेश्वरः’ इति प्रश्नस्य चोत्तरं वर्णितं भवति।

By this statement, (Íśvara is śṛṣṭi sthiti laya Kāraṇam) the two questions are answered. Each major question, had set of additional questions (Q1). Similarly after second q, we had subsidiary questions in page 232. Is there a creator of the world? Grand design, Stephen Hawkins says... universe arose..no God is required. Answer : world did not arise by itself. Creator is Íśvara, brahman Maya combination.

2nd Q: is the creator another living being like any one of us? For the second subsidiary q, answer was given. Jīva is not a creator as he does not have resources. Jīva existed with his kāraṇa śarīram even during pralayam. Even though jīva has kāraṇa śarīram he does not have enough resources to create the universe. Only Íśvara can create. We saw this too.

(आ. ३८४-३८५) ईश्वरः सर्वज्ञः सर्वशक्तिमान् स्वतन्त्रश्चेति वर्णनम् —

(३८४) ईश्वरस्य सर्वज्ञत्वादिविशेषणानि

More features about Íśvara. Sarvajñaha..omniscient. all possible knowledge exists in Íśvara in potential form. All past current and future knowledge must be potentially there. Maya has got all vṛtti jñānams in unmanifest condition. All vṛtti jñānams are in maya. Íśvara becomes omniscient. Sarva shaktimān..all powers must be there. Energy in sun, lightening, electricity. All must potentially exist in

maya before their creation. Ísvara is never controlled by anyone. Uncontrolled controller.

— जगतः कर्तेश्वरः। जगत् स्वयं नोत्पन्नम्। कर्तारं विना यदि जगद्भवेत्तदा कुलालमन्तरेणापि घटो जायेत। अतो जगतः कर्ता कश्चिदस्ति। (१) स च कर्ता सर्वज्ञः। यो यस्य कार्यस्य कर्ता स तत्कार्यं तदुपादानं कारणं च ज्ञात्वैव करोति। तस्माज्जगतः कर्तापि जगत्तदुपादानकारणं च ज्ञात्वैव जगदुत्पादयति। इत्थं यस्माज्जगतः कर्ता जगत्तदुपादानकारणं च जानाति तस्मात्स सर्वज्ञः।

Creator of world is God. It does not originate by itself. Without creator if world can emerge, we would have experienced origination of pot without potter etc. we don't find origination of purposeful things on their own. Therefore we have to assume an intelligent cause for this universe. When we give example of carpenter, potter etc we imagine a person with a form, location etc, we should not extend this to bhagawan that he is somewhere there etc. when we say there is a karta iswara, we say there is nimitta Kāraṇam, senscient principle plus insenscient raw material principle called maya. This mixture is like a carpenter etc. he or she for God is meaningless, only for puja it is useful. God as located being is not logically possible. Examples of carpenter, potter should not mislead us. Such a creator is omniscient. If there is a nimitta Kāraṇam, it should have two-fold knowledge. What type of material is required for what type of object. Like mridangam etc. carpenter should have both the knowledge and skill. Karya jñānam and upadana kāraṇa jñānam also is required. Whoever is producing anything, he should know the nature of to be produced product. The cause nimitta Kāraṇam also should know the entire universe, raw material of entire universe maya or prakriti and creates this world. Since the creator of the world namely God is the knower of both the world and maya. World and maya includes everything... carpenter also has knowledge but it is confined to wood and related objects. But bhagawan is sarvajñaha.

स जगतः कर्ता सर्वशक्तिमांश्च। अल्पशक्तिभिर्जीवैरस्य जगतः सृष्टिर्मनसाप्यचिन्त्या। अतोऽद्भुतस्य जगतः कर्ता अद्भुतशक्तिमान्। इत्थं जगतः कर्ता सर्वशक्तिमान्। स स्वतन्त्रश्च। योऽल्पशक्तिः स पराधीनो भवति। सर्वशक्तिमांस्तु न पराधीनो भवति। तस्मादयं स्वतन्त्रः। इत्थं च जगतः कर्ता सर्वज्ञः, सर्वशक्तिमान्, स्वतन्त्रश्च। तमेव ईश्वर इति वर्णयन्ति।

That creator God sarvashaktimān is omnipotent. The puny little jīvas who have limited powers cannot even imagine the creation. Therefore, the creator of this wonderful universe has to be only God. We should feel fortunate that we have human intellect that we can appreciate a part of the glory. Swami DS says every branch of science is just like a pinhole. Each branch of science has subdivisions too. In this manner the creator is omnipotent. 3rd feature bhagawan is svatantraha.. those human beings, he is under the control of various sources. Change of weather water etc. human beings are vulnerable. But Íśvara, sarvashaktimān is not under anyones control, therefore independent. Íśvara is सर्वज्ञः, सर्वशक्तिमान्, स्वतन्त्रश्च। in Vedānta we say bhagawan creates a universe as per law of karma, then he is controlled by law of karma. Can he violate the law of karma? We say Íśvara cannot be controlled. Íśvara can violate law of karma as he is independent but he will not violate being fair. Such a creator the scriptures describe as Íśvara.

Topic 385;;

(३८५) अल्पज्ञत्वादिधर्मविशिष्टो जीवो न जगतः कर्ता —

jīva is diagonally opposite, he describes. Perviscient, pervipotent etc, he is not the creator.

योऽल्पज्ञोऽल्पशक्तिमान् पराधीनश्च स जीव इत्यभिधीयते। यद्यप्यल्पज्ञत्वादयो जीवे परमार्थतो न सन्ति (no full stop) तथाप्यविद्याकृतमिथ्याभूतकिञ्चिज्ज्ञत्वादयो जीवे प्रतीयन्ते। अतस्ते किञ्चिज्ज्ञत्वादयो जीवे व्यपदिश्यन्ते। अविद्याकृतकिञ्चिज्ज्ञत्वादिभ्रान्तिरेव जीवत्वनिमित्तम्।

सा चाल्पज्ञत्वादिभ्रान्तिरीश्वरे नास्ति। किन्तु मायाकृतसर्वज्ञत्वादय ईश्वरे सन्ति। अयमर्थः सविस्तरमुत्तरत्र प्रतिपादयिष्यते।

These are the three opposite words योऽल्पज्ञोऽल्पशक्तिमान् पराधीनश्च .. paradhinaha opposite of svatantra. This jīva is limited in power knowledge and is dependent. We should remember that jīva is nothing but consciousness which is same as Íśvara the consciousness. Difference is Íśvara has maya as support. Jīva has avidhya as support. Maya is satva pradhāna, avidhya is rajas tamo pradhāna.

11th Janyuary 2020

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Topic 375 continued

Having completed jīva svarūpam, now NIŚCALA DĀSA has come to second question cause of world or Íśvara svarūpam now. Individual living being like a human being cannot be cause of creation as this individual jīva has only limited knowledge and power. अल्पज्ञत्वादिधर्मविशिष्टो जीवो न जगतः कर्ता Jīva is also not independent. Jīva in reality is essentially same as Íśvara only. From standpoint of consciousness both are limitless. Only functioning medium (avidya or kāraṇa śarīram) is limited for jīva. One of the main limitations is the āvaraṇa shakti of kāraṇa śarīram. Because of this transferred limitation we refer to jīva as limited. This seeming limitation of the jīva is the reason for naming the jīva as jīva. The moment jīva becomes a jnani, he becomes jīvanmuktaha although he appears a jīva but he is free of jīvatva status. Glory of God is that God has got transferred attributes like sarvajñatvam (maya kurta) but no branti or ignorance. Uniqueness of maya is āvaraṇa shakti is not operational. This will be elaborated more later. In mahavakya vicara, where vachyārtha and lakshyārtha are going to be discussed. Page 305.

एवं च जगतः कर्ता न जीवः। किन्त्वीश्वर एव।

In this manner God alone has the medium to become the ceator not the jīva. (Exactly like although another person is like me but does not have a screw driver cannot open the nut).

(३८६) ईश्वरो व्यापको नित्यश्च — स चेश्वरो नैकदेशमात्रे वर्तते। किन्तु सर्वत्र व्यापकोऽस्ति। ईश्वर एकदेशमात्रे वर्तत इत्यङ्गीकारे स ईश्वरोऽनित्यो भवेत्। यस्य देशतोऽन्तोऽस्ति तस्य कालतोऽप्यन्तोऽस्तीति नियमात्। यदनित्यं तत् कर्तृजन्यमिति नियमा- दीश्वरस्यानित्यत्वे तस्यापि कश्चन कर्ता अनङ्गीकर्तव्यो भवेत्।

ईश्वरस्य कर्ता कश्चिदस्तीत्येतन्न घटते। तथा हि —

Further features of the creator of universe is being discussed. That above-mentioned creator cannot be located in a particular place. Ísvara has to be all pervading. Suppose you say Ísvara is Vishnu in Vaikunta loka. Whatever is located is spatially located, then Ísvara will not be there in another place. Once you accept spatial limitation, automatically there will be time limitation as well. God will become impermanent. Puranas are mithya only, cannot be taken be real. Nedam ididam upasate. One has to transcend this form of God. In Hinduism God is understood in 3 levels, one form eka rupa to Viswarupa, including all forms, then formless consciousness principle Arupa Ísvara.

If I accept God as timewise limited, whats the problem? Any topic is analysed thoroughly. If anything is impermanent, it will be created by some cause. Created Ísvara will require a creator.

Suppose somebody says let there be a creator of creator. There will be a logical problem. Then creator needs to have creator and created. 6 facets analysed. Logical fallacies. (student is Tarkadṛṣṭi)

(१) ईश्वरस्येश्वर एव कर्तेत्यङ्गीकारे आत्माश्रयदोषः स्यात्। स्वयमेव क्रियायाः कर्ता (आश्रयः) स्वयमेव क्रियायाः कर्म (विषयः) च यदि भवति तदा आत्माश्रयदोषः। यथा कुलालः क्रियायाः कर्ता घटश्च कर्म तथा सर्वत्र क्रियायाः कर्ता कर्म च भिन्नावेव। न तु तयोरेकत्वमस्ति। तथा चेश्वरस्योत्पत्तौ तस्यैव कर्तृत्वकर्मत्वयोरभ्युपगमे आत्माश्रयदोषः सुस्थिरः। कर्म नाम कार्यम्। कार्यस्य विरोधी दोषः। आत्माश्रयश्च कार्यस्य विरोधी। तस्मात्स दोषो भवति। तस्मादीश्वरस्यान्यः कर्ता अङ्गीकर्तव्यः।

if Ísvara is temporary, there must be a creator for God. Who is this God? NISÁALA DĀSA is analyzing reasons.

1) Suppose we say Ísvara is self creator. If that is so, there will be logical fallacy -self dependence. Ātmā āshrayaha. Oneself being subject of an action, oneself being the object of the very same action. Subject and object will become identical for same action. Then logical fallacy is called ātmāashrayaha. Like the potter is the producer of the pot. If Ísvara is creator he cannot be created and vice-versa. With regard to creation of Ísvara, same Ísvara cannot have kartrutvam and karmatvam. Self dependence is a logical fallacy which is an obstacle to production action. Being an obstacle, saha doshaha bhavati. Therefore, it is a logical fallacy. If God is created a creator has to be accepted and that cannot be God. Creator is someone who existed before creation and ceated does not exist before creation. If you say God is creator and created. Then it will mean God existed and did not exist before creation. Logically incorrect. You have to say God is created by someone else. There also there is a problem. Another fallacy no 2.

(२) स च द्वितीयः कर्ता प्रथमकर्तेव कर्तृजन्यो वाच्यः। स च द्वितीयकर्तुः कर्ता द्वितीयकर्तुर्भिन्नो वाच्यः। प्रथमकर्ता य ईश्वरः स एव द्वितीयकर्तुः कर्तेत्यङ्गीकारे अन्योन्याश्रयदोषः।

2) God requires another creator who is the creator of God. If first creator God requires a second creator to create God then second creator will also require another creator. Who is creator of second creator? We will ask. One option author assumes. Why can't we say second creator is created by first creator and vice versa. Author says this is also defective. This is anyonyāshraya fallacy. Mutual dependence problem. Eg: I borrow money from you, you borrow money from me. We can start a business. To avoid this we should say, third creator creates second creator. Then who created third creator?

18th January 2020

Page 262 2nd paragraph

Sa ca..

(२) स च द्वितीयः कर्ता प्रथमकर्तेव कर्तृजन्यो वाच्यः। स च द्वितीयकर्तुः कर्ता द्वितीयकर्तुर्भिन्नो वाच्यः। प्रथमकर्ता य ईश्वरः स एव द्वितीयकर्तुः कर्तेत्यङ्गीकारे अन्योन्याश्रयदोषः।

After analyzing the nature of jīva, now topic of Íśvara who is defined as the creator of the entire universe. Page 259 topic 383 definition was given. Íśvara is all pervading consciousness principle with unique power called maya or mūlavidhya in which entire universe exists in potential form. This Íśvara is creator of entire universe inclusive of time and space. This creator himself cannot be created entity. Akrutaha bhavati. He wants to establish this through a logical argument. What are the issues if you assume he is created. First possibility we saw in 1) Íśvara created by himself. **Ātmāshraya doṣa** was discussed. He should exist before creation for being a created and he should

not exist before creation for being created. That's a logical contradiction like I borrowing money from myself to start a business.

2nd option, let us assume Ísvara the creator no 1, who is created by creator no 2. Creator 2 himself will require another creator. Who is the creator of creator 2? You can't say creator 2 is created by himself then ātmāshraya doṣa. Suppose you say creator 2 is created by creator 1, then we will have mutual dependence doṣa (**anyonya ashraya doṣa**) . I borrow money from you, you borrow from me to run a business. Then you have to say creator 2 is created by creator 3. You can go on and on. Either creator 3 is created by himself or creator 2 or creator 1 (case 3...creator 1 is created by creator 3) ...you will keep going round and round in case 3 cyclic dependence. Chakraka doṣa. Student is tarkadṛṣṭī...

(३) तस्मात्तृतीयकर्ता कश्चनाङ्गीकार्यः । तस्य तृतीयकर्तुः कर्ता द्वितीय- कर्तेत्यङ्गीकारे पुनश्चान्योन्याश्रयदोषः । प्रथमकर्तेत्यङ्गीकारे चक्रिकादोषः । चक्रभ्रमणवत् (१) प्रथमकर्ता द्वितीयकर्तृजन्यः, (२) द्वितीयकर्ता तृतीय- कर्तृजन्यः, (३) तृतीयः प्रथमजन्यः, (४) स प्रथमकर्ता पुनरपि द्वितीय- जन्य इत्येवंरीत्या कार्यकारणभावभ्रमणसम्भवात् । चक्रिकास्थले सर्वेषां परस्परापेक्षत्वान्न किञ्चिदपि सिद्ध्येत् । अन्योन्याश्रयस्थले द्वयोः परस्परा- पेक्षास्ति । एकस्य सिद्धिं विनान्यस्य सिद्धिर्न भवति ।

If you have only 2 creators, you will have anyonyāshraya doṣa. If creator 3 is created by himself, ātmāshraya doṣa problem will be there. If you say creator 2 creates creator 3, anyonyaśrama doṣa will be there. If you say creator 1 creates, it's a **chakrika doṣa**. karta status will keep rotating between the 3. Creator1-creates 2, creator 2- creates 3..creator 3- creates 1. No coclusion will be there with respect of creator. Difference between 2nd and 3rd options are 2 members versus 3 members. In a dictionary you want to see a meaning, that

meaning I don't understand. I go to another page...it goes on like...voluble says garrulous-loquacious- voluble- garrulous (a talkative person).

(४) तस्मात् यथा (१) कुलालस्य कर्ता न स्वयमेव भवति। किन्तु तस्यैव पितैव भवति तथा प्रथमकर्तुरीश्वरस्य अन्यः कर्ता वाच्यः। (२) कुला- लस्य पिता न स्वपुत्राज्जातः। किन्त्वन्यस्मादेव पितुर्जातः। तथा द्वितीय- कर्तापि न प्रथमकर्तुर्जातः किन्त्वन्यस्मादेव कर्तुर्जातो वाच्यः। (३) कुला- लस्य पितामहो न कुलालात्, न वा कुलालस्य पितुर्जातः। किन्तु चतुर्थात् (यः कुलालस्य प्रपितामहस्तस्मात्) जातः। (४) तथैव तृतीयकर्ता न प्रथमकर्तुर्न वा द्वितीयकर्तुरुत्पन्नः। किन्तु चतुर्थात्कर्तुरुत्पन्नो वाच्यः। तस्य चतुर्थस्य कर्तुरन्यः पञ्चमः कर्ताङ्गीकर्तव्यः। एवम् अनवस्थादोषो भवति। अनवस्था नाम धारा = प्रवाहः। कर्तुर्धाराया अङ्गीकारे जगतः कर्ता अयमेव इति निश्चयो न स्यात्। यस्य कस्यचित् जगतः कर्तृत्वेनाङ्गीकारे युक्तिर्नास्ति। युक्त्यभाव एव विनिगमनाविरह इत्युच्यते।

A potter example is taken.. A potter creates earthenware. He is born out of his father, then father came from grandfather, grandfather from great grandfather and so on. Therefore the 3rd creator must be born out of 4th only. 4th from 5th, 5th from 6th and so on. Tataiva truteeyakarta...evam....the logical fallacy is **anavastha doṣa**. Every creator will keep having another creator. Infinite regress or non finality of the creator chain. Anavastha means a chain whose beginning you are not able to talk about. Pravahaha. We saw in mandukya karika also.

If you accept a chain of Gods, chain occupied by so many Gods, then you will have infinite ones. Which particular God is the creator how will you find out? If I say a particular God is the creator, I will ask what is the logic to assert? विनिगमनाविरह **logical inconclusiveness doṣa** . Vedānta says do not stop thinking. Other theologies do not accept questioning whereas Vedānta encourages questioning. There will be no conclusion possible if you blindly assert any

particular God as creator. There will be no logic. This logicless assertion or silencing the questioner is विनिगमनाविरह inconclusiveness.

अन्ये केचिदेवमाहुः — धारायाः क्वचिद्विश्रान्त्यङ्गीकारे यस्मिन् कर्तरि धाराया अन्तोऽङ्गीक्रियते स एव जगतः कर्तेत्यङ्गीकर्तुमुचितम्। ततः पूर्व- तनाः सर्वे कर्तारो निष्फलाः। अयमेव प्राग्लोप इति कथ्यते। कर्तृधारा- विश्रान्त्यवधिभूतकर्तुः प्राग्भाविनामभावः प्राग्लोप इत्युच्यते। एवञ्चेश्वरस्य देशतोऽन्तवत्त्वाभ्युपगमे तस्योत्पत्तिरङ्गीकार्या भवेत्। ईश्वरस्योत्पत्त्यङ्गीकारे च आत्माश्रयादिदोषा आपतन्ति। तस्मादीश्वरस्य देशतोऽन्तो नास्ति। किन्त्वीश्वरो व्यापकः। अत एव नित्यश्च।

Once you accept the chain of Gods you cannot identify one creator, you don't have any logic to find this person. Suppose you ignore this doṣa and choose anyone in the chain as the creator, then others in the list have to be discarded as creators without any reason. This is called प्राग्लोप **praglopadoshaha**..dropping previous ones. In Hinduism also we have this problem. Brahma does not have much support. Only Vishnu and Shiva arguments happen on who is greater? Vedānta is smarta neither vaishnavaita nor shaivaite.

M: You have to assume this particular chain ends in nth creator. You will have to tell nth creator is THE creator. blind assertion, all the other previous ones are erased without logical reason. Shiva is the end of dhara. Ayameva...praglopaha. 6th and final doṣa. As a uttama Adhikari you don't require these doshas. Its only for tarkadṛṣṭī. If God is taken as a living being located in one place, these problems will come. Once space limitation comes, time wise limitation comes, God will become limited. In Mandukya karika cause effect chain itself is dismissed. Once you accept origination of God all the doshas will come. Therefore do not locate God. Ívara is all-pervading.

Therefore nityaha or eternal as well. Íśvara is consciousness plus maya, matter in potential form. Both are nityam. Matter can never be created or destroyed. Both matter and consciousness are eternal. Íśvara is eternal and all-pervading, nityaha sarvgatascha Íśvara.

25th January 2020

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एवञ्चेश्वरस्य देशतोऽन्तवत्त्वाभ्युपगमे तस्योत्पत्तिरङ्गीकार्या भवेत्। ईश्वरस्योत्पत्त्यङ्गीकारे च आत्माश्रयादिदोषा आपतन्ति। तस्मादीश्वरस्य देशतोऽन्तो नास्ति। किन्त्वीश्वरो व्यापकः। अत एव नित्यश्च।

Jīva, Íśvara and means of liberation...3 topics being discussed, Jīva topic is over, now Íśvara. Part of this discussion was done in 5th chapter. Now rest in 6th chapter. If Íśvara is not all pervading what will be the consequence? A localized God can be accepted only for the sake of Puja and upāsana. We should remember it is only a temporary compromised depiction. God cannot have a form or location. If it will not be accepted what will be the consequences? If spatial limitation is attributed to God, time wise limitation will automatically come. 6 doshas were discussed.

Topic 387

(३८७) ईश्वरस्य जीवस्य च स्वरूपतो भेदाभावः — तस्य व्यापकस्येश्वरस्य जीवस्य च स्वरूपतो नास्ति भेदः। किन्तू- पाधिना भेदोऽस्ति।

Incidental discussion: Is Íśvara different from Jīva or not? Very big challenging topic. Veda itself presents two opposite views. In karma kanda beda is emphasized. Seeking God's grace. God is superior, I am inferior. Most important

emotional walking stick. In veda anta, spiritual portion, abhedaha or oneness is emphasized through maha vakyam. How do we reconcile these two beda and abeda with veda? How to reconcile these two statements? Interpretational challenge as both statements are in veda. Has to be interpreted without contradiction..mimasa challenge.

Second one is logical challenge... it is a tarka śāstra challenge...has been confronted by several vedic acharyas. Both have to be reconciled. How do you indigenously accept both these. Beda abeda vāda. Dozens are there. Viśiṣṭadvaitam and advaitam both try. Which reconciliation is acceptable mimasically and logically. In advaitam we have managed using two levels of reality, like dream and waking. Paramārthika the higher order and vyavahārika the lower order. Empirical level they are different, absolute level they are same. Advaitins are also beda abedi thus. But both are one consciousness alone, svarūpataha bedaha nasti. At pāramārthika level. That that's beyond time and space. Advaitins also swear empirically within time and space jīva and Íśvara are very different. In brahmasutra several adhikāraṇams are dedicated to establishing God as distinctly different from jīva. Here main challenger is sankhya philosopher who does not accept Íśvara. Many students of brahmasutra will get confused with vyasacharya. He is establishing beda at empirical level as sankhya philosophers do not accept Íśvara at vyavahārika level. Empirical level, every one has a function....nama rupa level along with function. At absolute level neti neti only. Nama rupa karma nasti. Brahmn does not have function, Íśvara has function. Śṛṣṭi sthiti layam. Íśvara produces karma phalam, Jīva produces karma. For this functional difference they require an instrument. Consciousness cannot contribute to functional difference. They need something additional to contribute to the empirical (within time and space) functional difference, that's upādhi. It is an additional factor

contributing to the function difference of jīva and Íśvara. Very word upadhi refers to lower order of reality. Another word is करणम् Kāraṇam. The instrument used to give the results of karma has to be extraordinary which is maya. Maya is the upadhi at empirical. If Íśvara requires a करणम्, jīva also needs a करणम् or upādhi. it is responsible for self ignorance also. Maya does not cause this problem. God does not need vicarasagaram class that jīvas instrument is kāraṇa śarīram, for Iswara kāraṇa prapañca maya upadhi. both are empirical. beda or abeda is empirical or absolute we should ask. beda belongs to maya plane only.. which one is important? both are important. as long as we live in this world we have to appreciate both. bhavadvaitam sada kuryat, respect ETU śankaracārya says. Is abeda important? Our life is transactional, why do we talk about advaitam? Advaitin's answer is you need for mokṣa. in triangular format most powerful factor is karma. bhagawan uses stroke of pen to create a stroke in a person and paralyse for life. keep beda for transaction, know abeda for liberation. one who intelligently uses beda jñānam and abeda jñānam is jīvan mukta.

now coming to this para. beda is from upadhi drushtyā, chaitanya drushtyā abedaha. maya is the instrument of Iswara, Avidhya is instrument of jīva. Acharyas talk of fine features for upadhi and upadhi based differences. prakriyas are methodologies for explaining the differences. Avidhya and maya,

avaccheda vadaha ..Gaudapadacharyas's madukya karika and Vacahaspati Mishra, आभासवाद ābhāsavāda used by Sureshwaracharya Vidyaranya, śankaracārya (they use more). 3rd pratibimba vāda by Padmapadacharya. highly appreciated among scholarly circles. first two are widely used by scholars. we will see here and later. only empirical differences. they all agree essentially they are one and the same.

tasya vyapakasya...for that all pervading Iswara and jīva which is not all pervading transcendently essentially there is no difference. kintu..at empirical level, upadhina because of additional empirical level there is difference which we should respect during our lives.

avaccheda vāda..enclosure theory. jīva is consciousness enclosed within kāraṇa śarīram unmanifest body, paramātmā Iswara is consciousness enclosed within kāraṇa prapañca. one has an inferior enclosure responsible for inferior qualities.

a ābhāsa vāda. Image theory..prototype its called in philosophical work. there they also talk about maya as instrument, in maya they include the image of consciousness and medium maya. 3 factors consciousness, image of consciousness and image causing maya. RM, RC, OC. tatva bodha we used this. no image in avaccheda vāda. they say adding another consciousness is a problem.

śankaracārya switches between these two prakriyas. Swami Dayananda saraswati prefers avaccheda vāda. Acharyas say use whatever appeals or based on context. they are just tools. dont fight over it. prakriya fight they dont encourage. yayā yayā bhavet pumsam, vyutpatti pratyagātmāni, sa saiva prakriyeha syat sadhvi sa canavastita.... Sureshwaracharya says brihadaranyaka upaniṣad bhashya vartika. any methodology you like you use. ābhāsa vade.....jīva has also got two flavors, avidhya and image of consciousness on avidhya kāraṇa śarīram. in both differences are explained. in ābhāsa vāda they say avidhya and maya are different. or in ābhāsa vāda avidhya maya as well as images are different. for explaining empirical differences.

अवच्छेदवादे मायाविशिष्टचैतन्यमीश्वर इत्युच्यते। अविद्याविशिष्टचैतन्यं तु जीव इति। आभासवादे मायया आभासेन च विशिष्टं चैतन्यमीश्वर इति वर्ण्यते। आभाससहिताविद्याविशिष्टचैतन्यं

जीव इति च। आभासवादे आभाससहिताविद्याया आभाससहितमायायाश्च भेदोऽस्ति। तथैवावच्छेदवादे अविद्याया मायायाश्च भेदोऽस्ति। स्वरूपतश्चैतन्यस्य भेदो नास्ति।

both vadas agree that there is no difference in the essential nature, the maha vakyams talk of this. in vedānta we focus on oneness or abeda, in vyavahārika level differences.

we have to enter the third vāda.

1st February 2020

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Topic 387

5th line

आभाससहिताविद्याविशिष्टचैतन्यं जीव इति च। आभासवादे आभाससहिताविद्याया आभाससहितमायायाश्च भेदोऽस्ति। तथैवावच्छेदवादे अविद्याया मायायाश्च भेदोऽस्ति। स्वरूपतश्चैतन्यस्य भेदो नास्ति।

Now Íśvara svarūpam is being concluded. We talk of Íśvara as omnipresent omnipotent etc. along with that we discuss another issue, the relationship between Íśvara and Jīva. Śāstra presents this two diagonally opposite ways. When we are in vedapurva bhaga and seeker is in beginning stages and person is in karma kanda, karma yoga, Íśvara and jīva are different. Empirical angle, their functions are different. For a mature student, śāstra indicates that jīva and Íśvara are the same just like wave and ocean.

The function of Jīva and Íśvara when we talk of differences, the expressing mediums are different. These are explained by different acharyas in 3 different ways. Prakriyas. we see first two often. Avaccheda vadaha, ābhāsa vāda.

Avaccheda vāda- mediums are different avidhya and maya, kāraṇa śarīram and kāraṇa prapañca. maya is superior medium because of satva guṇa. Therefore Iswara has got advantage of being better, a creator. other becomes created.

in ābhāsa vāda also, mediums are different. avidhya inferior, maya superior etc. subtle difference, when we say avidhya is medium, we included reflected consciousness here. in avaccheda vāda reflection is not talked about. Iswaras instrument is ābhāsa reflected consciousness sahita maya. Pages 119 to 121. topis 214 to 216. ābhāsa vāda is more popular Niscala Dasa said, śankaracārya uses this more. Aim of vedantic student is not to hold on to differences. any prakriya is ok. Dasoham should be only for sometime. ultimately all differences we have to reject. we do not rigidly insist on the prakriya, whatever you love you hold. its like a cup of coffee silver or gold cup. both you will hold on until you finish the coffee. In Upadesasahasri chapter 18, śankaracārya discusses ābhāsa vāda and its advantages in communicating the teachings. he never negates avaccheda vāda also.

In vicarasagara we completed two vadas. we are entering a new vāda pratibimba vāda. in this para, author introduces only briefly. you will have 100s of questions when you listen to this prakriya. can you keep aside the questions that arise in your mind? Nīścala Dāsa will explain later.

बिम्बप्रतिबिम्बपक्षे अज्ञानगतचैतन्यप्रतिबिम्बो जीवः। बिम्बचैतन्यमीश्वरः। अस्मिन् पक्षेऽपि चैतन्यस्य स्वरूपतो नास्ति भेदः। किन्त्वेकस्मिन्नेव चैतन्ये जीवत्वेश्वरत्वे कल्पिते। अयमर्थोऽग्रे आवर्तेषु कथयिष्यते। तथा च जगतः कर्ता सर्वज्ञः सर्वशक्तिमान् स्वतन्त्रश्चेश्वर एव। स चेश्वरो व्यापकः। तस्य जीवस्य च विशेषणमात्रेण भेदः। स्वरूपतो नास्ति भेदः। 'जगतः कर्ता कः' इति द्वितीयप्रश्नस्यैवमुत्तरमुक्तम्।

what is pratibimba vāda? Avacchedavada by Vacaspati mishra – great commentator of brahmasutra bhashyam of śankaracārya- called Bhamati- he has immortalised

his wife's name this way. very famous acharya. he also refers to ābhāsa vāda little bit. Aābhāsa vāda championed by Sureshwaracharya. Pratibimba vāda is propounded by Padmapadacharya in his commentary on brahmasuta-padmapadika. Difference bweteen this and previous two is the other two prakriyas differentiate avidhya and maya. here avidhya and maya are one and the same. in the avidhya maya which is the upadhi, reflection of consciousness is formed. they call it pratibimba. the word is used by pratibimba vāda prakriya. same is referred as ābhāsa in ābhāsa vāda. carefully we should translate the word abhasa. in pratibimba vāda we should name reflection as pratibimba. (we will see details later) reflection is called pratibimba, original is called bimbaha. bimba chaitanyam. mirror is called avidhya maya. pratibimba chaitanyam is jīvaha which is affected by the medium, depending on medium the reflection is affected. Iswara is bimba chaitanyam. chaitanyam is common to both, one has bimbam status other has got pratibimbam status. both these statuses are there only when avidhya maya is there. both these statuses are one reflecting medium called avidhya maya. that chaitanyam with pratibimbam status is jīva, one with bimbam status is Iswara. if avidhya is negated chaitanyam will remain without either bimbam or pratibimbam status. bimbatva pratibimbatva rahitam status is chaitanyam. This is in brief pratibimba vāda. Whatever questions you have keep aside.

M: jīva is the reflection pratibimba which is formed in ajñānam. Iswara is bimba chaitanyam. (note OC is Iswara not brahman). OR rahita C (we use word Pure consciousness) is shuddham brahman. In this paksha (theory also) the consciousness in the OC RC is the same. In one and the same chaitanyam, jīvatvam and Iswaratvam, status are superimposed. one avidhya makes the chaitanyam appear as bimba and pratibimba. this particular message in the following (topic 451 to 456) topic will be discussed. we generally use the word

reflection, within this term itself pratbimba vadis and ābhāsa vadis see difference. widely different. all the three vadas are over and all 3 are relevant to explain the veda purva bhaga for vedānta we dont require to establish the difference. therefore to wind up, creator of the world is one Iswara, can be explained through any vāda. That Iswara is omniscient and omnipotent. in Mandukya creation itself is negated. topic of creator itself will become redundant in advanced vedānta. Thats why vedānta was never taught in public. Temples, deities and puja room are meant for offering worship and practising meditation to prepare the mind. shloka: A jnani says as a sadhaka and bhakta I have insulted you, i did pilgrimage. through that I confirmed that God is a finite entity located in a particular place. I have insulted you the infinite absolute. I have chanted sahasranama, I have not insulted you. in the name of meditation I have given a form to you. You are beyond time space and nama. only upadi is different between jīva and Iswara, essentially there is no difference at all. 2nd topic who is the creator is complete. Page 232 three questions were asked. 2nd one is answered now

(आ. ३८८-४१९) 'मोक्षस्य कारणं किम्' इति तृतीय- प्रश्नस्योत्तरम् —

(३८८) मोक्षस्य साधनं ज्ञानमेव —

What is the direct means of liberation? several secondary causes are required. like a healthy body.. good food in moderation required, exercise required. yuktahara viharasya.. sleep properly. now prime and direct means of liberation. Topic 388-419: 3rd Question's answer. 32 topics. mokṣasya sadhanam jñānam eva. enlightenmennt, realisation etc are mystical words. Dayananda Saraswati used simple word knowledge or understanding of myself. self-knowledge is the means of liberation. scriptures indirectly conveys we do not know ourselves. we ascertain we

know who we are. According to scriptures whatever we know is a misconception. we have to drop ignorance and misconception about ourselves. Instead of saying I am in the infinite world occupying a infinitesemily small corner, World is temporarily in Me. exactly like waking up from the dream. this mind boggling change with respect to self perspective is called jñānam. the way I look at the world will change. This is liberation, we dont say jñānam gives liberation. knowledge is nt one of the means. karma yoga for active people, bhakti yoga for emotional, raja yoga for mystic people, jnana yoga for intellectual ones. other yogas they all prepare the mind, liberation means jñānam eva.

—‘मोक्षस्य साधनं किं ज्ञानम्, अथवा कर्म, अथवोपासनम्, अथवोभयम्’ इति प्रश्नस्येदानीमुत्तरमुच्यते। मुक्तेः साधनं न कर्म। नापि ध्यानम् (उपासनम्)। किन्तु ज्ञानमेव।

when this question was raised in page 232 we saw 6 options. option 1 jñānam (ātma jñānam not anything else), option 2 karma (vaidika karma). option 3: upasanam option 4, 5, 6 are combination of any two of first 3 options. author is going to elaborately discuss. student is tarkadrṣṭī. lot of technical discussions not discussed in any other book. then he will say jñānam and jñānam alone will give liberation.

8th February 2020

(३८८) मोक्षस्य साधनं ज्ञानमेव — ‘मोक्षस्य साधनं किं ज्ञानम्, अथवा कर्म, अथवोपासनम्, अथवोभयम्’ इति प्रश्नस्येदानीमुत्तरमुच्यते। मुक्तेः साधनं न कर्म। नापि ध्यानम् (उपासनम्)। किन्तु ज्ञानमेव।

Topic 3 What is the means of liberation? Is it karma upāsana or jñānam? Jñānam means ātma-jñānam? Or is it a combination of any two (3 pairs)? Answer of the advaita vedantin. Karma is not a means of liberation nor can it be

meditation including vedic meditation aka dhyanam or upasanam. Jñānam eva. Is there any logical reason for this?

आत्मनि बन्धो यदि सत्यः स्यात्तदा तन्निवृत्तिरूपो मोक्षो ज्ञानेन न भवेत्, किन्तु कर्मणोपासनेन वा भवेत्। बन्धश्च आत्मनि न सत्यः, किन्तु रज्जुसर्पवन्मिथ्या। तस्य मिथ्याबन्धस्य निवृत्तिरधिष्ठानज्ञानेनैव भवेत्। कर्मणोपासनेन वा न निवर्तेत।

Mokṣa is freedom from bondage. Bondage is limitation of the individual which can be an actual limitation or a seeming limitation satyaha or mithyaha. If it is actual limitation jñānam (knowledge) can never remove anything that's is there.

M: What is seeming can never be removed by karma but can be removed only by knowledge. If my nature is limitation actually hen the removal of that actual limitation called mokṣā can never be removed by knowledge. If bandha is actual we will require karma or upāsanam, but limitation is not actually there in the ātma (they are there in body mind sense organs intellect). The bondage is like rope snake mithyā. That seeming limitation of ātmā's removal is possible only through the knowledge of the ātmā. False limitation is like snake. Adhishtana jnanena adyasa nivṛttihi. Any superimposition can be removed only by the knowledge of the substratum on which the superimposition is resting. Sarpasya nivṛttihi adhishtāna rajju jnanena eva bhavet. Karma cannot destroy rope snake. You can use a stick to beat the rope snake. Garuda upāsana also cannot help to remove snake.

यथा रज्जौ सर्पः कयापि क्रियया न दूरीभवति। किन्तु रज्जुज्ञानेनैव दूरीभवति तथा आत्माज्ञानात्प्रतीयमानो बन्धस्तत्कारणभूतमज्ञानं चात्मनो ज्ञानेनैव निवर्तेयाताम्।

Example: As in the case of false snake on the rope, with any type of religious or worldly action rope-snake can never be driven away. Only by rope knowledge it can be driven away. Knowledge is the only means of liberation. Extending, false

limitation which is superimposed due to ignorance of the adhiṣṭhānam substratum, “I am limited” is a notion (body mind intellect can be limited, they are facts but not I). I centred notion is caused by ignorance of I the ātmā. This notion and the causal ignorance have to be removed through self-knowledge alone (nivarteyātām, vidhiling, atmanepadi). He is going to establish karma and upāsana can never give liberation. We are not saying karma is useless, Karma is very useful for sadhana catuṣṭayam.

(आ. ३८९-३९२) कर्मोपासनयोर्मोक्षसाधनत्वाभावः —

(३८९) कर्मोपासनयोः फलमनित्यम्, ताभ्यां नित्यो मोक्षो न सिद्ध्यति — (९) मोक्षो यदि कर्मणः फलं स्यात्तदा मोक्षोऽनित्यो भवेत्। तथा हि, कृष्यादिकर्मणां फलमन्नादिकमनित्यं भवति। यज्ञादिकर्मणां फलं स्वर्गादिकमप्यनित्यम्। “तद्यथा कर्मजितो लोकः क्षीयते एवमेवामुत्र पुण्यजितो लोकः क्षीयते” (छा. ८.९.६) “परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन” (मु. ९.२.९२) इत्यादिश्रुतिभिः कर्मफलस्यानित्यत्वं वर्णितम्। मोक्षस्य कर्मफलत्वाङ्गीकारे सोऽनित्यो भवेत्। तस्मान्मोक्षो न कर्मणः फलम्।

Karma and upāsana do not deserve to be a means of liberation.

Topic 381: Result of karma and upāsana are finite. To corroborate, grains produced by agriculture, they do not last forever. They have to be consumed. This is pratyakṣa pramānam. We can infer also from this. Anumānam too. Swarga is impermanent. We cannot say pratyakṣa pramānam, only through anumānam we know. Like the grains from agriculture. Śāstra pramānam is also there. Quotations: Any result won or attained by any karma will be exhausted. After death whichever world you go to, you will return eventually. After examining all the results a vaidika must be frustrated, whatever I earn is subject to loss. Unproduceable mokṣā can never be produced through karma. How to get mokṣā must be a question of a seeker? Like a person who has health issue initially he tries all local medical

advices, when symptoms do not go away we are frustrated. Such a frustrated person goes to doctor. Finally a vaidika goes to a spiritual doctor called a guru. Limitation of human effort has been talked about. If liberation is a result of action attained in time, it will also have an exhaustion/expiry date. Therefore mokṣā is not the result of karma.

मोक्ष उपासनफलमित्यङ्गीकारेऽपि सोऽनित्य एव स्यात्। उपासनमपि मानसं कर्मैव। कर्मफलस्यानित्यत्वनियमात् मोक्ष उपासनरूपकर्मणोऽपि न फलम्।

Same rule applies for meditation also, upāsanam for mental action. Both karma and upāsana are karma only. Action done by the body is limited, action done by mind also is limited. Meditation is a mental action only. It cannot produce any knowledge. Namasankeertanam can't give knowledge or mokṣā, very unfortunate. Only pramāṇam can give knowledge. Spirituality does not mean giving up thinking and brain and blindly believe in chanting etc. kayikam vachikam or manasam karma, none can give jñānam or mokṣā. Since karmaphalam is anityam. Mokṣa can never be the result of mental action called upāsana.

(३९०) पञ्चविधमपि कर्मफलं मुमुक्षोरनपेक्षितम् — कर्म कुर्वतस्तेन कर्मणा उत्पत्तिः, आप्तिः, विकारः, संस्कारः, नाशश्चेति पञ्चविधं फलं जायते। उत्पत्तिः = पदार्थस्योत्पत्तिः। आप्तिः = पदार्थस्य प्राप्तिः। विकारः = पदार्थस्य पूर्वरूपपरित्यागेन रूपान्तरप्राप्तिः। संस्कारः = पदार्थगतमलनिवृत्तिरूपः, पदार्थे गुणाधानरूपश्चेति द्विविधः। नाशः = पदार्थस्य ध्वंसः, इति कर्मजन्यफलस्य पञ्च प्रकारा भवन्ति। एषां मध्ये किमपि फलं मुमुक्षुविषये न घटते। अतश्च मुमुक्षुर्ज्ञानसाधनश्रवणादावेव प्रवर्तते न कर्मणि।

All the 5 types of results of karma are not relevant for a spiritual seeker. 4 types of karma phalam we spoke, utpatthi, praptihi, vikaraha and samskaraha, production reaching modification and purification. Here ND is adding one more and calls it 5th phalam and calls it destruction. This 5th result you can add or

avoid. According to Śāstra 5th one destruction is a form of modification. Here author is taking nasha as separate one. All 5 do not come under mokṣā. We have many worldly goals for which karma can be used. Mumukshoho for a mokṣā seeker all these are irrelevant. Karma kurvata: (Shashti ekavacanam...kurvat shabda present active participle). Five type of results are born. उत्पत्तिः, आप्तिः, विकारः, संस्कारः, नाशः production, reaching, modification, purification and destruction. Origination of new thing, obtaining a new thing or reaching a place, changing the rupā, purification is two-fold-removal of the impurity or addition of certain extra dressing up or enhancing some colours through painting etc, mala nivṛtti dosha apanayanam is bathing at dressing table add-ons guṇa ādhānam, destruction or nashaha extinction of an object. Many theologists present mokṣā as leaving the body and travelling and reaching another loka. Vedānta clearly says this is not correct, when puṇyam is exhausted you have to come down. Among these 5 types of results including going to another world, a vedāntin is not interested in. dhator..tatah kim

धातुर्लोकः साधितो वा, ततः किम्,
विष्णुर्लोको वीक्षितो वा, ततः किम्
शम्भोर्लोकः शासितो वा ततः किम्
येन स्वात्मा नैव साक्षात्कृतो अभूत्

What if he is acquired the world of Brahma?

What if he has seen the world of Vishnu?

What if he ruled over the world of Shiva?

If he is not aware of the knowledge of his own self.

As long as you do not know yourself, you are just a visitor. A spiritual seeker is not interested in these but only self-knowledge through shravanam mananam and nididhyāsanam.

15th February 2020

एषां मध्ये किमपि फलं मुमुक्षुविषये न घटते। अतश्च मुमुक्षुर्ज्ञानसाधनश्रवणादावेव प्रवर्तते न कर्मणि।

Teacher has entered the topic of mokṣā sādhanam. Jñānam alone can give liberation. ND said karma can produce four types of results. utpatthi, praptihi, vikaraha, samskaraha and nāsha. All upasanas are included here as well. He said mokṣā does not come under any one of these 5 karma phalam. Mokṣa does not come under karma phalam but jnana phalam. Jñānam becomes relevant for a person. Next question is how do we get jñānam. ND says only through shravana manana nididhyāsanam. All other pramāṇaṃs other than Vedānta śāstram can only give anātmā knowledge. He does not engage himself in karma, either by entering sannyāsa āśrama (formal renunciation, vidhivat sannyāsa) or he can continue to be a householder but reduces karma and finds more time for shravana manana nididhyāsanam through PORT reduction. (Possessions obligatory duties relationships transactions).

यथा कुलालस्य कर्मणा तस्य घटोत्पत्तिरूपं फलं सिद्ध्यति तथा मुमुक्षोः कर्मणा मोक्षोत्पत्तिरूपं फलं न सिद्ध्यति। सर्वानर्थनिवृत्तिः परमानन्दप्राप्तिश्च हि मोक्षः। यथा रज्जौ सर्पनिवृत्तिर्नित्यसिद्धा तथात्मनि दुःखनिवृत्तिरपि नित्यसिद्धा । आत्मा परमानन्दस्वरूपः। तस्मात्परमानन्दप्राप्तिरपि नित्यसिद्धा। इत्थं स्वभावसिद्धस्य मोक्षस्य कर्मणोत्पत्तिर्न युज्यते। यद्वस्तु प्रागसिद्धं तद्वस्तु कर्मणोत्पद्येत। प्रागेव सिद्धस्य वस्तुन उत्पत्तिर्न कर्मणा भवेत्।

All nicely presented. Clear presentation. Vasudeva Brahmendra Saraswati's Sanskrit is also very beautiful. He is going to take each type of karma phalam. He does

not follow the order mentioned before in the previous para top line. First उत्पत्तिः utpattihi Mokṣa is not produced in time as if it is produced in time, it would end in time also. Like a potter produces a pot, potter is required clay raw material, instruments like potters wheel, stick etc are needed. You need skill as well. He has to then bake the pot and then karma phalam is pot. (unlike example vaidharmya example) similarly a spiritual seeker cannot do a worldly action and produce mokṣā. Definition of mokṣā, two components atyantika dukha nivṛttihi (complete sorrow removal) and atyantika sukha praptihi (complete happiness) . सर्वानर्थनिवृत्तिः removal of all problems परमानन्दप्राप्तिश्च attainment of infinite Ananda हि मोक्षः। it need not be produced as both these components are the very nature of atma. Even when snake appears on the rope, rope is free from snake all the time. Similarly Ātmā is free from sorrow before also and later also. In all three periods of time. It is not after jñānam. In Ātmā me, the real I, freedom from sorrow also is not something that has to happen in future. I need not do any karma to remove the sorrow just as I do not do any karma to remove the snake from rope. What about getting happiness? Ātmā is paramānanda rupa, we need not import happiness as atma's very nature happens to be Ananda. With regard to a mokṣā which is intrinsically available cannot be produced by any action. यद्वस्तु प्रागसिद्धं whatever is not available before तद्वस्तु कर्मणोत्पद्येत that has to be produced one way or other.। प्रागेव सिद्धस्य वस्तुन whatever is already there, उत्पत्तिर्न कर्मणा भवेत् cannot be produced.

(३९९) वेदान्तश्रवणमपि न मोक्षस्योत्पत्तये — वेदान्तश्रवणमपि न मोक्षोत्पत्तये श्रुतम्। किन्तु 'नैवास्ति किञ्चित्कर्तव्यं नित्यमुक्तचिदात्मनः' इत्येतदर्थज्ञानायैव श्रवणम्। ईदृशज्ञानोत्पत्तिमात्रेण 'ममास्ति किञ्चित्कर्तव्यम्' इति भ्रान्तिर्निवर्तते। वेदान्तश्रवणादनन्तरमपि यस्य कर्तव्यताप्रतीतिरस्ति स न तत्त्ववित्। अनेनैव कारणेन नित्यनिवृत्तानर्थनिवृत्तिर्नित्यप्राप्तानन्दप्राप्तिश्च वेदान्तश्रवणस्य न

फलमिति सुरेश्वराचार्यैर्नैष्कर्म्यसिद्धौ निरूपतिम्। तस्मान्मोक्षस्योत्पत्तिरूपं कर्मणः फलमुमुक्षोर्न युज्यते।

Result is something always new ND said, then if it is always there, it is not karma phalam then how is it jnana phalam. We answer jñānam also does not produce Mokṣa but meant to understand mokṣā need not be produced. It is already my nature. I'm a samsari is a notion. What we require is not mokṣā but removing self ignorance and self-misconception. Studying Vedānta is not for producing mokṣā. किन्तु 'नैवास्ति किञ्चित्कर्तव्यं नित्यमुक्तचिदात्मनः' इत्येतदर्थज्ञानायैव श्रवणम् I need not do anything at all, for me who happens to be ever liberated self of the nature of consciousness, for me who is already free I have nothing to do for freedom. It is for this understanding we do vedantic study. A fine note.. The acharya is talking about jnana utpatti, he is only rejecting mokṣā utpatti. In the mind we are producing aham brahma asmi jñānam. Then I learn to claim I'm the ever liberated atma. Understanding and working for mokṣā can never go together. I have to work for mokṣā delusion will go away. Even after consistent and systematic study of Vedānta for several decades, whichever student thinks he needs to do lot of sādhanas for mokṣā, he is not the knower of the teaching. He can never say more sadhana for mokṣā.

Two quotations in footnote.

३. ज्ञानामृतेन तृप्तस्य कृतकृत्यस्य योगिनः । न किञ्चिदपि कर्तव्यमस्ति चेन्न स तत्त्ववित्॥
विज्ञातब्रह्मतत्त्वस्य यथापूर्वं न संसृतिः । अस्ति चेन्न स विज्ञातब्रह्मभावो बहिर्मुखः ॥ (not in vivekachudamani..)

वि. चू. ४४२ ॥ ४. पूर्वरूपं त्यक्त्वा अन्यरूपप्राप्तिर्विकारः । स एव विक्रिया परिणाम इति चोच्यते ।

Moolam: अनेनैव कारणेन नित्यनिवृत्तानर्थनिवृत्तिर्नित्यप्राप्तानन्दप्राप्तिश्च वेदान्तश्रवणस्य न फलमिति

Removal of a problem which is non existent, attainment of Ananda that's already there both are not possible. Sureshwaracharya has established in Naishkarmyasiddhi. First chapter –100 verses dedicated to this topic only. By all these discussions we have established mokṣā does not come under karma phalam no 1 utpatti.production.

Topic 392

(३९२) मुमुक्षुणा काङ्क्षितानि पदार्थनाशपदार्थप्राप्तिपदार्थविकारपदार्थसंस्काररूपाणि फलान्यपि न सन्ति —

Other 4 mentioned...order changed..nāsha first..other four types; destruction of something. Attainment of an object either by our travel towards something or it will be delivered to us. Āp or prāp. Padārtha vikara modification of the object, padārtha samkara refinement of something. Value addition and impurity deletion... any of these will not be mokṣā.

यथा दण्डप्रहाररूपकर्मणा घटनाशरूपं फलं भवति तथा मुमुक्षोः कर्मणा कस्यचिदपि पदार्थस्य नाशरूपं फलं युज्यते। अन्यपदार्थानां नाशो न मुमुक्षोः काङ्क्षितः, किन्तु बन्धनाश एव काङ्क्षितः। स च बन्ध आत्मनि नास्ति। किन्तु मिथ्या आत्मनि प्रतीयते। सा च मिथ्याप्रतीतिः कर्मणा न नश्येत्। आत्मयाथार्थज्ञानेनैव मिथ्याप्रतीतिर्नश्येत्। तस्मान्मुमुक्षोः पदार्थनाशरूपं कर्मसाध्यं फलं नास्ति।

He is taking up nāshaha here. Method of destruction. When pot is destroyed, some karma is required, beating it or dropping it. It is a karma. Beating or hitting with any instrument. Result of destruction of the pot takes place. Similarly bondage or samsara is not like a pot. Spiritual seeker does not want to destroy anything through karma in this world. Only wants to destroy one thing samsāra

(bondage/limitation/desha-kala-vastu paricchedaha limitations). Limitation causes helplessness. As a karta or bhokta or pramata I'm limited. Physical emotional as well as intellectual limitation. A seeker wants to destroy this limitation. Vedantic teaching is ... your limitation is only a sense of limitation.. vedānta's mind boggling message is limitation is not a fact but a notion. Kintu mithyā atmani...it is appearing in the atma falsely transferred from body mind complex. As I am the Ātmā I am limitless. Anātmās limitations cannot be removed. Atmas limitations need not be removed. मिथ्या आत्मनि प्रतीयते mithya is more an adverb than adjective. It should generally qualify a verb but when you say jaganmithya (false adjective) , it is used as though its an adjective of jagat. Abnormal usage in most parts of Vedānta. Here mithyā (falsely) qualifies the verb prateeyate. You have to retransfer limitation from Me to my body, instead of saying I'm limited I must say body is limited I am limitless, mind is limited, I'm limitless.... सा च मिथ्याप्रतीतिः And the false appearance will never go away by karma. It will go away when ignorance goes away. That will happen when knowledge comes. आत्मयाथार्थज्ञानेनैव मिथ्याप्रतीतिर्नश्येत्। I will always be the limitless consciousness principle. Kshetrajñam mām viddhi in Gita, know me to be the limitless consciousness. तस्मान्मुमुक्षोः पदार्थनाशरूपं कर्मसाध्यं फलं नास्ति। He does not expect a result to be achieved through karma but jñānam. Na karmana na prajaya....

22nd February 2020

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Last two lines at the bottom

आत्मयाथार्थज्ञानेनैव मिथ्याप्रतीतिर्नश्येत्। तस्मान्मुमुक्षोः पदार्थनाशरूपं कर्मसाध्यं फलं नास्ति।

Karma cannot give mokṣā is established. Karma phalam 5 types are being discussed. Now one by one is being discussed and pointing out that mokṣā does not come under this. Now nāsha rupa karma phalam being discussed. Example: hitting a pot with a hammer, its not applicable here as mumukṣu wants to eliminate bandha rupa samsara. Rope snake can never be removed by karma but only rope knowledge. Jñānam destroys rope snake by making us understand that in all 3 periods of time there is no rope snake at all.

यथा गमनारूपकर्मणा ग्रामप्राप्तिः फलं भवति तथा मुमुक्षोः कर्मणा मोक्षप्राप्तिरूपफलं न भवति। नित्यमुक्तस्यात्मनो मोक्षप्राप्तिरूपफलवर्णनं न युक्तम्। यस्य बन्धोऽस्ति तस्य मोक्षप्राप्तिर्वर्णयितुं शक्यते। आत्मनि बन्धाभावात् मोक्षप्राप्तिरूपं फलमपि मुमुक्षोः कर्मणा न सिद्ध्यति।

We have completed utpatti and nāsha roopa karma phalam. Now prapti rupa karma phalam. We can reach something by driving walking etc. the place being different and at a distance from me. गमनारूपकर्मणा Through the movement you can reach the gramam, mumukṣu is not going to attain mokṣā as it is my own nature. नित्यमुक्तस्यात्मनः which is ever free, word attainment is not relevant. Whoever has bondage has to work for liberation, only for such a person attainment is possible. Distant is in terms of both space and time. Like a 50 year old who is aiting for 60th birthday. Since atma does not have bondage, मोक्षप्राप्तिरूपं फलमपि मुमुक्षोः कर्मणा न सिद्ध्यति। mokṣasya prapti rupa phalamapi karmana na siddhyati.

यथा पाकरूपकर्मणा तण्डुलस्य अोदनात्मकरूपान्तरप्राप्तिरूपविकारः पाचकस्य फलं सिद्ध्यति तथा मुमुक्षोः कर्मणा विकाररूपफलमपि न युज्यते, निर्विकारत्वादात्मनः। य आत्मनि प्रथमं बन्धमङ्गीकृत्य पश्चान्मोक्षदशायां चतुर्भुजत्वादिविलक्षणरूपप्राप्तिमङ्गीकरोति तस्य मते अन्यरूपप्राप्तिरूपविकारः मुमुक्षोः कर्मणः फलं भवेत्। तादृशान्यरूपप्राप्तिरात्मनो नाङ्गीक्रियते। तस्मात् कर्मणा विकाररूपफलसिद्धिरपि मुमुक्षोर्नास्ति।

Vikara or modification: in cooking, I connect ingredients like grain and fire together. The grain called rice, gets converted into odanam, cooked rice. This modified rice is the modification gained by rice. That way mumukṣu is not going to be roasted in the fire of knowledge. In cleaning gold, they incinerate (atmabodha example). The gold which becomes purified. Scum is avidhya kama karma, in the threefold fire of śravanam mananam and nididhyāsanam and samsāra jīva will become bright you cannot physically imagine such things happening. No transformation is made through karma. Ignorant mind can become wise but mokṣā is in the atma which I claim through knowledge. As ātmā is nirvikāram.

Now viśiṣṭadvaita discussion. Very close to our krama mukti. One should do Vishnu dhyānam throughout life and go to Vaikunṭa loka and then takes a dip in a special river and then drop prākṛuta śarīram and gets a non-material body. Complexion and body will be very similar to Vishnu. As described in Chāndogya Upaniṣad 8th chapter, he will get powers similar to Vishnu, except śṛṣṭi sthiti layam of universe all other powers he will get. We do not have travel or acquiring another body. If we get aprākṛuta śarīram, it is due to karma phalam and that is temporary only because of being a karma phalam. Here yaha refers to viśiṣṭadvaitam. Here jīvanmukta is totally rejected. No liberation as long as we live. After dying and travelling through Shukla gati and reaching Vaikunṭa, चतुर्भुजत्वादिविलक्षणरूपप्राप्तिमङ्गीकरोति at the time of mokṣā he will get body exactly like Vishnu (4 hands). That type of transformation even if possible is a karma phalam but it is temporary (for us).

In krema mukti, by travelling through Shukla gati, one does not acquire a body in brahma loka and get mokṣā but attends classes with Brahmaji and gain knowledge

and mokṣā. That viśiṣṭadvaitis paksha we don't accept. 4th type of karma phalam also is not applicable for a mumukṣu.

(9) यथा वस्त्रस्य क्षालनरूपकर्मणा मलनिवृत्तिरूपः संस्कारो भवति तथा मलनिवृत्तिरूपसंस्कारोऽपि मुमुक्षोः कर्मणो न फलम्। अन्यस्य मलनिवृत्तिः मुमुक्षोः कर्मणा न वाञ्छिता। किन्त्वात्मनो मलनिवृत्तिरेव वाञ्छितेति वक्तव्यम्। नित्यशुद्धे आत्मनि च मलं नास्ति। तस्मान्मलनिवृत्तिरूपसंस्कारो न घटते।

Samskara or refinement: two types..removal of impurities or addition of some qualities. Here he says both are not possible. First मलनिवृत्तिरूपः when you want to clean the cloth, you wash. For a mumukṣu that kind of result is not relevant or required. Seeker of mokṣā does not want to purify anātmā, ātmā purification alone he is working, that's not required as the impurity does not belong to atma. मुमुक्षोः कर्मणो न फलम् he does not expect to remove impurities through cleaning, there is no malam in nitya shudha ātmā. That kind of purification is not required. There is no action required to remove impurity transferred from mind to ātmā.

अन्तःकरणगतपापरूपमलस्य निवृत्तिः कर्मफलमित्युक्तिर्यद्यपि सत्यैव तथापि विचार्यमाणे शुद्धान्तःकरणो यो मुमुक्षुस्तस्यान्तःकरणे न पापमस्ति। तस्मात् पापरूपमलस्य निवृत्तिरूपः संस्कारोऽपि मुमुक्षुकर्मणो न फलम्।

Jñānam has to take place only in the mind, purification of the mind is required for a mumukṣu. That requires nityanaimmitika karma. Therefore, mumukṣu has to remove transferred impurity on atma for that he need jñānam for which he has to remove the mental impurities through karma. Acharya says we are talking about a mumukṣu who has sadhana catuṣṭayam sampatti. We are speaking of a senior student here not a junior student. Now we are talking of a mumukṣu who has shuddha antahkāraṇam. If mind is not pure, there will be no real desire for

mokṣā. In the mind of senior student there is no papam. He has no other desire in life other than mokṣā. Teevra mumukṣu.

अज्ञानस्य मलत्वेऽपि, तस्यात्मवृत्तित्वेऽपि तस्य निवृत्तिः कर्मणा न सम्भवति यतोऽज्ञानस्य ज्ञानमेव विरोधि न कर्म। तस्मान्मुमुक्षोः कर्मणः मलनिवृत्तिरूपसंस्कारो न फलम्।

Now he gives another argument. Even senior student has got ignorance which is also a type of impurity which is located in ātmā. It expresses in the mind as “I don’t know”. Especially mūlavidhya is in the ātmā only. Do we require karma for this? Ans: yes ajñānam is an impurity but ajñānam impurity can never go by karma. Even though ignorance is malam only, no doubt that impurity is in the atma, removal of that (malasya) is not possible through karma, as only knowledge is enemical to ajñānam, not karma.

कुरुते गङ्गासागरगमनं, व्रतपरिपालनमथवा दानम् ।

ज्ञानविहीनः सर्वमतेन, मुक्तिं न भजति जन्मशतेन ॥ १७॥ bhaja govindam

One may go to Gangasagar, observe fasts, and give away riches in charity ! Yet, devoid of jnana, nothing can give mukti even at the end of a hundred births

none can give mokṣā, jñānavihīnaḥ sarvamatena, muktiṃ na bhajati janmaśatena . In Bhaja Govindam, Śankaracārya says.

5th phalam also is not relevant for mumukṣu.

Now second type of samskara, adding some value is going to be covered.

(२) यथा कौसुम्भजले मज्जनरूपकर्मणा वस्त्रे रक्तवर्णरूपगुणोत्पत्तिरूपः संस्कारः फलं भवति तथा मुमुक्षोः कर्मणा गुणोत्पत्तिरूपसंस्कारोऽपि न सिद्ध्यति। अन्यत्र गुणोत्पत्तेर्वर्णयितुमयुक्तत्वादात्मन्येव गुणोत्पत्तिर्वर्णनीया। निर्गुणे च तस्मिन् गुणोत्पत्तिर्न घटते। तस्मान्मुमुक्षोर्गुणोत्पत्तिरूपसंस्कारोऽपि

कर्मणः फलं न सम्भवति। इत्थं पञ्चविधमेव कर्मणः फलम्, नान्यत्। तत् पञ्चविधमपि कर्मफलं मुमुक्षुविषये न घटते। तस्मान्मुमुक्षुः कर्म परित्यज्य ज्ञानसाधनश्रवण एव प्रवर्तते।

So the second one is value addition, when a person washes clothes regularly, especially Sanyasi, orange colour becomes whiter, so he has kāshaya jalam, it's mixed in water (original mud- colour), they dip the cloth in the kashaya jalam, that's a type of samskara adding extra colour. There is no refinement in the form of value addition in the case of mumukṣu as he is not interested in adding any value to the anātmā. Himself means atma for him. Since you are not supposed to talk about value addition to anātmā, you have to talk of mokṣā addition and bandha removal. That is not possible as atma is nirguṇa. 5 a and 5b are both over. Now he concludes the whole thing. Only 5 types of karma phalam are there, karma includes all types of upāsana also. Mokṣā cannot be included as a result in any of these. All 5 types are not relevant in the case of mumukṣu. This is a commentary on one sentence occurring in muṇḍaka upaniṣad.

परीक्ष्य लोकान्कर्मचितान्ब्राह्मणः,

निर्वेदमायान्नास्त्यकृतः कृतेन।

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्

समित्पाणिः श्रोत्रयं ब्रह्मनिष्ठम्॥१.२.१२॥

parikṣya lokān karmacitān brāhmaṇaḥ,

nirvedam āyānnāstyakṛtaḥ kṛtena I

tad vijñānārthaṁ sa gurum evābhigacchet,

samitpāṇiḥ śrotriyaṁ brahmaniṣṭham II1.2.12 II

Having examined the worlds which are achieved through *karma*, a brahmin should come to dispassion. The unproduced (*mokṣā*) is not possible through *karma*. Therefore, to attain knowledge, he must necessarily approach, with *samit* in hand, a teacher who is learned in scriptures and established in *Brahman*.

parikṣya lokān karmacitān brāhmaṇaḥ,nirvedam āyānnāstyakṛtaḥ kṛtena

it is not one of the panca karma phalam. This is the disenchantment of the spiritual seeker. Therefore karma parityajya, renounce all karmas, Śankaracārya will say take sannyāsa. For him all vaidika karmas are associated with gr̥hastha aśrama. ND only asks to give up karmas and engage in śravanam manana nididhyāsanam.

29th February 2020

इत्थं पञ्चविधमेव कर्मणः फलम्, नान्यत्। तत् पञ्चविधमपि कर्मफलं मुमुक्षुविषये न घटते। तस्मान्मुमुक्षुः कर्म परित्यज्य ज्ञानसाधनश्रवण एव प्रवर्तते।

Of the three topic, jīva svarūpam, Ívara svarūpam and mokṣā sadhanam, first two have been covered elaborately. We are in the 3rd topic. All combinations are suggested, 3 individual and 3 combined. Karma upāsana and jñānam. Final verdict is jñānam alone is mokṣā sadhanam. Having mentioned that he is refuting all their options. He said karma can only produce 5 types of results and mokṣā does not come under these. Aside note is spiritual seeker should use karma for chitta shuddhi. Until he is sadhana catuṣṭaya sampannaha he must continue with karmas. Puja japa all are required. Same is true with saṅga upāsana meditation. Until shamadishatkasampati is in plenty, especially chitta samadhanam you must continue upāsana. In fact in Maṇḍukya kārīka Gaudapadacharya says if you continue it's a problem ... उपासानाश्रितोधर्मो जातेब्रह्मणि वर्तते। प्रागुत्पत्तेरजं सर्वं तेनासौकृपणः स्मृतः ॥ १

upasanashrito dharmaha – advaita prakāraṇam verse 1, The jīva who is committed to Upāsana, remains in (that) Brahman which is subject to birth.....A serious spiritual seeker, saṅga upāsana becomes an obstacle, Gaudapadacharya says such a person needs to be pitied. Therefore one should drop these thereafter.

M: beda upāsana must be given up...parityajya.. totally and seriously must engage in jnana sadhana shravanadikam... etc mananam and nididhyāsanam alone are relevant. Here Acharya says renouncing karma one should take to shravanam mananam and nididhyāsanam. Question may be isn't pursuit of jñānam also another form of karma? Why do you differentiate jñānam and karma. We discussed earlier in Naiṣkarmyasiddhi, check Vicarasagaram if we covered earlier.. Briefly I will remind you. Vedānta considers jñānam and karma to be different. BS 1.1.4, SVSS also this discussion comes.

1st difference jñānam does not produce any one of the 5 karma phalams. I see the watch and know the time. It does not come under any of the 5. Result of knowing and doing are different.

2nd difference I can choose Kāraṇam like hand or instrument for action , upakāraṇam like pen pencil. Type of karma I do is also a choice. Content also I have choice if I am writing a letter. When it comes to knowledge, I have choice with respect to the pramāṇam, like using eyes and enter forms and colors, or ears for listening. Once I choose instrument has been chosen and operated, content of knowledge I cannot choose. Whether hall is full or partisly occupied I cannot decide. Content is not under my control in knowledge. *Pramāṇam I have choice pramā I do not have choice, whereas Kāraṇam and karma over both I have choice.*

उपासनमपि मानसं कर्मैव। तस्मात्त्रिराकरणे पृथग्युक्तिर्नोक्ता। एवं च केवलं कर्म वोपासनं वा न मोक्षकारणम्, किन्तु ज्ञानमेव मोक्षकारणम् ।

Now single ones are mentioned. Upasanam also comes under mental activity only. Saguna Īśvara dhyanam is upasanam. Saguna brahma with attributes. Tasmāt in refuting upasanam as a means of mokṣā a separate discussion is not being

undertaken, same arguments as karma is applicable. Upāsana leads mainly to shamādishatkasampatti. Neither karma not upāsana can never give liberation, only jñānam can give liberation.

If we have finalised what we want to know, then we don't have choice of pramāṇam. Like sight seeing we have choice, once you have decided you want to know colour of cloth, you don't have choice on using the eyes. Once prameyam is decided no further choice of pramāṇam. If atma jñānam is the prameyam, vaidika (jnana kanda) shabda pramāṇam is the only option.

Now combinations being discussed.

(आ. ३९३-३९६) कर्मोपासने ज्ञानस्य मोक्षस्य च साधने इति वादिनामाक्षेपाः —

Vaidika Karma and vaidika upasanam [(we don't speak about chakrams, kundalini etc are not talked about in 10 upanisads, brahmasutra etc). Lalitha Sahasranamam speaks of chakram Sri Vidya tantra śāstram, but it is part of agama śāstram, good for other goals. We don't require them to know for atma jñānam. Even though beautiful vedantic words are there.]

Karma and upāsana (dvandva) both of them are means of jñānam is PPs view. (topic 393 is view of pūrvapakṣī) . They also claim therefore karma and upāsana can give mokṣā also. Jñānam and jñānam alone... 3 views are going to be introduced now... knowledge alone cannot give liberation, knowledge must be combined with karma and saṁjñā upāsana. When all join together, one will get mokṣā.

केचन कर्मोपासनाभ्यां सहितमेव ज्ञानं मोक्षसाधनमिति वर्णयन्ति। तत्र युक्तिं दृष्टान्तमप्याहुः।

Footnote 1: pracheen vṛtti..before Śankaracārya, Batruprapaṇcaha has written notes on brahmasutram, samucchaya vadi, combination of jñānam and karma. This view belongs to this group.

They give a reasoning in support with an example..

(9) दृष्टान्तः — यथा आकाशे पक्षी एकेन पक्षेण न गन्तुं शक्नोति। किन्तु द्वाभ्यामेव पक्षाभ्यां गमनं भवति। तथा ज्ञानरूपेणैकेन पक्षेण मोक्षलोको न गन्तुं शक्यः। किन्तु ज्ञानकर्मभ्यामेव गन्तुं शक्यः। उपासनसहितं कर्म एकः पक्षः। ज्ञानं द्वितीयः पक्षः। उपासनस्य मानसकर्मत्वात्कर्मोपासने मिलित्वा एकः पक्षो भवति।

In the sky, a bird with one wing only can never fly. On the other hand, only if two wings are there, flying is possible. In the same way, if mumukṣu bird keeps on flapping only one wing, he would be grounded. Mokṣa loka means mokṣā phalam, cannot be attained. Only with jñānam and karma he can move. Karma and upāsana I will take as one wing. Jñānam is the other one. In upāsana there is mental action.

2nd example is actually continuation of topic 393

(२) अन्यो दृष्टान्तः — सेतुदर्शनात् सत्यस्य पापस्य नाशो भवति। सेतुदर्शनं च प्रत्यक्षरूपं ज्ञानम्। तच्च ज्ञानरूपं सेतुदर्शनंश्रद्धाभक्तिसहितं गमनादिनियममप्यपेक्षते। श्रद्धादिरहितपुरुषस्य सेतुदर्शनात्फलासिद्धिरितिशास्त्रसिद्धान्तात्। यथा सेतुदर्शनरूपं प्रत्यक्षज्ञानं स्वफलपापनाशोत्पत्तौ श्रद्धानियमादिकमपेक्षते तथा ब्रह्मज्ञानमपि मोक्षरूपफलोत्पत्तौ कर्मोपासनादिकमपेक्षते ।

Popular example in ancient days, setu is bridge, very sacred bridge, just having darsanam is setu darsanam. It will remove all our papams. Setu darsanam is a jñānam or perception only. Even though darsanam can remove papam it must be mixed with some other factors, first faith in śāstra vakyams. Also, rules are there

like walking to the setu not flying. Similarly samsara nasha will happen by atma jñānam, but shraddha and karma are both important.

M: by sighting the rama setu in Rameswaram, the papam that is satyam (for the pūrvapakṣī) will perish by mere setu darsanam. Setu darsanam comes under jñānam as we are using pratyakṣa pramāṇam. That setu darsanam requires the following additional factors also, faith, reverence. We can't go as tourist, you have to go as pilgrimage. Bhavana is different, tourism plus shraddha bhakti is pilgrimage. If a person makes the pilgrimage into tourism even if he sees setu with camera, selfie!!, the phalam is not obtained. Jnana karma samucchaya... just as setu darsanam requires additional factors....brahma jñānam also requires karma upāsana also for producing mokṣā phalam. This is view no 1...

Corrections are there. In next page 395... this heading should be brought here.

Topic no incorrect in text book

(३९५) कर्मोपासने परम्परया मोक्षस्यापि साधने इत्यन्ये

There is a subtle difference here, here karma and upāsana are supporting factors to jñānam. In earlier one all 3 are together. (equal part).

Kevalajñānam... karma and upāsana do not directly produce jñānam. This is accepted by advaitin. Vedantic study alone is the direct means of gaining knowledge. Karma and upāsana produce sadhana catuṣṭayam. Vedānta can produce knowledge only in a prepared qualified mind. So they do indirectly help in producing jñānam. The pūrvapakṣī uses this logic and extrapolates, just as karma and upāsana are indirectly helping in getting jñānam, they are indirectly useful for producing mokṣā also. Acharya will say he will not agree with 2nd part on producing mokṣā.

7th March 2020

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Last but one para

यथा सेतुदर्शनरूपं प्रत्यक्षज्ञानं स्वफलपापनाशोत्पत्तौ श्रद्धानियमादिकमपेक्षते तथा ब्रह्मज्ञानमपि मोक्षरूपफलोत्पत्तौ कर्मोपासनादिकमपेक्षते ।

The topic under discussion is mokṣā sadhanam. six options are being discussed. Collective sadhana discussion now. We should have taken of 3 pairs instead pūrvapakṣī is suggesting all 3 put together, karma upasanam and jñānam. pūrvapakṣī says samucchaya is required because of three reasons. We are discussing first reason. Laukika and shastreeya dṛṣṭanta, a bird cannot fly with one wing. Similarly spiritual seeker requires two wings to fly to mokṣā palace. One is jñānam wing another is karma wing. Karma and upāsana taken together. Setu darśana sadhana, rama setu in Rameswaram. According to śāstra, mere site of the bridge can remove all the papams including brahma hatya. A smṛti vakyam...drushtva sethum samudrasya brahmahatyam vyapohati...by seeing that setu, a person removing all papams including brahma hatya, killing a vaidika brahmana. Setu darsanam can give papa nivṛtti... only if combined with so many austerities. One has to walk to the setu, he has to tell people on the way that he has done so many papams. Karma jnana samucchaya is required. Brahma jñānam will also do samsara nivṛtti only when combined with karma. Faith and all other rules are required. For producing result of mokṣā, karma and upāsana are required. Therefore samucchaya is required.

First para is pūrvapakṣī quoting advaitin's view.

(३९५) कर्मोपासने परम्परया मोक्षस्यापि साधने इत्यन्ये

केवलज्ञानेन मोक्षः सिद्ध्यतीत्यङ्गीकुर्वाणोऽपि कर्मोपासने ज्ञानस्य साधने इति मन्यते। तथा हि, शुद्धे निश्चले चान्तःकरणे ज्ञानमुदेति। तच्चान्तःकरणं शुभकर्मणा शुद्ध्यति । उपासनेन निश्चलीभवति । इत्थमन्तः- करणस्य शुद्धिनैश्चल्यसम्पादनद्वारा कर्मोपासने ज्ञानसाधने इत्यङ्गीकृतम्।

pūrvapakṣī: even advaitins will have to accept this. Even though jñānam alone is the means for liberation but they know that karma and upāsana are required for the refinement of mind. They are indirect cause for mokṣā. Both or all three are contributing to mokṣā therefore we require all 3 together. “by mere knowledge mokṣā is attained” even the advaitin who holds such a view, they say karma upāsana are a means for jñānam. How do karma and upāsana contribute to jñānam. Pramāṇam alone produces jñānam. How do we say karma and upāsana produces knowledge? To explain the contribution- शुद्धे निश्चले चान्तःकरणे ज्ञानमुदेति। no doubt śravanam and mananam generate knowledge, that’s only in a qualified mind, viveka and vairagya shamadishatka sampanna qualified mind alone jñānam will arise. Unpreoccupied mind. The first qualification is accomplished only through shubha karma or karma yoga. How to make mind unpreoccupied in class, he says by practising upāsana or meditation. He is able to focus his mind. Shamaha and samadhanam. Through saṅga dhyānam...this qualification is attained. Ittham...by way of bringing about purity and tranquillity, they become jñānasya sadhanam, means of knowledge. Upto this has been accepted by advaitins. Now he extends further.

यथा कर्मोपासने ज्ञानसाधनत्वेनाङ्गीकृते तथा ज्ञानफलमोक्षसाधने इत्यप्यङ्गीकर्तुमुचितम् । अत्र दृष्टान्तः — यथा जलस्य सेचनं वृक्षस्योत्पत्तिं प्रति वृक्षफलस्योत्पत्तिं प्रति च साधनं तथा कर्मोपासने ज्ञानोत्पत्तिंप्रति ज्ञानफलमोक्षस्योत्पत्तिं प्रति च साधने भवतः। न च वने स्थितस्य वृक्षस्य फलं जलसेचनं विनाप्युत्पद्यते इति वाच्यम्। तत्रापि वृक्षस्य मूले भूमिस्थजलेन

सम्बन्धोऽस्ति। तेन जलेन वृक्षस्य फलमुत्पद्यते। जलसम्बन्धाभावे वृक्षः शुष्येत्। फलमपि नोत्पद्येत । तस्मात्कर्मोपासने ज्ञानस्य ज्ञानफलमोक्षस्य च साधने।

Karma upāsana is means of jñānam, if it is so, we can revise the statement and say karmopasana is means of mokṣā in addition to jñānam. Now you can combine all 3 and say all these are means of mokṣā. Karmaupasane-dvandva samasa. Now we are watering a tree, you assume. The tree grows up. therefore vrukshasya sadhanam is water. Then tree produces fruit. What's the cause of fruit we normally say tree is producing the fruit we know watering is required for tree to produce fruits. We can instead say watering has to be done continuously for tree as well as getting fruits also. Water is Kāraṇam for two things. Watering is like karma, upāsana. Jñānam is like tree, mokṣā is like fruits. Since all three contribute to mokṣā therefore you require samucchaya for mokṣā. A person must continuously perform karma upāsana even after attaining jñānam as well. 393 topic is pūrvapakṣī, its refuted in topic 399. **Now 395 we are now in. this will be refuted in topic 403.** Karma and upāsana are for rising of jñānam. For a tree in the forest, even without our watering, the fruits rises. Such an objection should not be raised says pūrvapakṣī. even in forest, the roots of tree find water from ground that has come due to natural spring or rain. By that water. Suppose there is no rain at all and underground water is depleted, the tree will dry up. The fruits will not come also. Karma and upāsana is not only meant for jñānam but it is means for mokṣā prapti. Until then all 3 are required karma upāsana jñānam. Until fruit comes..reply will come in topic 403.

एवं च कर्म, उपासनम्, ज्ञानं चेति त्रीण्यपि मोक्षस्य साधनानि । तस्माज्ज्ञान्यपि कर्माण्यनुतिष्ठेदेव।

Evan cha, by basing the argument on any one of the 3 examples, conclusion is karma upasanam jñānam all 3 are mokṣasya sadhanani. Tasmāt, therefore, even a jnani after getting jñānam to get mokṣā he should not remain in just nididhyāsanam only, he should diligently continue in gṛhastha aśrama and perform his vaidika karmas and upāsana. No sannnyāsa aśrama possible..

Argument 3 (pakṣī and setu darśanaṃ in argument 1) (one example in argument 2) now 4th example

Topic 396

(३९६) समुत्पन्नज्ञानसंरक्षणार्थमपि कर्मोपासने अपेक्षिते — अथवा कर्मोपासने समुत्पन्नं ज्ञानं संरक्षितुं हेतू भवतः । ज्ञानी कर्मोपासने त्यजति चेत्तदा यथा जलसम्बन्धाभावे प्ररूढोऽपि वृक्षः शुष्यति, तथा ज्ञानिन उत्पन्नमपि ज्ञानं विनश्येत्। तथा हि, शुद्धेऽन्तःकरणे ज्ञानमुत्पद्यते। शुभकर्मणामकरणे ज्ञानिनः पापं भवेत्। उपासनाकरणे ज्ञानिनश्चित्तं पुनरपि चाञ्चल्यं भजेत । तस्मिन्नशुद्धे चञ्चले चान्तःकरणे, शुष्कभूमावुत्पन्नवृक्षवत्, ज्ञानं नावस्थितं भवेत् ।

Slightly modified argument... in tree example he argued watering is required for tree growth and phalautpatti. Now he says water does not contribute to the production of the fruit. Tree alone produces the fruit, still watering is required for preserving the tree which has to produce the fruit. Preservation of tree is required for production of fruit and preservation requires water. Jñānam is tree, (say on April 1st)somebody has jñānam it will take some time to produce fruit, mokṣā. In december or Jan mokṣā will come. During this time combination of karma upāsana and preservation of jñānam).

For preserving the knowledge that's already risen, do not take vidwat sannnyāsa is the heading. To modify the argument, karma and upāsana for preserving the arisen knowledge becomes the cause. If jnani renounces karma and upāsana, just

as when watering is stopped even a well developed grown up tree will wither away, in the same way jñānam tree will also gradually dry up... to explain the process of withering away of jñānam tree, because of nitya naimmitika karma mind was pure and in that mind jñānam arose. If he renounces karma, the purity of mind will come down as nitya naimmitika karma has come down and prarabhdha papam will get accumulated and antahkāraṇa shuddhi comes down. In an impure mind jñānam cannot survive. There will be pratyavaya pāpam for not doing nitya naimmitika karma.

If he drops upāsana also, the mind of even a jnani will get restless and turbulent again due to worldly vyavaharas, mind will become impure. Just as in dry land tree will gradually wither away. In a dry mind, green jñānam tree will dry and fall off.

14th March 2020

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Topic 396

3rd line...

तथा हि, शुद्धेऽन्तःकरणे ज्ञानमुत्पद्यते। शुभकर्मणामकरणे ज्ञानिनः पापं भवेत्। उपासनाकरणे ज्ञानिनश्चित्तं पुनरपि चाञ्चल्यं भजेत । तस्मिन् शुद्धे चञ्चले चान्तःकरणे, शुष्कभूमावुत्पन्नवृक्षवत्, ज्ञानं नावस्थितं भवेत् ।

The topic of mokṣā sādhanam is being continued. Acarya has established that mere karma and mere upāsana cannot give mokṣā. 5 types of results are only possible, we saw. Next pūrvapakṣī talks about the combination of jñānam and karma as a means of liberation. Therefore this view is called jnana karma

samucchaya vadaha (includes upāsana) , he gives 3 arguments in favour with the help of 4 examples.

पक्षीपतन दृष्टान्तः pakṣīpatana dṛṣṭānta:

सेतु दर्शन दृष्टान्तः setu darśana dṛṣṭānta:

वृक्ष सेचन दृष्टान्तः vṛkṣa secana dṛṣṭāntaḥ

First argument he gave with two examples

पक्षीपतन दृष्टान्तः pakṣīpatana dṛṣṭānta:– laukika example, a mumukṣu can fly only with the help of jñānam and karma

सेतु दर्शन दृष्टान्तः setu darśana dṛṣṭānta: setu in Rameswaram, the darshanam is pratyakṣa jñānam, it can remove papam only when complemented by several other disciplines, therefore jnana karma samucchaya.

Second argument was based on वृक्ष सेचन दृष्टान्तः vṛkṣa secana dṛṣṭāntaḥ watering will help in producing a tree, it not only contributes to production of tree but production of fruits too. Karma helps in production of jñānam (chitta shuddhi) and we have to extend to production of mokṣā. Therefore karma should continue even after the production of jñānam until mokṣā is produced, just a watering has to continue until the fruits are produced, otherwise tree itself will not continue.

Third argument: watering of the tree is required maybe not for producing mokṣā but for sustenance like water is required for sustenance of the tree not for production of fruit. Sustenance of tree is required for production of the fruit. Similarly karma is required not for production of mokṣā but for sustenance of jñānam. Which is required for producing mokṣā afterwards. He assumes there is a gap. During vacation jñānam has to be maintained. Not only karma, upāsana also has to be continued. If we don't continue karma and upāsana, because of this chitta shuddhi that was produced will gradually go away, mind begins to gradually get ashuddhi. Prārabhdha papam will gradually increase the impurity. Chitta

ashuddhi will gradually increase, steadiness of the mind will also go away, mind will grow more and more restless. Jñānam produced before vacation will become duller and duller due to restlessness. Mokṣa that I claimed in astika samajam has gone away somewhere.

M: In the pure mind, when nitya naimittika karma is dropped, impurities will slowly arise. Upasanas are not regularly practised, worldly transactions are continuing. In that mind which is impure and restless, like the tree which has already come, land has become dry because of non watering of tree. Even before producing fruit, tree has dried up. Expected mokṣā does not come. Jñānam is to be compared to tree, mokṣā to fruit.

3rd argument, 4th example in support.

अपरो दृष्टान्तः — यथा परिमार्जनप्रोक्षणादिसंस्कारैः शुद्धिमापादिते स्थाने वेदाध्ययनशाली ब्रह्मचारी निवसति। येन केनापि कारणेन तस्मिन् स्थाने अशुद्धिमापादिते स तत्र न तिष्ठति, किन्तु तत् स्थानं परित्यजति। तथा कर्मोपासनादित्यागेनाशुद्धिं चाञ्चल्यं च प्राप्तेऽन्तःकरणे ज्ञानं न तिष्ठेत्। तस्मात् कर्मोपासने ज्ञानसंरक्षणहेतू भवतः।

शास्त्रीय दृष्टान्तः śāstrīya dr̥ṣṭāntaḥ

Another drushtanta..example, shastreeya example. A brahmachari wants to do regular parayanam. It is a duty of the brahmachari as he has to preserve the vedas, veda adhyayanam, memorising.. there is no book adhyayanam. We have to preserve the veda in the mind. For brahmachari primary duty is adhyayanam. In Tai upa...svadhyaya pravacaneca. Repeated several times. Everyday he has to study and do parayanam. In a sanctified place, he has to do this. People who have other impurities should not enter that place. Hall needs to be maintained with achara and anushtanam. If other people enter and is no longer maintained as a sanctified place, then that place is not suitable. If brahmachari should be

preserved in a place a sanctified place is required. Here brahmachari is compared to jñānam. Sanctified place is compared to a mind sanctified with karma and upāsana. Suh a mind can preserve the jñānam. If it is not sanctified, he will vacate. If Karma and upāsana are stopped, mind has become polluted, brahmachari will look for another mind. Jñānam must be preserved atleast until mokṣā comes. According to him there is a gap between jñānam and mokṣā fruit.

M: (yathā) in brackets. परिमार्जनप्रोक्षणादिसंस्कारैः when a place is cleaned with water mantra, cowdung etc was used. Lady comes out of the house and sprinkles water with cowdung early morning. Then you put kolam. All these are done. Religiously sanctified...prokshanam... samskara karma. Samskara is used for religious purification.. nobody should enter that place without taking bath. Many people ask can we do japa before bath? Guru to retain shishya says ok wash your hands and feet thereafter do japa etc that's a compromise. Snanam is compulsory before entering the sanctified place. Adhyanam and parayanam place where brahmachari resides has to be kept sanctified. If that purity has gone because somebody not qualified to enter, enters, he leaves that place. Upto this is example.

Yathā evam, tathā, कर्मोपासनादित्यागेन if a jnani after gaining jñānam renounces karma and upsana, ashuddhim apadite, mind becomes impure. Karma refers to nitya naimmitika karma like sandhyavandanam etc. one who does not have acara and anushtānam, that veda parayanam will not bless him. Even if he has studied all the vedangas, such a scholar, even if he does regular parayanam, it will have no effect, if achara anushtānam is not there. Even at marana kalam, none of the adhyayanam will help in getting better loka.. Like birds develop wings and fly away, veda leaves a person who does not have achara anushtānam. Minimum morning bath, these are all compulsory in the vedic tradition. Not only impurities

comes, mind becomes restless when upāsana is not practised. All the sastric studies are not in the mind. Even the jñānam has gone away along with the mantras. Mokṣa definitely is not a possibility. Samsara is waiting outside to enter. Mokṣa should not depend upon Swamiji's classes. Therefore karma and upasana are required for preserving jñānam. All 3 must go together, Karma, upāsana and jñānam. At least until mokṣā comes. Hetoo, dvivacanam because of karma upasane is dvandva dvivacanam. pūrvapakṣī started in previous page topic 393. Reply is going to come later only.

तथा च कर्म, उपासनम्, ज्ञानं चेति त्रीणि मोक्षकारणानीत्यङ्गीकारे कर्मोपासने ज्ञानसंरक्षणहेतुभूते केवलं ज्ञानं मोक्षस्य हेतुरित्यङ्गीकारे च ज्ञानिना कर्मोपासने अनुष्ठेये एव। अयं समुच्चयवाद इत्युच्यते।

Tatha ca, based on the 3 arguments and four examples, all 3 factors, Karma upasana and jñānam all 3 contribute to mokṣā either directly or 2 contribute to maintenance of jñānam and jñānam contributing to mokṣā, all three are required. Even a jnani (not sādḥaka) after knowing aham brahmasmi has to continue karma and upasana anushtey (dvivacanam), sanyasa ashram must not be taken at all as he will not be qualified to do any karma. Shika tuft is required for karma. Even tuft less person is unqualified for vaidika karma. Even sandhyavandanam sanyasi can't do. Even if you are a brahmachari you have to enter gruhastāśrama to do karma. (Śāṅkarācārya disturbing vada, he promoted Sanyasa)...this is referred as karma samucchaya vada. In Gita bhashyam several times this was studied. Difference is here pūrvapakṣī gives 3 arguments and 4 examples. None of these we saw in gita bhashyam. Therefore a beautiful text.

(आ. ३९७-३९९) कर्मोपासनयोजनेन सह विरोध इति पूर्वोक्ताक्षेपाणां समाधानम् —

All the arguments given so far, 3 arguments, each one is going to be answered, every one of 4 examples will be refuted. They are either wrong examples or wrong application. Main reason is they cannot be combined because if jñānam is compared to light, karma and upāsana are like darkness, you are giving example of two wings of a bird, how can you combine light and darkness from my example? Two wings can be combined not light and darkness. Karma and upāsana require kartrutva bhavana. Whoever has got kartrutvam is an ajñāni. Atma happens to be akarta, only an ajñāni identifies with ahaṅkāra for kartrutvam, ajñānam is required for ahaṅkāra for karma and upāsana. Wherever jñānam is there, naiva kinchit karomi iti..Gita, I'm akarta abhokta....

How can you combine jñānam and karma? Moment kartrutvam goes away even if a gruhasta jnani performs karma that karma cannot be called so as it is invalid karma roasted by jñānam, karma no more has karma status... jnani will do samucchaya but not jnana karma samucchaya but jnana karma abhasa samucchaya. Even so, he will never do the combination for the sake of mokṣā. When he does agnihotram sandhyavandanam, he never expects chittashuddhi, he says I'm not the mind anātmā but the atma the everliberated..atma satanubodena.... For a jnani the very mind does not exist, he sees it as atma plus nama rupa.....mind also is mithyā nama roopa... na puṇyaṃ na pāpammm aham bhojanam na bhojyam...shiviham..

Naiva tasya krutenarhaha... I'm already free. As long as I feel I have to do something, it means jñānam is not there... as long as I feel I have to do something, or feel I'm sādḥaka, there is a problem with sravanam itself...jnana karma samucchaya is impossible. Jnana karma ābhasa samucchaya is possible, even if possible its done by ever liberated jnani, but he does karma not for mokṣa but for loka sangraha...he will not get an iota of puṇyaṃ if he does sandhyavandanam

or get papam if he does not do as well but Krishna says ...yadhyat ācharati shreshta... do for lokasangraha...

Post Corona Feb-April 2021

6th February 2021 (Post corona)

(आ. ३९७-३९९) कर्मोपासनयोजनेन सह विरोध इति पूर्वोक्ताक्षेपाणां समाधानम् —

Author dealt with anubandha catuṣṭayam in first two chapters. First chapter was general details, then in second chapter same topic was dealt in detail, viṣeṣa nirūpanam.

3rd chapter how to approach a guru was dealt with.

In 4 , 5, 6 vedānta śāstra is taught in 3 different ways depending on the kind of student. 3 sons of the king śubha santati. 4th chapter dedicated to tattvadṛṣṭi, uttama adhikāri...anirvacanīya khyāti was elaborately presented.

In 5th Madhyamika adhikāri, adṛṣṭi, elaborately presented, instead of aikyam, upāsana was highlighted. Jīvātma Paramātmā aikya upāsana presented based on 9th chapter of pañcadaśī. The student is not able to raise himself to sakṣi pradhāna. He is unable to raise from ahankara pradhāna. Unless I raise myself based on bhāga tyāga lakṣaṇa, I cannot claim aham brahmasmi, I know aham brahmasmi.

Excuse I don't have sadhana catuṣṭayam sampatti. This upāsana cannot give mukti in this jenma. Here krama mukti for such upāsakas is spoken about.

They die with this upāsana, go to brahma loka and claim aham brahmasmi.

6th chapter. Tarkadr̥ṣṭi he is not really manda in negative sense, he is kanishta adhikari who is tarka pradhana. Uttama adhikāri is śāstra pradhana not tarka pradhana... he knows limitations oftarka. He does not argue too much.

Tarka pradhana person will keep quoting other books. Pujya swamiji says have shraddha in me, after understanding vedanta thoroughly, read any no if books.

Tarkadr̥ṣṭi is intellectually active. He has an irritable brain syndrome. To him when teacher teaches, teaching must include both śravanam and mananam, purvapakṣa must be raised. It incorporates śravanam and mananam. Chapter 6 has become biggest, in first part he talked of dr̥ṣṭi sṛṣṭi vāda. Nowhere else it has been treated like this. Jagrat is treated very similar to swapna prapañca. Both are equally mithya. Tarkadr̥ṣṭi was not convinced therefore guru starts fresh with a new teaching. He has introduced a new student other than these three, Ahrudadevaha, a fresh vedānta course is introduced in the dream state. You should not ask can a vedānta course go on for so long in dream?

Mokṣā is waking up...he meets a Guru and asks three questions. Jiva svarūpam, īśvara svarūpam, mokṣā sadhana svarūpam. We have completed first two topics. Other schools of philosophy talked about. Sāṅkhya yoga etc. In tattvadr̥ṣṭi case, we went only by vedantic teaching. He knows “naisha tarkena matirapaneya” . An itching intellect will be interested in what others are saying. Teacher has entered into 3rd one, mokṣā sadhana svarūpam. End if chapter only he is going to wake up.

Viśiṣṭadvaitam believes vishnu upāsana leads to mokṣā. In chand upa, first 5 chapters have saguṇa upasanam. We go to last 3 chapters. Karma can give only 5 type of results. Unique to vs, he adds nāshaha to apti.....

when we talk of 4 nāshaha is included in vikaraha. All of them are anityam. Karma phalam, upasana phalam all are anityam. Jñānam and jñānam alone can give mokṣā.

Even though we say mokṣā is jñāna phalam, it is figurative only, it is as though phalam, jñānam does not produce mokṣā, it helps me claim mokṣā is my very nature. It helps me disclaim the superimposed samsara. I'm ever muktaha. I'm incapable if becoming bandaha.

In saddarśanam,

बद्धत्वभावे सति मोक्षचिन्ता
बन्धस्तु कस्येति विचारणेन ।
सिद्धे स्वयं स्वात्मनि नित्यमुक्ते
क्व बन्धचिन्ता क्व च मोक्षचिन्ता ॥ ४१॥

As long as I mistake myself to be baddhaha, mokṣā cinta.. when I make an enquiry, bondage belongs to whom? Once I understand that where is banda and mokṣa?Another PŪRVAPAKṢI came..pages 267,268

Karma cannot give mokṣā by itself, jñānaṃ also cannot give mokṣā by itself. Very fact that veda has karma kanda and jñāna kanda, given by Bhagawan, none can be redundant. So dont make any of then redundant. Keep both validated through a judicious combination of both. Karma means vaidika karma here. It says initially do vaidika karma get Chitta Shuddhi do vicara and get jñānam. We say once we get jñānam, we say jñānena mokṣā, he says that jñānam is not sufficient. He quotes all students as examples.

They will all say they have understood vedānta ask them if they are liberated, they say no ir wishy washy answer. It proves that mere understanding is not enough, karma which you have been doing till now, continue , continued karma and jñānam have to join together. Aham brahmasmi jñānam along with vaidika karma will give mokṣā after death.

Throughout bhāṣyams, we saw samucchaya vada. In svss selected verses, samucchaya vada was discussed while discussing sanyāsa. Towards end. In sadhana catuṣṭayam sampati, śankaracharya gives special meaning for uparati or sanyāsa. In Rama gita also samucchaya is discussed.

Three examples discussed..now we are going to refute each example. None can prove jñāna karma samucchaya...

I'm not explaining the examples now.

Look at the heading. Karma upasana cannot be combined with jñāna. Upasana also cannot be combined with jñāna. Manasa karma. Virodhaha between the two like oil and water or light and darkness.

Topic 397

(३९७) कर्म ज्ञानस्य विरोधि – सोऽयं समुच्चयवादो न समीचीनः । येषां देहातिरिक्तात्मज्ञानं नास्ति तेषां कर्म न सम्भवति । जन्मान्तरे भोगाय हि कर्मानुष्ठीयते । देहस्त्वग्निना दह्यते । तस्माद्देहेन जन्मान्तरभोगो न सिद्ध्यति । तस्मात् देहाति- रिक्तात्मज्ञानं कर्मणो हेतुः ।

I will present the approach independently. Teacher is diving entire humanity into three groups, like gita bhashyam 18-66, same type.. first group of people consider the physical body as themselves, they dont believe in sūkṣma kāraṇa śarīram and ātmā, I means body. I'm born and gone with body, nobody survives the body. No belief in shraddham, tarpanam. For us only one proof, they don't accept veda pramāṇam. We have to be silent with adult children, for them vaidika karmas are irrelevant, no belief in puṇyaṃ punarjenmam etc. second group,, those Who accept veda purva bhaga, so believe in Jīvātma other than body that survives, sūkṣma kāraṇam śarīram and cidabhāsa...Jīvātma

ममैवांशो जीवलोके, जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि, प्रकृतिस्थानि कर्षति ॥15.7॥

They are worried about pratyavaya papa,they have bhayam.

First category does not believe in any of these...

First group vaidika karmas are non relevant.third group has gone through veda purva bhaga, done karmas

परीक्ष्य लोकान्कर्मचितान्ब्राह्मणः,

निर्वेदमायान्नास्त्यकृतः कृतेन।

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्

समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्॥मुण्. उप १.२.१२॥

Having examined the worlds which are achieved through *karma*, a brahmin should come to dispassion. The unproduced (*mokṣha*) is not possible through *karma*. Therefore, to attain knowledge, he must necessarily approach, with *śamit* in hand, a teacher who is learned in scriptures and established in *Brahman*.

Pareeksha lokan and then have come to guru and vedanta, then guru says both groups are wrong, you are not the travelling jivātmā. Sthoola sukshma karna shareerat vyatiriktaha....

I'm neither jivātmā or paramātmā I'm brahmātmā. Brahmātmāvadi, nitya sarvagata sthānuhu..avyakto ayam chintyoham... this brahmātmāvadi ,, he also being akarta abhokta will be incapable of doing vaidika karma for puṇyaṃ or avoiding pāpam. Therefore brahmātmā vadi and vaidikavadi cannot be combined. He does not require janma for anything not even chittashuddhi. Even if a gruhastha jñāni performs sandhyavandanam, as krishna says lokasangraha, karma of third group is called karma abhāsa. Jñāna Karma abhāsa samucchaya may be there. Even if gruhastha jñāni dies that samucchaya, he does not do it for mokṣā. Samucchaya means combination. Even this samucchaya is not for mokṣā. Mokṣā is my svarūpam. Bhagawan cannot change svarūpam, fire, he cannot give us mokṣā we are already mukta,

गतसङ्गस्य मुक्तस्य, ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म, समग्रं प्रविलीयते ॥ 4.23॥

When such a jñāni performs such a karma, it will resolve without producing puṇyaṃ..

यथैधांसि समिद्धोऽग्निः, भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि, भस्मसात्कुरुते तथा ॥ 4.37॥

Karma is relevant for jivātmāvadi, karma is not relevant for dehātmāvadi and brahmātmāvadi. A sanyasi jñāni appears like nastika vadi.

M... कर्म ज्ञानस्य विरोधि first dehātmāvadi

Karma is opposed to jñāni. Virodhin shabda

सोऽयं समुच्चयवादो न समीचीनः Combination theory is not proper.

First group referred here, vaidika karmas are not relevant. Śrāddham is based on veda pramana shraddha that's why called so, I don't see sūkṣma śarīram travelling, I accept because śāstram talks about it. Faith in śāstra pramāṇam is called śrāddham. All vaidika karmas are śrāddham only really.

येषां देहातिरिक्तात्मज्ञानं नास्ति तेषां कर्म न सम्भवति ।

जन्मान्तरे भोगाय हि कर्मानुष्ठीयते vaidika karma is for experiencing results in next birth. Next birth can be talked about only if I accept a surviving Jīvātma. Nitya naititika karma is done to avoid pratyavaya pāpam. In the next jenma, this physical body wont come. This body is cremated by the fire. For jivātmāvadi, end of body is not ending individual. Therefore experience of pleasure and pain is not by body but the surviving Jīvātma. By acquiring another physical body. Tasmāt dehena. The body does not experience the experiences of next jenma

Dehātirikta..knowledge of a surviving jivātmā other than this body, invisible...wholething is based on apaurusheyaśāstra pramāṇam, basis for hinduism is veda pramāṇam. Do you acceptśāstram as a valid guide for life? If they dont accept that, start praying for them. Never unnecessarily waste time... if they saythey dont want to be guided by veda, then we can speak of character building, just focus on values..teach laukika values...

Vicarasagaram 13th february 2021

Topic 397

(३९७) कर्म ज्ञानस्य विरोधि — सोऽयं समुच्चयवादो न समीचीनः । येषां देहातिरिक्तात्मज्ञानं नास्ति तेषां कर्म न सम्भवति । जन्मान्तरे भोगाय हि कर्मानुष्ठीयते । देहस्त्वग्निना दह्यते । तस्माद्देहेन जन्मान्तरभोगो न सिद्ध्यति । तस्मात् देहाति- रिक्तात्मज्ञानं कर्मणो हेतुः ।

After discussing jiva svarūpam and īśvara svarūpam, topic of mokṣā sadhana svarūpam. We want to establish that jñānaṃ alone is the direct means. Karma and upāsana are indirect means. Once the mind is prepared, they have no role. Thereafter vicara and vicara janya jñānaṃ follows.

Now an opposing view jñāna karma samucchaya vādi presented. Shankaracharya's time this was very prevalent. Sambandha bhasyam deals extensively. Main reason for refutation we have to note. According to jñāna karma samucchaya vādi, sanyāsa āśrama is considered an obstacle as he cannot do karma. Sanyāsa āśrama is corollary of this vādi. He says sanyāsa āśrama is for disabled people. Shankaracharya's primary aim is to establish sanyāsa āśrama as valid. vedānta vijñāna ..

It also has lot of infrastructural advantages. Port reduction advantage is there.

Note 2 our approach... primary argument is establishing jñānaṃ and karma are opposed to each other. In this book also it's there. Aham akarta abhokta brahman asmi is opposed to karma. All those people busy with karma, it may appear that they can't get jñānaṃ. A gruhastāśrami can never get jñānaṃ. 2nd misconception: We may also conclude that jñāni should not do.

In reality, gr̥hastha can have jñānaṃ. Lord Krishna takes pain to establish this, gitachap 4.

तस्य कर्तारमपि मां, विद्ध्यकर्तारमव्ययम् ॥ 4.13॥

Janaka and we are examples.

Jñānis can be engaged in karma. Japa parayanam dhyānam etc.

Virodha should not lead to misconception. Corollary of the discussion is, karma of a jñāni status is different which may not be visible to us. Jñāni attitude towards karma and himself is different. Jñāni never does any karma for producing adr̥ṣṭa phalam. Either puṇyaṃ or pāpaṃ? Jñānadhi daghda karmāna.

2nd change with regard to himself is jñāni never looks upon himself as karta.

य एनं वेत्ति हन्तारं, यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतः, नायं हन्ति न हन्यते ॥ 2-19॥

नैव किञ्चित्करोमीति, युक्तो मन्येत तत्त्ववित् ।

पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्, अश्रन्गच्छन्स्वपञ्श्चसन् ॥5-8॥

Attitudinal change...

Jñāna karma ābhāsa samucchaya...not jñāna karma samucchaya.

2nd corollary jñāni attitude towards mokṣā is also different. Mokṣa is no more a goal. Vivekacūḍāmaṇi we saw..sādhya mokṣā does not exist. Siddha mokṣā, nitya mokṣā only ever liberated. Whatever karma he is involved in, it's never meant for mokṣā.

Hunting for son in law for Kanyakadhanam, performing vaidika vivaha etc are all ok for a gr̥hastha jñāni.. even marriage is done for mokṣā, he should get chitta shuddhi, he should start attending classes. His jñāna karma samucchaya... is not for mokṣā but with mokṣā. Therefore, jñāna karma samucchaya for mokṣā is not possible.

He has to find time for śravanam, mananam and nididhyāsanam. Even sanyasis take to sannnyāsa for service. Whether sanyasi or gr̥hastha for mokṣā committed śravanam, mananam and nididhyāsanam is required. Port reduction becomes significant.

Our discussion: jñāna karma virodha now.. he has talked about 3 groups, dehātmā vādi, Jīvātma vādi brahmātmā vādi.

I'm the body, no jenma don't believe in swarga naraka, punar jenma, sraddha tarpanam etc..

For brahmātmāvadi also, karmais not for mokṣā as he is akarta. Karma is non relevant.

Only for Jīvātma vādi, karma is relevant, a follower of veda purva bhaga. punya pāpam is relevant for Jīvātma vādi.

कर्म ज्ञानस्य विरोधि — सोऽयं समुच्चयवादो न समीचीनः । येषां देहातिरिक्तात्मज्ञानं नास्ति तेषां कर्म न सम्भवति । जन्मान्तरे भोगाय हि कर्मानुष्ठीयते । देहस्त्वग्निना दह्यते । body will be burnt here. तस्माद्देहेन जन्मान्तरभोगो न सिद्ध्यति । I will not be there after death. तस्मात् देहाति- रिक्तात्मज्ञानं कर्मणो हेतुः

Therefore karma is relevant for second group...who have got Jīvātma vadaha, I'm different from the physical body. Jiva. Sūkṣma karana śarīra plus cidabhāsa..

ऊर्ध्वं गच्छन्ति सत्त्वस्थाः, मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तस्थाः, अधो गच्छन्ति तामसाः ॥14-18॥

Even vedantic students tell, I should have a conducive atmosphere for continuing classes in next jenma...jivātmāvādis.

Jivātmāvādi has papa bhayam also. A unique fear which non-believers don't have. Jivātmāvādi is very scared...

Very diligent with respect to dos and donts. तस्मात् देहाति- रिक्तात्मज्ञानं कर्मणो हेतुः

Upto this last class

तस्य देहभिन्नस्यात्मनः कर्तृत्वभोक्तृत्वज्ञानमपि कर्मणो हेतुः । I'm very scared of the future also, I'm busily involved in punya karma, all for adṛṣṭa phalam. He is not seeing immediate phalam of the beneficiaries, but the adṛṣṭa phalam. Jivātmā ridden mind. We use the expression, we are God fearing. God is like CCTV. Fear generated to make people follow dharma. Many are dharmic not out of maturity but fear. Vedanta wants us to follow out of maturity. 'अहं पुण्यपापयोः कर्ता । I'm the doer of puṇyaṃ and pāpaṃ. तयोः कर्मणोः फलं मम भविष्यति' the results will accrue to me. इति ज्ञानं यस्यास्ति स एव कर्म करोति । whoever has got such a jñānaṃ, such a person does nitya naimittika karma out of pratyavaya

शीक्षावलि (11)

श्रद्धया देयम् । अश्रद्धया देयम् । श्रिया देयम् । ह्रिया देयम् । भिया देयम् । संविदा देयम् । अथ यदि ते कर्मविचिकित्सा वा वृत्तिविचिकित्सा वा स्यात् ॥ ३ ॥

out of fear give charity..

ब्रह्मानन्दवल्ली (7) यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते ।

Jñāni says abhayam प्रतिष्ठां विन्दते ... he continues to follow dharma out of maturity. Badita anuvrutti.. it continues but he knows both are only vyāvahārika satyam... puṇyaṃ pāpaṃ, punya phalam papa phalam etc.

कठ (1-2-14)

अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् ।

अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

ज्ञानी त्वात्मानमेवं न जानाति । jñāni belongs to the 3rd group, looks at himself totally differently. किन्तु 'पुण्यपापसुखदुःखादिरहितासङ्गब्रह्मरूप एवात्मास्ति' इति वेदान्तजन्यं ज्ञानं

ज्ञानिनोऽस्ति । I the ātmā am brahman, he knows through long śravanam longer mananam, longer nididhyāsanam. Beyond Punya papa, beyond sukha dukha , I'm connection less

न पुण्यं न पापं न सौख्यं न दुःखं न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।

अहं भोजनं नैव भोज्यं न भोक्ता चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ४॥

Na saukya a knowledge born out of vedānta jñānaṃ, hehas. इदं च ज्ञानं कर्मणो न हेतुः, this jñānaṃ can never be the cause if karma. He can dokarma for jñāna sadhana or jñāna prāpti, he dies nit say he wants chitta shuddhi as there is no chittam, no mokṣā also. प्रत्युत कर्मणो विरोधि । he would love to dwell on the ātmā rather than dwell on external activities. During nididhyāsanam kale it is opposed to karma, later we will see only when jñānaṃ is not become nishtā, nididhyāsanam required and it requires withdrawal from karma. After that karma is never opposed. After that he feels he can do a lot of karma as he has nothing to gain. तस्माज्ज्ञानिनि कर्म न सम्भवति therefore a jñāni who is in śravanam manana nididhyāsanam is not involved in karma.

किञ्च कर्तुः कर्मफलस्य च भेदज्ञानं कर्मणो हेतुः । स कर्ता कर्म- फलं च ज्ञानिनः स्वात्मनो भिन्नतया न प्रतीयते । ज्ञानिनः सर्वमात्मस्व- रूपेणैव प्रतीयते । तस्मादपि ज्ञानिनः कर्म न सम्भवति । भाष्यकारैर्ज्ञानिनः कर्माभावो नानाप्रकारैः प्रतिपादितः ।

First argument is complete, jñānaṃ and karma are opposed to each other. Karma is associated with kartṛtvam. Jñānaṃ with atrṭratvam.

A karta performs karma for getting karma phalam..apti utpatti vikaraha etc... he looks upon karma phalam as something away from him..

Distance and difference of objects karma phalam is condition for karma anushtānam . A jñāni understands

अहमन्नमहमन्नमहमन्नम् । अहमन्नादोऽहमन्नादोऽहमन्नादः । अहं श्लोककृदहं श्लोककृदहं
श्लोककृत् । अहमस्मि प्रथमजा ऋताऽस्य । पूर्वं देवेभ्योऽमृतस्य नाऽभायि । यो मा ददाति
स इदेव माऽवाः । अहमन्नमन्नमदन्तमाऽन्नि । अहं विश्वं भुवनमभ्यभवाऽम् । सुवर्न
ज्योतीः । य एवं वेद । इत्युपनिषत् ॥ ६ ॥

Nothing is different or distant from Me. Nothing exists separate from Me.

मय्येव सकलं जातं, मयि सर्वं प्रतिष्ठितम्।

मयि सर्वं लयं याति, तद् ब्रह्माद्वयमस्यहम्॥१९॥ (कै. उप)

Everything is born in Me alone, everything is based on Me alone;
everything resolves into Me alone. I am that nondual Brahman.

Jñāni will sensorily continue to see differences and distance. In understanding
jñāni knows

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं

पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।

यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ १॥

The universe is the reflection of a mirror . The Truth is the
supreme Brahman, the one without a second . The mind, senses and
intellect are all able to only discern the reflection of the
Ātmān . The identity of the brahman and the Ātmān is apparent
after self-illumination. I offer my profound salutations to
the auspicious Guru, who is an embodiment of DakShinamurti,
and whose grace is responsible for the illumination

Karma is associated with bheda jñānaṃ, jñānaṃ is associated with abeda jñānaṃ.

Vicarasagaram 20th february 2021

किञ्च कर्तुः कर्मफलस्य च भेदज्ञानं कर्मणो हेतुः । स कर्ता कर्म- फलं च ज्ञानिनः स्वात्मनो भिन्नतया न प्रतीयते । ज्ञानिनः सर्वमात्मस्व- रूपेणैव प्रतीयते । तस्मादपि ज्ञानिनः कर्म न सम्भवति । भाष्यकारैर्ज्ञानिनः कर्माभावो नानाप्रकारैः प्रतिपादितः ।

Mokṣāsadhana vicaraha now.. our siddhanta is jñānaṃ is more than enough for mokṣā. Revised perception of sakṣi caitanyam is sufficient. Sakshi happens to be muktaha all the time. We are not working for ahankaras mokṣā. We are using ahankara to claim I'm not ahankara. Claiming sakṣi status is claiming I'm not ahankara.

Revising attitude towards myself is vedānta. Claiming siddha mokṣā is vedantic teaching. Sadhya mokṣā is logically contradictory.

The student is tarka drushti therefore guru engages in arguments.

When we talk of co existence of jñāna and karma, we must understand clearly. Jñāni can perform karma as per his āśram status.

He will continue with pancamahayagna etc. physical coexistence is possible. What we are discussing is that karma if ajñāni does it deserve karma status or not. We say it is karma abhāsa. Because of internal contradiction at the level of attitude in the karma of jñāni and ajñāni is our discussion.

This is not visible to our eye. Three differences are going to be pointed out.

Kartrutvabhavana is first. Jñāni does not perform karma as a karta.

पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्, अश्रन्गच्छन्स्वपञ्चसन् ॥5-8॥

(Bhavana virodhaha). Like a brahmachari can do agnihotram but it is dummy... like a cheque signed by an unauthorised person. Agnihotra is invalid. Jñāni's every vaidika karma is incapable of producing pāpam or puṇyam.

Bheda abheda bhavana virodha. Ajñāni has sarvatra dvaita bhavana. Jñāni has abheda bhavana..

विद्याविनयसम्पन्ने, ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च, पण्डिताः समदर्शिनः ॥ 5-18॥

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद क्षत्रं तं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद लोकास्तं

परादुर्योऽन्यत्रात्मनो लोकान्वेद देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद भूतानि तं परादुर्योऽन्यत्रात्मनो

भूतानि वेद सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेदेदं ब्रह्मेदं क्षत्रमिमे लोका इमे देवा इमानि भूतानि

इदं सर्वं यदयमात्मा ॥ 2.4.6 बृह.उप ६ ॥

idam sarvam yadayam ātmā..

ब्रह्मार्पणं ब्रह्म हविः, ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं, ब्रह्मकर्मसमाधिना ॥ 4.24॥

किञ्च कर्तुः कर्मफलस्य च भेदज्ञानं कर्मणो हेतुः । he looks at karmaphala as different from him, he has vision of bheda ordifference. When jñāni performs same karma. His karma will be called karma abhāsa. स्वात्मनो भिन्नतया न प्रतीयेते.

ज्ञानिनः सर्वमात्मस्व- रूपेणैव प्रतीयते

सर्वभूतस्थितं यो मां, भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि, स योगी मयि वर्तते ॥ 6-31॥

Krishnasays jñāni sees ātmā everywhere, next line he says jñāni sees Bhagawan everywhere.

Sarvam ātmāsvaroopā....Tasmadapi.. jñāninaha karmaha na sambhavati.

Sankaracharyahas already presented this in prasthanatrya bhāṣyams

कर्मणो ज्ञानस्य च फलतोऽपि विरोधोऽस्ति । तस्मादपि ज्ञानकर्मणोः समुच्चयो न युज्यते । (१)
कर्मणः फलमनित्यः संसारः । (२) ज्ञानस्य फलं नित्यो मोक्षः ।

Argument 3) nitya sadhanatvānityabhavaba virodhaha type of result... phalam. Even though they can physically coexist their results are opposed. Jñānaṃ and satriyam karma is not logical,, karmas result is

anitya, whether apti utpatti . Called samsara. Jñānasya phalam is nitya mokṣāha.

Train example.. GT express , two trains cross at Bhopal, one person gets into the wrong train and the man in the lower berth says he is going to Chennai, so this guy says oh my birth is going to Delhi is it? It is that opposed jñāna and karma

(३९८) आत्मनि जात्याद्यध्यासः कर्महेतुः । ज्ञानिनस्तद- भावश्च —
आत्मनि जात्याश्रमावस्थानामध्यासः कर्महेतुः । तत्तज्जात्याश्रमावस्था- नामनुरूपतया
भिन्नभिन्नकर्माणि शास्त्रेषु विहितानि । तस्माज्जात्यादीनामध्यासः कर्महेतुः ।

4 an ajñāni looks at himself as of a particular āśrama and varna. Over and above Jiva identity.

All religious karmas are based on varna āśrama identity. A brahmana cannot do rajasuya yaga or vaishyastomayaga. Varna identity is compulsory for vaidika karms. Similarly gr̥hastha cannot do most vaidika karmas. Brahmachari can do samhitadanam.

Jñāni is called ati varnāśrami. Even gr̥hastha jñāni. Therefore he is not adhikāri for agnihotrakarma etc.

Grihastha jñāni for lokasangrahartham he must perform rituals but in vedic vision they are invalid. Sankaracharya says he is adhikāri only for sarva karma sanyāsa, they will be written off. Gr̥hastha jñāni's karmas will be written off, jñāni will say I'm continuing as gr̥hastha in the eyes of others, I should not be wrong example.

M... here it is presented as next topic, 4th argument. An ajñāni looks upon himself as jiva, adds āśrama varna adhyāsa to this adhyāsa. Then he has to do karma if not for puṇyaṃ to avoid pratyavaya pāpam. Also, to get puṇyaṃ.

Jñāni sanyasi have studied muṇḍaka upaniṣad..

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णम्

अचक्षुःश्रोत्रं तदपाणिपादम्।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं

यद् भूतयोनिं परिपश्यन्ति धीराः ॥मुण् उप१.१.६॥

(Brahman is) that which cannot be perceived, which cannot be grasped, which is without a source, without properties, without eyes and ears, without hands and legs, which is timeless, all-pervading, and very subtle, which becomes many, which is imperishable, which is the material cause of all the beings, and which the discriminative ones see everywhere.

35th minute

A jñāni is not doing sandhyavandanam. Somebody asks him why? Reply

हृदाकाशे चिदादित्यः सदाभातिनिरन्तरम्

उदयास्थमयौनस्थः कथं सन्द्याम् उपास्महे?

In my hrudaya akasaha, the sun is always shining. There is no sunrise or set for me, how can I do sandhyavandanam?

Later another reply.. I have got theetu. Religious pollution āshaucham. Two types.

मृतमोहमयी माता, जातो ज्ञानमयशिशु

अशौचौद्वयसंप्राप्ते, कथं सन्द्याम् उपास्महे?

Due to these two theetus simultaneously...

M.. in the ātmā , jati .varna and āśrama and avastha conditions (41 minute)

Ātmā does not have keshaha.. are not there. In keeping with avastha and varna āśrama, huge karmas have been prescribed by the śāstras.

In India everybody is a hindu or were hindus. (Swami Chinmayananda)

Tasmat jatya... those superimpositions is the condition for karma.

Now this is going to create a new problem.. complex discussion.

यद्यपि जात्याश्रमावस्था देहस्यैव धर्माः । कर्मिणश्च 'देहे आत्म- बुद्धिर्नास्ति, किन्तु स देहभिन्नमेवात्मानं कर्तारं मन्यते' इति पूर्वमुक्तम् । he spoke of 3 groups of people, atheist-dehātmāvadi, deha vyatirikta Jīvātma vādi, deha bhinna brahmātmāvadi

Akarta abhokta.. we discussed who is fit for vaidika karma. Only 2nd group. The second group alone is qualified to do karma. I'm different from dehaha. To perform karma I should take myself as brahmana etc and identify with the body.

Dehātmāvada is the condition for karma, previously you said second group is qualified for vaidika karma. Tell me which group is qualified. An ingenious answer. Second group alone us. They understood they are different from body but have varna āśrama adhyāsa. I'm brahmanaetc... they have deha vyatirikta ātmā jñānaṃ and know varna āśrama.

Pūrvapakṣi : will be how this is possible? How can he say he is ātmā and then say abivadaya.

M.. yadhyapi.. take outyadhyapi..

Jati....no doubt varnāśrama identity belongs to body. Vaidika karma performer belongs to second group only, therefore he does not have deha ātmā bhavana. Kintu saha bhinna... but this group claims I'm brahmana etc look upon

themselves as different from body . This contradiction does exist in the field of vaidika karma. I'm different from body and from bharadwaja gotra.

Kintu saha... this has been said before.

तस्मादात्मनि जात्याश्रमावस्थानां प्रतीतिः कर्मिणोऽपि न युज्यत एव । तथापि कर्मिणो देहव्यतिरिक्तस्यात्मनोऽपरोक्षज्ञानं नास्ति । किन्तु शास्त्र-जन्यपरोक्षज्ञानमस्ति ।

In first line he concludes pūrvapakṣi. so in the case of a ritualist there is an existence of varnāśrama identity.. the appearance of that identity is there. Which is not logically correct. How do you resolve that?

I'm different from body, I'm not dehātma but jivātma is parokṣam jñānaṃ, knowledge only through śāstra pramāṇam. If it is pratyakṣa whole world will claim I'm deha vyatirikta Jivātma. His pratyakṣa jñānaṃ is I'm dehātma, an individual son or daughter, young old etc. physical identity is aparokṣam jñānaṃ. Jivātma jñānaṃ is parokṣam jñānaṃ. One being parokṣam and other being aparokṣam, they can coexist. If they are known through different types of knowledge.

27th February 2021

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तस्मादात्मनि जात्याश्रमावस्थानां प्रतीतिः कर्मिणोऽपि न युज्यत एव । तथापि कर्मिणो देहव्यतिरिक्तस्यात्मनोऽपरोक्षज्ञानं नास्ति । किन्तु शास्त्र-जन्यपरोक्षज्ञानमस्ति । देहे आत्मज्ञानमपरोक्षमस्ति । यदि कर्मिणो देहाति-रिक्तस्यात्मनोऽपरोक्षज्ञानं स्यात् तदा तज्ज्ञानं देहे अपरोक्षात्मज्ञानस्य विरोधि भवेत् । परोक्षज्ञानस्यापरोक्षज्ञानेन विरोधो नास्ति । तस्मात् देहभिन्न-कर्त्रात्मज्ञानं देहात्मज्ञानं चेति द्वयमप्येकस्यैव युज्यते ।

The guru is discussing the mokṣā sādhana svarūpam and wants to establish jñānaṃ alone gives mokṣā. Karma and upāsana are important but they do not play any direct role in giving mokṣā.

We are discussing a pūrvapakṣi here, jñāna plus vaidika karma is needed. After doing karma right through, he will get mokṣā at end of life. Jñāna karma samucchaya vāda.

They are diagonally opposite in nature. One is associated with kartṛtvam and another atṛtratvam.

2nd bhavana virodham is jñānaṃ is associated with abheda bhavana and karma is associated with bheda bhāvana.

3rd contradiction is phala virodhaha. Karma anitya phalam, jñānaṃ anitya phalam.

Now he has introduced a 4th one. A complex situation. Karma is associated with varṇāśramādi abhimāna, intellectually concluding I belong to so and so varna āśrama caused by body mind notion. This is required for all vaidika rituals. A jñāni has refuted all this, no jenma no gotra etc. no varna abhimāna for jñāni.

This created a problem. We have to remember the introductory discussion, dehātma vādi, Jīvātma vādi and brahmātma vādi. Dehātmavādi...with death I am gone, Jīvātma vādi, I survive the body and travel according to my karma. Deha vyatirikta paricchinnā travelling Jīvātma. 3rd group I survive death but I don't travel after death as I'm aparichinnā brahma incapable of travelling,

We concluded that vaidika karma is not for first one but only meant for second one, deha vyatirikta karta Jīvātma. Karta has to do based on varṇāśramādi abhimāna. The second group knows that they are different from the body and therefore how do varna and āśrama come in? How do they then perform rituals.

Author says yes it appears contradictory. He says it is possible for Dehātmavādi and Jīvātma vādi to coexist.

M...

the ritualist thinks

तस्मादात्मनि जात्याश्रमावस्थानां प्रतीतिः कर्मिणोऽपि न युज्यत एव । तथापि कर्मिणो देहव्यतिरिक्तस्यात्मनोऽपरोक्षज्ञानं नास्ति । किन्तु शास्त्रजन्यपरोक्षज्ञानमस्ति ।

Therefore, a ritualist cannot have varnāśrama abhimāna normally. The ritualist is both Dehātmavādi and Jīvātma vādi combination.

An example is there in Pañcadaśī.. it will be given in next page,

When two types of knowledge are in two categories, parokṣa jñānaṃ and aparokṣa jñānaṃ, they can coexist.

Dehātma vādi is natural to every human being. Pratyakṣa jñānaṃ, I feel I'm the body. dehātma vādi jñānaṃ is direct knowledge therefore he calls it aparokṣa jñānaṃ. Deha vyatirikta Jīvātma I am, I survive the death, I was there in previous jenma, I will have another jenma, this is not aparokṣa jñānaṃ, it is parokṣa spoken only by śāstra. Other than vaidika hindus, other religious groups do not believe in Jīvātma surviving death. That I am is aparokṣam, but this status of mind is aparokṣam, like my puṇyaṃ or pāpam. It is parokṣam only. Although it is close by. I come to know about my punya pāpam based on śāstra pramānam. When I suffer without any reason, I conclude that it is because of pāpam. Since these two statuses are based on two different pramānams, they can coexist. A ritualist is a combination of dehātma deha vyatirikta Jīvātma vādi.

Tathāpi... he does not have aparokṣa jñānaṃ.

किन्तु शास्त्रजन्यपरोक्षज्ञानमस्ति he has knowledge which is parokṣa based on śāstra.

देहे आत्मज्ञानमपरोक्षमस्ति this knowledge is aparokṣam.

यदि कर्मिणो देहाति- रिक्तस्यात्मनोऽपरोक्षज्ञानं स्यात् .. a conditional discussion. Suppose the ritualist says he is different from body and it is aparokṣa jñānaṃ, but it is not so because he has gained through śāstram and not from direct experience. If

both knowledge had come from same source, the. It would have been contradictory. तदा तज्ज्ञानं देहे अपरोक्षात्मज्ञानस्य विरोधि भवेत् । परोक्षज्ञानस्यापरोक्षज्ञानेन विरोधो नास्ति ।

तस्मात् this ritualist is a unique combination as we have rain and sun together at the same time.

देहभिन्नकर्त्रात्मज्ञानं देहात्मज्ञानं चेति द्वयमप्येकस्यैव युज्यते..I'm different from the body and parallely claims I'm the body, I am sixty years old, this gotram etc.

Example from Pañcadaśi.. 9-23 verse.

अत्र दृष्टान्तः — शिलादार्वादिनिर्मितमूर्तौ शास्त्रजन्यं परोक्षमीश्वरज्ञानमस्ति । शिलादिज्ञानमप्यपरोक्षमस्ति । तयोर्ज्ञानयोर्नास्ति विरोधः । एकस्यैव पुरुषस्य द्वे अपि बुद्धी भवतः । रज्जौ यस्य सर्पभिन्नत्वज्ञानमपरोक्षं जायते तस्यापरोक्षसर्पभ्रान्तिर्निवर्तते । अनेन चापरोक्षभ्रान्तेरपरोक्षज्ञानेनैव विरोधः परोक्षज्ञानेन न विरोध इति नियमः सिद्धः ।

अत्र दृष्टान्तः - शिलादार्वादिनिर्मितमूर्तौ शास्त्रजन्यं परोक्षमीश्वरज्ञानमस्ति in this regard, co-existence of two contradictory statuses. when you have created an idol out of stone or wood. When you go to temple and invoked the isvara in the form of devata, you look at mūrti as cetana devata, give food also. Madhye madhyeamruta paneeyam. This knowledge. Deity status is not pratyakṣa jñānaṃ, it is Śāstra janya jñānaṃ which is parokṣa. Deity status of stone. Stone status of the stone is pratyakṣa pramāṇam.

Like a photo of a mahātmā...

Cetana devatatvam and achetanashilatvam can coexist,

शिलादिज्ञानमप्यपरोक्षमस्ति । तयोर्ज्ञानयोर्नास्ति विरोधः । ,, there is no contradiction. One and the same person who does the puja he hasgot both jñānaṃ (referred as buddhi here)

एकस्यैव पुरुषस्य द्वे अपि बुद्धी भवतः। For vaidikas this is possible.

। रज्जौ यस्य सर्पभिन्नत्वज्ञानमपरोक्षं जायते.. opposite example. A person saw the rope as snake. He had sarpatva aparokṣa jñānaṃ during delusion and thinks it is sarpa. Direct knowledge. Later on enquiry on the same locus he got rajju jñānaṃ again aparokṣam. Both being aparokṣam they cannot exist together at same time.

तस्यापरोक्षसर्पभ्रान्तिर्निवर्तते। अनेन चापरोक्षभ्रान्तेरपरोक्षज्ञानेनैव विरोधः परोक्षज्ञानेन न विरोध इति नियमः सिद्धः ।

From this we come to know that aparokṣa bhrānti can be negated but aparokṣa jñānaṃ not by parokṣa. Anew law picked from 9th chapter. Two contradictory statuses can coexist only if they belong to different categories.

तस्माद्देहभिन्नस्यात्मनः परोक्षज्ञानं देहे अपरोक्षात्मज्ञानं चैकस्य युज्यते । तदिदं ज्ञानद्वयमपि कर्महेतुः । आत्मा देहभिन्नोऽपि कर्तृरूप इति ज्ञानं कर्महेतुः । तच्चात्मनः कर्तृरूपेण ज्ञानं भ्रान्तिः। विदुषस्तु सा भ्रान्तिर्नास्ति । तस्माद्विदुषो नास्ति कर्माधिकारः ।

तस्माद्देहभिन्नस्यात्मनः परोक्षज्ञानं देहे अपरोक्षात्मज्ञानं चैकस्य युज्यते ।

One and the same ritualist can have both of them, it is logically possible.

तदिदं ज्ञानद्वयमपि कर्महेतुः । A ritualist has got both this knowledge, both these are compulsorily required for performing ritual..

आत्मा देहभिन्नोऽपि कर्तृरूप इति ज्ञानं कर्महेतुः ।

Even though ātmā is different from body, varnāśrama jñānaṃ is required for doing ritual.

Now original discussion, brahmātma vādi cannot do rituals as they require deha rupa kartru rupa jñānaṃ.

तच्चात्मनः कर्तृरूपेण ज्ञानं भ्रान्तिः । for that ritualist has wrong knowledge that I'm a karta. This delusion the jñāni does not have,
विदुषस्तु सा भ्रान्तिर्नास्ति । he knows he is akarta , mahāvākyam janya aparokṣa jñānaṃ he has. If he does karma it cannot come under karma caregory, as veda disqualifies a jñāni from being karma doer. Since jñāni does not have an adhikaritvam, its like a cheque singed by an invalid signatory. Veda makes a jñāni disqualified or ineligible for vaidika karma. So even if he is a gr̥hastha inside the mind he know she is akarta...

Na puṇyaṃ na pāpam... even if I do the karma wrongly, it cannot cause pāpam.

तस्माद्विदुषो नास्ति कर्माधिकारः । he has become persona non grata. Does not matter which āśrama you are in ..as a jñāni. You cannot generate puṇyaṃ.

6th March 2021

Page 270 2nd para last three lines

आत्मा देहभिन्नोऽपि कर्तृरूप इति ज्ञानं कर्महेतुः । तच्चात्मनः कर्तृरूपेण ज्ञानं भ्रान्तिः । विदुषस्तु सा भ्रान्तिर्नास्ति । तस्माद्विदुषो नास्ति कर्माधिकारः।

I these potions the Guru is refuting jñānakarmasamucchaya vāda

4th feature : karta or karmi should have jāti varna āśrama abhimāna.

All vaidika karmas are based on varna and āśrama. For a karta it is required. A ritualist is in a unique position he knows he is different from body and he knows he is the body also. He wants to go to svarga loka also.. at the same time, he identifies with the body also. deha abhimānaḥ asti nāsti cet He resolved this by

giving the following reasoning to resolve the contradiction. I'm different from the body is parokṣa jñānaṃ I'm different from body is aparokṣa jñānaṃ, thus they can coexist.

We can resolve through another method. Not given here. I'm body, I'm not the body. He says. How?

**extremely important concept never seen anywhere, Swamiji added ** A ritualist knows he is different from the body. Ritualist has a different problem. Ritualist does not have ahankara but mamakāra. He looks upon the body as being owned by him. I'm not the body but I'm the owner of the body. He feels he is karta and bhokta. A ritualist looks upon his body as a body earned by punya papa karma, I'm the owner. A jñāni is one who does not have ahankara and mamakāra. That's the difference, I do not have puṇyaṃ or pāpam to earn or own the body. I'm akarta abhokta...

Repetition of first argument. Karma is associated with kartṛtvam, jñānaṃ is associated with atṛtratvam.

How come a gṛhastha āśrama jñāni continue to do rituals. A gṛhasthāśrama jñāni's karma is not called karma, he has lost eligibility if karma, in vedic constitution he is made non-eligible for these karmas, itis invalid. Karma abhāsa is the new name for it. Jñāna yoga karma samucchaya is possible, jñānaṃ and karmābhāsa samucchaya is possible. A jñāna yogi is one who is in the process of śravanam and mananam. Jñāni is performing karma yoga you should not say

तस्माद्विदुषो नास्ति कर्माधिकारः In 2nd chapter Gita Krishna says karmani eva ādhikāraṣte, you being ajñāni you have karma adhikara only as a jñāni you don't have karma adhika, Acharya keeps this in mind while writing the commentary.

देहे अपरोक्षात्मबुद्धिर्यदि स्यात्तदा देहधर्मजात्याश्रमावस्थाः प्रतीयेरन् । सा च देहात्मबुद्धिर्विदुषो नास्ति । किन्तु ब्रह्मरूपेणात्मनोऽपरोक्षज्ञानमस्ति । तस्माज्जात्याश्रमावस्थाभ्रान्त्यभावादपि विदुषो न कर्माधिकारः ।

4th argument being consolidated.

देहे I am अपरोक्षात्मबुद्धिर्यदि I am the body notion. Ritualist has mamakāra bhavana. स्यात्तदा देहधर्मजात्याश्रमावस्थाः प्रतीयेरन् the attributes of the body will belong to the ritualist, body, jati, āśrama, avastha appear to belong to oneself. । सा च देहात्मबुद्धिर्विदुषो नास्ति such an identification with a body and mind cannot be of a wise person. । किन्तु ब्रह्मरूपेणात्मनोऽपरोक्षज्ञानमस्ति । he has got the aparokṣa jñānam that I'm not jiva I'm brahman तस्माज्जात्याश्रमावस्थाभ्रान्त्यभावादपि since these delusions are not there even for a gr̥hastha jñāni, even when he does abhivadaḥ...he does it for āśrama dharma

गतसङ्गस्य मुक्तस्य, ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म, समग्रं प्रविलीयते ॥ 4.23॥

Gita is the maha pramāṇam for gr̥hastha jñāni. Lord Krishna alone comes to the rescue of gr̥hastha jñāni. Upaniṣads and Śāṅkara bhāṣyams only talk of sanyāsi jñāni विदुषो न कर्माधिकारः ।

A gr̥hastha jñāni does all these rituals so that he may serve as a role-model for children and others to follow.

यद्यदाचरति श्रेष्ठः, तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते, लोकस्तदनुवर्तते ॥ 3.21॥

Therefore, तस्माज्जात्याश्रमावस्थाभ्रान्त्यभावादपि
Consolidation of the arguments:

1 Karma is associated with kartṛtvam, jñānaṃ is associated with atrratvam.

2 karma goes with bheda bhavana (I'm karta, I have to get karma phalam in future) , jñānaṃ is associated with abheda bhavana (I do not need to get anything)

3 jñānaṃ is associated with nitya phalam, karma with anitya phalam

यावानर्थ उदपाने, सर्वतः सम्प्लुतोदके ।

तावान्सर्वेषु वेदेषु, ब्राह्मणस्य विजानतः ॥ गी 2-46॥

For a wise brahmin (the benefit available) in all the Vedas is the same as the benefit (available) in a pond when there is flood everywhere.

4 karma is associated with varnāśrama abhimāna in the form of ahankara or mamakāra, jñānaṃ is free from varnāśrama abhimāna

With this jñānaṃ karma samucchaya not possible topic is over

Next topic : Jñānaṃ and upāsana cannot coexist... upāsana is mānasa karma. Same 4 reasons.

‘अहमुपासको देव उपास्यः’ इति बुद्ध्योपासनं सिद्ध्यति। विदुष- स्तूपास्योपासकभावप्रतीतिर्नास्ति । ‘मे देहादिसङ्घातः देवस्य देहादयश्च स्वप्नवत् कल्पिताः। चैतन्यमेकमेवास्ति’ इति विदुषो निश्चयः । अतश्च ज्ञानस्योपासनस्य च विरोधः।

Sankaracharya in his bhāṣyams does extensive kaṇḍaṇam of jñāna karma samucchaya, in gita, briha upa.. he does not do jñāna upāsana kaṇḍaṇam. In vicarasagaram, Nīścala Dāsa he takes even this and does kaṇḍaṇam. (very unique and beautiful)

Upto a particular level, Karma is glorified, later criticised. Similarly upāsana too. Jñāna karmasamucchaya promotes dvaitam, therefore criticised, later on as it becomes an obstacle. In Bri 1.4.10

आत्मा ह्येषां स भवति अथ योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद यथा पशुरेवं स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युरेवमेकैकः पुरुषो देवान्भुनक्त्येकस्मिन्नेव पशावादीयमानेऽप्रियं भवति किमु बहुषु तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

Whoever practises upāsana as I’m a deva, he is devanām pashuhu, maha ajñānaṃ. Upaniṣadic mocking expression. Mandukya karika

उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते ।

प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥ ३-१ ॥

Upasaka is unfortunate samsārī. He continues in upasya upāsana dvaita bhava. I must remember I have nothing to do with all these, though I may continue to practise karma as karma abhasaha.

‘अहमुपासको देव उपास्यः’ this is upasakas attitude , I’m the meditator, Bhagawan is the meditated, इति बुद्ध्योपासनं सिद्ध्यति । upāsana comes to existence and continues to survive. विदुष- स्तूपास्योपासकभावप्रतीतिर्नास्ति a wise person does not have the upasaka upasya bheda as a real bheda, although differences appear, । ‘मे देहादिसङ्घातः my body mind complex and any devata that I meditate upon देवस्य देहादयश्च स्वप्नवत् कल्पिताः vishnu sahsranamam, rudram etc vishnu siva have a beautiful body etc , even viśvarūpa body of Bhagawan , viswarupam or ekaśarīram both śarīrams are superimposition , like dream...mandukya karika चैतन्यमेकमेवास्ति’ what is there is nothing but one caitanyam only , that caitanyam I am (mayyeva sakalam..hatam) none of them are relevant for me the jñāni. I have negated the very antahkaranam. Soi need not work for mokṣā. Jñāni cannot have upāsana samucchaya. इति विदुषो निश्चयः । अतश्च ज्ञानस्योपासनस्य च विरोधः । if a jñāni continues upāsana it is upāsana abhāsa. Every karma puja by a gr̥hastha must

be followed by a one-minute (non-relevance) nididhyāsanam. Before and after,
end with pashyan shrunvan..

नैव किञ्चित्करोमीति, युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्, अश्रन्गच्छन्स्वपञ्चसन् ॥ 5-8॥
प्रलपन्विसृजन्गृह्णन्, उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु, वर्तन्त इति धारयन् ॥5- 9॥

Jñānaṃ and upāsana...it is only abhāsa

Jñānam and nididhyāsanam are not contradictory, there is only abheda bhavana, they are not opposed to each other.

Topic 399

(३९९) आकाशे पक्षिपतनदृष्टान्तोऽत्र न युज्यते — पक्षिणो द्वावपि पक्षौ एककाले एव स्तः । तस्मान्न तयोः परस्पर- विरोधः । ज्ञानस्य कर्मोपासनाभ्यां विरोधोऽस्ति । तस्मादेककालावस्थानं न तयोः सम्भवति ।

Jñānasamucchaya vādi established this with a lot of examples. He gave example of pakṣī using two wings to reach destination, setu, watering the trees. Now Guru takes up each example And refutes

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Pūrvapakṣi said you should combine jñānaṃ and vaidika karma which combined both wings for flying. Both are given by veda only.

(३९९) आकाशे पक्षिपतनदृष्टान्तोऽत्र न युज्यते — ‘pat’...here meaning to fly . Bird flying example. Very useful elsewhere but not so in this context. पक्षिणो द्वावपि पक्षौ एककाले एव स्तः । for a bird two wings are there simultaneously existing, therefore it can use and go to destination, here once a person gets jñānaṃ, karma does not

coexist at all. Jñānaṃ and karma abhāsa can coexist not jñānaṃ and karma. Where is the question if jñānaṃ wing and karma wing coexisting. तस्मान्न तयोः परस्पर- विरोधः । there is no contradiction between the two wings. ज्ञानस्य कर्मोपासनाभ्यां विरोधोऽस्ति। in the case if jñānaṃ, vaidika karma cannot coexist. You must remember 4 contradictions. (see above) you must remember all the time. तस्मादेककालावस्थानं न तयोः सम्भवति । therefore, their coexistence like the wings of the bird is not possible. Therefore, how can you use bird example.

2nd example (Setu darśanaṃ)

(आ. ४००-४१३) मोक्षमुद्दिश्य ज्ञानस्य कर्मोपासनयोरपेक्षा- भावः — main heading , previously we said karma cannot exist along with jñānaṃ, next argument is karma need not exist along with jñānaṃ, karmas requirement is not there, karma need not be there.

Samucchaya vādi considers jñānaṃ alone cannot give mokṣā. It is insufficient to get mokṣā. Therefore you require reinforcement in the form of a booster. Similarly aham brahmasmi jñānaṃ is not enough, you have to boost with agnihotram etc, karma booster need not be there...

karma booster is not required because jñānaṃ is not for getting mokṣā, if it is so then whether it is sufficient or not question will come. Jñānaṃ is claiming I am nitya muktaha..ahankara bhinna ahampadalakshyarthabuta sakṣi chaitanya swarupa nitya muktahamasmi.. for the sake of mokṣā, requirement if karma is not there at all.

Suppose a student says Swamiji I have jñānaṃ I have understood aham brahmasmi, but I still don't have mokṣā. We say understanding is complete only when the understanding is two fold... in Naiṣkarmyasiddhi... understanding maha vakyam is one part, other than understanding the maha vakyam nothing

else is required for mokṣā, until then śravanam mananam must continue. mahāvākyam says I'm already free...

understanding alone is realisation...there is no aparokṣa anubhava, aparokṣa jñānaṃ, no enlightenment required. Only understanding mahāvākyam with clarity.

No more japa, no more upāsana is required..

13th March 2021

आ. ४००-४१३) मोक्षमुद्दिश्य ज्ञानस्य कर्मोपासनयोरपेक्षा- भावः —

(४००) सेतुदर्शनदृष्टान्तः प्रकृते न युज्यते —

Teacher is refuting jñāna karma samucchaya vāda... in the birds case two wings can help each other in taking the bird to the destination. In the case of a spiritual seeker, jñānaṃ and karma cannot coexist. He gave 4 contradicting features.

If I have 4 attitudes associated with jñānaṃ, I cannot have attitudes associated with karma. Even if the jñāni performs karma it will be like a cheque signed by an unauthorised person.

Second argument and second example.. सेतुदर्शनदृष्टान्तः First was karma cannot be combined with jñānaṃ.

2nd ..karma need not be combined with jñānaṃ.. pūrvapakṣi feels that jñānaṃ is insufficient to give mokṣā.

Eg... all vedānta students.. very fact students continue as students of vedānta is enough to prove that jñānaṃ is insufficient. I will show jñānaṃ is more than

sufficient for mokṣā, author says. Nature of jñānaṃ is mokṣā is my very nature. I need not work for mokṣā. Understanding mahāvākyam is important and understanding that nothing more is required is important.

Since mokṣā is already accomplished, distance between me and mokṣā is only ignorance. Since jñānaṃ is sufficient, there is no necessity to combine karma with jñānaṃ.

(४००) सेतुदर्शनदृष्टान्तः प्रकृते न युज्यते —

pūrvapakṣi s example of having darśanaṃ of rameswaram bridge, taking a pilgrimage to Rameswaram and having darśanaṃ of the setu. Itis said setu darśanaṃ is papa naśana ...

समुद्रस्य सेतुदृष्ट्वा . all papams will go away brahmahatyam... not brahman but brahmana... Ravana. Pratyaksha jñānaṃ....

There are rules for setu darśanaṃ which is karma. Seeing is jñānaṃ, so both are required for papa naśana. Similarly केवल ब्रह्मविद्यात्वा केवल सेतुदर्शनवत् . You need karma also.

We have to establish that this example is invalid.

In case if papa nivṛtti, the phalam is adrṣṭa. Removal of pāpam is not visible...whole sadhana comes under adrṣṭa field. Śāstra alone can say whether sethu darśanaṃ is sufficient or not. Śāstra says karma has to be combined.

But here we are talking of ajñāna nivṛtti. Gap between me and mokṣā is only sheer ignorance.

ajñāna nivṛtti is dr̥ṣṭa phalam, because I know, it's called sākṣi pratyakṣa not indriya pratyakṣa. We don't need to consult śāstram for it.

ज्ञानमात्रेण दृष्टफलरूपेण अज्ञाननिवृत्तिः भवति।

Jñāna matrena dr̥ṣṭa phala rupena ajñāna nivṛtti bhavati..

मोक्षं प्रति ज्ञानस्य कर्मोपासनयोः साहाय्यविषये प्रदर्शितः सेतुदर्शन- दृष्टान्तो न सङ्गच्छते ।

मोक्षं प्रति ज्ञानस्य कर्मोपासनयोः there is the requirement of karma and upāsana. साहाय्यविषये प्रदर्शितः सेतुदर्शन- दृष्टान्तो न सङ्गच्छते । for proving the pūrvapakṣi, pūrvapakṣi showed setu darśanaṃ as example. That example is inappropriate. Therefore विषमदृष्टान्तः

सेतुदर्शनं न दृष्टफलस्य हेतुः, किन्त्वदृष्टफलस्यैव हेतुः । यत् फलं प्रत्यक्षेण प्रतीयते तत्फलं प्रत्यक्षफलम् इत्युच्यते । यथा भोजनस्य फलभूता तृप्तिः प्रत्यक्षा तद्वत् । तस्माद्भोजनं दृष्टफलस्य हेतुः । तथा सेतुदर्शनेन न किञ्चिदपि प्रत्यक्षं फलं प्रतीयते । किन्तु पापस्य नाशरूपं फलं शास्त्रेणोधिगम्यते । यत् प्रत्यक्षेण न प्रतीयते तददृष्टफलम् इत्युच्यते ।

सेतुदर्शनं न दृष्टफलस्य हेतुः, seeing setu does not produce any visible result. किन्त्वदृष्टफलस्यैव हेतुः only produces a result which is invisible यत् फलं प्रत्यक्षेण प्रतीयते तत्फलं प्रत्यक्षफलम् इत्युच्यते whatever result is directly visible, that's called pratyakṣam. Mind comes under sakṣi pratyakṣam, awareness principle. यथा भोजनस्य फलभूता तृप्तिः प्रत्यक्षा तद्वत् like after eating we have tṛpti, sakṣi pratyakṣam, stūla śarīram is both indriya pratyakṣam as well as sakṣi pratyakṣam. Hunger thirst etc belong to praṇamaya kośa which belongs to sūkṣma śarīram is not indriya pratyakṣam but sakṣi pratyakṣam. Similarly you should not ask guru if I have got liberation.. it is sakṣi pratyakṣam. तस्माद्भोजनं दृष्टफलस्य हेतुः bhojanam, eating is cause of visible result. तथा सेतुदर्शनेन न किञ्चिदपि प्रत्यक्षं फलं प्रतीयते by seeing Rama setu I don't see any visible result. That pāpam has gone away I

cannot see. किन्तु पापस्य नाशरूपं फलं शास्त्रेणोधिगम्यते śāstram tells me now papams have gone away. That's why one of the niyama is śraddha in śāstra pramāṇam. यत् प्रत्यक्षेण न प्रतीयते तददृष्टफलम् इत्युच्यते papa nivṛtti that is not visible is called adrṣṭa phalam.

तस्मात् यथा यज्ञादिकर्म स्वर्गाद्यदृष्टफलस्य हेतुः तथा सेतुदर्शनमपि पाप- नाशरूपादृष्टफलस्य हेतुः । योऽदृष्टफलहेतुः तस्य स्वफलोत्पादने यावती सामग्री सहायतया शास्त्रेण चोद्यते, तावत्या सामग्र्या सहित एव स फलस्य हेतुर्भवति । न तु स केवलो हेतुर्भवति । अत एव श्रद्धानियमादिसहितमेव सेतुदर्शनं पापनाशरूपफलहेतुः । श्रद्धानियमादिरहितं न फलहेतुः । सेतु- दर्शनेन प्रत्यक्षं किमपि फलं न दृश्यते । केवलं शास्त्रात् तत्फलमवगम्यते । शास्त्रं च श्रद्धानियमादिसहितमेव सेतुदर्शनं पापनाशकमित्याह । केवलसेतु- दर्शनेन फलोत्पत्तौ न किञ्चिदपि प्रमाणमस्ति । तस्मात्सेतुदर्शनं स्वफलोत्पत्तौ श्रद्धाभक्तिनियमादिकमपेक्षते ।

Beautiful points differentiating drṣṭa and adrṣṭa phalam.

तस्मात् यथा यज्ञादिकर्म all vedic rituals like yagna etc स्वर्गाद्यदृष्टफलस्य हेतुः are for accomplishing heaven etc तथा सेतुदर्शनमपि setu darśanam is also like that only पाप- नाशरूपादृष्टफलस्य हेतुः itis a means of adrṣṭa phalam. When cause and effect is mentioned, scriptures speak of one single cause or sometimes combination of certain factors... referred as samagrī ..a group. When śāstra talks of several factors, you should combine all of them, if one is missing, samagrī is not complete. Like in gita chapter 17 the dakṣiṇa part is one angam. You can follow tradition forgiving 25 paise..

In gita 17-13 ... sabarimala all rituals have to be followed

विधिहीनमसृष्टान्नं, मन्त्रहीनमदक्षिणम् ।

श्रद्धाविरहितं यज्ञं, तामसं परिचक्षते ॥17.13॥

योऽदृष्टफलहेतुः in the context of adrṣṭa phalam. तस्य स्वफलोत्पादने यावती सामग्री सहायतया शास्त्रेण चोद्यते, for producing the result, whatever be the number of causal

factors prescribed by the śāstra, (I don't decide the causal factors in adr̥ṣṭa viṣayam) if a twig of a particular tree has to be used, it must be used. You can't use substitutes. Number of causal factors too. Example given... पत्न्यवेक्षितम् आज्यं भवति *** veda vakyam.. before offering ghee to the fire, if wife is busy preparing in the kitchen, before offering wife has to see the offering. The wife has to come and see. No substitutes, patni apekshitam. You have to ask before marriage.. as prescribed in the śāstra, तावत्या सामग्या only when all these causal factors are combined together सहित एव स फलस्य हेतुर्भवति and that is why many of the rituals do not prescribe expected results these days. You do parokṣaṇam instead if snānam... । न तु स केवलो हेतुर्भवति । no one factor can help. अत एव श्रद्धानियमादिसहितमेव सेतुदर्शनं śraddha is an internal causal factor, I believe in śāstram. Look at the vaidika bhavana. पापनाशरूपफलहेतुः श्रद्धानियमादिरहितं न फलहेतुः if those causal factors are absent, no result is possible. सेतु- दर्शनेन प्रत्यक्षं किमपि फलं न दृश्यते just by seeing the setu visible results are not seen केवलं शास्त्रात् तत्फलमवगम्यते । results only known through śāstra, that's why people tend to drop vaidika rituals like sandhyavandanam that's why people like to do things giving dr̥ṣṭa phalam. That's why they have disappeared one by one. शास्त्रं च श्रद्धानियमादिसहितमेव सेतुदर्शनं पापनाशकमित्याह śāstra talks about jñāna karma samucchaya , setu darśaṇam and karmas associated with them ,therefore I will accept samucchaya for adr̥ṣṭa phalam. Ajñāna nivṛtti does not come under adr̥ṣṭa phalam. केवलसेतु- दर्शनेन फलोत्पत्तौ न किञ्चिदपि प्रमाणमस्ति I cannot argue and say why should I do all other karmas, I will take flight and go and see the setu, author says where is the pramāṇam that this is possible? Where in śāstra is it said so? Entire hinduism is based on śāstra pramāṇam. Coming generation does not accept veda as pramāṇam. If you gives scientific proof they will accept, unfortunately they are all scientifically unproveable, veda itself says that. Entire religious life is based on śāstra pramāṇam. If current generation says we don't believe, you have to let go, say dīrghāyusmān bhava. Religious life is like third umpire. You should have śraddha in śāstra. No point entering into a debate. You are wasting your breadth. That's why while doing upanayam, you do shraddha devata puja. Faith in veda as shraddha devi.. oh mother shraddha.. ***

श्रद्धां मेधां यशः प्रज्ञां विद्यां (वेद्यं) बुद्धिं श्रियं बलम्
आयुष्यं तेज आरोग्यं देहि मे अव्य(हव्य) वाहन (agni devata)

I should declare I have faith even during upanayanam... all our religion has become mechanical ritual... they should believe in the efficacy of religion. For that shraddha in śāstra is required. तस्मात्सेतुदर्शनं स्वफलोत्पत्तौ श्रद्धाभक्तिनियमादिकमपेक्षते jñāna karma samucchaya is required for papa nivṛtti which is adrṣṭa phalam. Mokṣa comes under drṣṭa phalam.

20th March 2021

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शास्त्रं च श्रद्धानियमादिसहितमेव सेतुदर्शनं पापनाशकमित्याह । केवलसेतु- दर्शनेन फलोत्पत्तौ न किञ्चिदपि प्रमाणमस्ति । तस्मात्सेतुदर्शनं स्वफलोत्पत्तौ श्रद्धाभक्तिनियमादिकमपेक्षते ।

Jñāna karma samucchaya is being refuted...very beautiful points being raised here not found in any other bhāṣyams.

Here he has taken up 2nd example of pūrvapakṣi, setu darśanaṃ.

Setu darśanaṃ comes under jñānaṃ category. śāstra make it clear that mere setu darśanaṃ cannot remove pāpam. śraddha must be followed. Niyamas must be followed. This combination alone can remove pāpam... based on this the pūrvapakṣi argued, mokṣā is also sarva papa nivṛtti.

Advaita darśanaṃ is the means for papa nivṛtti. Pūrvapakṣi argues ātmā jñānaṃ also requires extra factors for papa nivṛtti just like setu darśanaṃ.

Cause effect relationship has to be analysed. Do we have one cause or combination of causal factor, sāmagrī etc? Which pramāṇam determines kārya kāraṇam sambandha. Here he says any adrṣṭa kārya, only śāstra can decide on the

kāraṇam. Apauruṣeya viṣayam case only śāstra is pramāṇam. Like swarga prāpti etc.

Pūrvapakṣi... Śāstra talks of jñāna karma samucchaya only...

What about for removing darkness? It is dṛṣṭa viṣayam. With regard to removal of darkness, you can experiment. A man entered, darkness does not go away, chair does not go away, what about light? Darkness goes away.

You don't need light along with Rama's picture along with light. Only with light by pratyakṣa pramāṇam, darkness goes away. we know that causal factor is only light...

Removal of hunger is also only through food. You don't have to ask, whether chanting is required along with eating or not? You cant say chanting is compulsory. Both are sakṣi pratyakṣam केवल भोजनेन क्षुन्नवृत्तिः Samsara nivṛtti is dṛṣṭa viṣayam or not, dṛṣṭa only as samsara is dṛṣṭa viṣayam only . A person experiences mortality etc. देश काल परिच्छिन्नत्वम् and dukham..all these are

दुर्वारसंसारदवाग्नितां, दोधूयमानं दुरदृष्टवातैः ।

भीतं प्रपन्नं परिपाहि मृत्योः, शरण्यमन्यं यदहं न जाने ॥३६॥ VC

भीतं प्रपन्नं – I know what is fear, Entire samsara is dṛṣṭa viṣayam... I'm a mumukṣu now, I'm interested in freedom from samsara... I should know whether I'm in samsara or free from samsara...

In pañcadaśī class I said,

1 my thinking that I'm a samsārī jiva will go away.

2 once I'm free from notion that I'm samsārī I cannot look at sadhya mokṣā.. one of the sadhana catuṣṭayam is eliminated...mumukṣutvam..

3 incapable of praying to God for mokṣā..

Whether I'm mukta or not, ask these questions... the above 3.

Papa nivṛtti is apauruṣeya...you therefore don't quote setu darśanam here.

(४०९) ज्ञानफलस्य मोक्षस्य नित्यप्राप्तत्वाज्ज्ञानस्य कर्मोपा- सनापेक्षाभावः —

Very important statement..

ज्ञानफलस्य मोक्षस्य mokṣā which is the result of mere understanding... नित्यप्राप्तत्वाज्ज्ञानस्य mokṣā happens to be nitya prāptam, ever accomplished... in VC sadhya mokṣā does not exist, only siddha mokṣā or no mokṣā... कर्मोपासनापेक्षाभावः — after that I don't require karma or upāsana. Nididhyasanam is neither for jñānam or mokṣā, it is for duṣṭa catuṣṭayam nivṛtti. The vāsana is also drṣṭa, ahankara mamakara raga dveṣa vāsana, due to misbehaviour.

To remove them I do a nididhyāsanam exercise... how... I should ask so what after what..gap should reduce..it should become simultaneous... viparita bhavana nivṛtti...others become comfortable in my presence.. mahāvākyam has sealed one affair, I'm muktaha.. life long hobby..

There are different prakriyas for deciding if mananam and nididhyāsanam come under karma or not. They both are karma

तमोनिवृत्तौ दीपप्रभावत् स्वफलोत्पत्तौ ब्रह्मविद्या कर्मोपासने नापेक्षते । ब्रह्मविद्यायाः फलमपि स्वर्गादिवद्यदि लोकविशेषरूपादृष्टफलं स्यात् । यदि च शास्त्रं तस्य लोकविशेषस्य केवलब्रह्मविद्याया अप्राप्यत्वं कर्मोपासनसहितब्रह्मविद्याप्राप्यत्वं च बोधयेत्तदा ब्रह्मविद्यापि सेतुदर्शनवत् स्वफलोत्पत्तौ कर्मोपासने अपेक्षेत । न हि ब्रह्मविद्याफलरूपो मोक्षः स्वर्गादिवल्लोकविशेषरूपादृष्टफलम्, किन्तु मोक्षो नित्यप्राप्तः । बन्धस्तु भ्रान्त्या प्रतीयते । तस्या

भ्रान्तेनिवृत्तिरेव ब्रह्मविद्यायाः फलम् । केवलया ब्रह्मविद्यया तस्या भ्रान्तेर्निवृत्तिर- स्माकं (ब्रह्मविदां ज्ञानिनां) प्रत्यक्षा । रज्जुज्ञानात् सर्पभ्रान्तेर्निवृत्तिर्यथा सर्वेषां प्रत्यक्षा तद्वत् । तस्मादधिष्ठानज्ञानस्य फलं भ्रान्तिनिवृत्तिरूपं दृष्टमेव फलम् ।

Fantastic portion. You must give right example of removal of darkness or hunger removal.

तमोनिवृत्तौ दीपप्रभावत् with regard to removal of darkness, (viṣaya saptami with regard to, adhikaraṇa saptami means in or on...), just as light of lamp is enough, similarly स्वफलोत्पत्तौ ब्रह्मविद्या brahmavidya also with regard to production of its result, it does not require कर्मोपासने नापेक्षते any other additional karma or upāsana. **Knowledge removes internal darkness .**

उद्यन्तु शतमादित्या उद्यन्तु शतमिन्दवः ।
न विना विदुषां वाक्यैर् नश्यत्याभ्यन्तरं तमः ॥
udyantu śatamādityā udyantu śatamindavaḥ /
na vinā viduṣāṃ vākyaair naśyatyābhyantaram tamaḥ /

Internal darkness called darkness will never go away without aparokṣa jñānaṃ, understanding mahāvākyaṃ. Even though Sun may arise, external darkness will go away...Moon rise will remove external darkness even if 100 suns and moons rise. Internal darkness will not go away by these.

The questions I have to ask:

Am I samsārī jiva am I brahman...

If I understand the teaching I should be incapable of looking at myself as samsārī or looking for mokṣā or asking God for mokṣā...

Then acharya makes a suppositional argument. Your example would have been right if brahma vidhyā phalam were adrṣṭa phalam like going to another loka.. like the mokṣā of other schools of philosophy. you can die, go through śukla gati to vaikunṭa. You can go there and lie on the lap of Bhagawan... just like baby falls on the lap of mother, jiva also falls on the lap of Lord. If mokṣa is also posthumous adrṣṭa phalam, setu dṛṣṭanta is fine,

ब्रह्मविद्यायाः फलमपि स्वर्गादिवद्यदि if it is so, let us suppose... like going to heaven लोकविशेषरूपादृष्टफलं स्यात् if it is another loka, yadi syāt, meaning let us suppose. Iti astu. Supposition

1.. who will determine this, then we have to ask śāstra.

Suppose śāstra says यदि च शास्त्रं तस्य लोकविशेषस्य for reaching that particular mokṣā loka.. एवात्मानमेव लोकमुपासीत स य आत्मानमेव लोकमुपास्ते न हास्य कर्म क्षीयते bri upa 1.4.15 causing confusion.. loka must be explained differently. Mokṣā is defined as ātmā loka, so you have to take it differently

लोकः लोक्यते इति लोकः – कर्म व्युत्पत्ति you should not take

लोक्यते अनेन इति लोकः चैतन्यम् - करण व्युत्पत्तिः take it this way—Acharya says

Mokṣa is not a world. For attaining that world, केवलब्रह्मविद्या अप्राप्यत्वं suppose śāstra says mere intellectual knowledge is not enough, then you have to practise any other karma prescribed. कर्मोपासनसहितब्रह्मविद्याप्राप्यत्वं suppose veda says you have to combine with karma also च बोधयेत्तदा ..iti astu if it is said, then in that condition. ब्रह्मविद्यापि सेतुदर्शनवत् स्वफलोत्पत्तौ कर्मोपासने अपेक्षेत । then we will accept brahma dhyānam must be combined with karma upāsana, provided śāstra says mokṣā is adrṣṭam and karma upāsana are required for that. Up to this is suppositional argument.. न हि ब्रह्मविद्याफलरूपो मोक्षः स्वर्गादिवल्लोकविशेषरूपादृष्टफलम्, the result of brahma vidya is not adrṣṭa phalam in the form of a particular

world.. if I say mokṣā is freedom from punar jenma it will come under adṛṣṭa. We will know adṛṣṭa phalam after death only.. I'm saying punar jenma abhava is dṛṣṭa phalam... once I understand mahāvākyam, I'm ātmā , na jayate mriyate... whether future birth is there for me is not relevant for me.. if somebody says I'm worried about sūkṣma śarīram.. there is no my sūkṣma śarīram... the knowledge there is no second thing other than Me, everything else is mithya.. I'm either not related to any mithya or I'm related to all as adhiṣṭānam.

अशोच्यानन्वशोचस्त्वं, प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च, नानुशोचन्ति पण्डिताः ॥ 2.11॥

... freedom from punarjenma is also dṛṣṭa phalam as I'm ever jenmarahitaha..worry about videha mukti means I have not understood mahāvākyam..understanding mahāvākyam means relaxation..किन्तु मोक्षो नित्यप्राप्तः jenma abhāva is already attained. बन्धस्तु भ्रान्त्या प्रतीयते our problem is not punarjenma, just notion that I have punar jenma is samsara तस्या भ्रान्तेनिवृत्तिरेव ब्रह्मविद्यायाः फलम् we are removing only this notion. That is the result of understanding the class. केवलया ब्रह्मविद्याया this particular freedom we are able to get by sheer understanding तस्या भ्रान्तेर्निवृत्तिर- स्माकं (ब्रह्मविदां ज्ञानिनां) प्रत्यक्षा .whether I'm born or not is very clear for all of us if we have understood mahāvākyam.. continue śravanam, karma yoga... mind and listening should improve... I ask the three questions am I jiva? Do I need mokṣā? Do I need Gid to give me mokṣā. Nivṛtti is streelinga therefore pratyakṣa रज्जुज्ञानात् when I use torch सर्पभ्रान्तेर्निवृत्तिर्यथा the sarpa superimposition is gone, I should not say I have understood its rope, but let us be careful still and keep safe distance. I should be able to handle the tope. सर्वेषां प्रत्यक्षा तद्वत् just as snake notion disappears in the wake of mere tope knowledge. तस्मादधिष्ठानज्ञानस्य फलं result of any adhiṣṭāna jñānam. भ्रान्तिनिवृत्तिरूपं for samsara branti, brahman is adhiṣṭānam. दृष्टमेव फलम् | the benefit is dṛṣṭam eva.. whatever I pursue is for lokasangraha or mithya vyāvahāra...any pursuit in vyāvahārika world, they are done with mokṣā...

27th March 2021

केवलया ब्रह्मविद्यया तस्या भ्रान्तेर्निवृत्तिर- स्माकं (ब्रह्मविदां ज्ञानिनां) प्रत्यक्षा । रज्जुज्ञानात् सर्पभ्रान्तेर्निवृत्तिर्यथा सर्वेषां प्रत्यक्षा तद्वत् । तस्मादधिष्ठानज्ञानस्य फलं भ्रान्तिनिवृत्तिरूपं दृष्टमेव फलम् ।

The acharya continues with the topic of refutation of jñāna karma samucchaya vāda...each example is taken and refuted, first bird flying example, second setu darśanaṃ example

A reply was given in the entire page: your example is wrong example, there benefit expected is papa nivṛtti, which is adṛṣṭa invisible result. Śāstram says jñānaṃ and karma are required, for adṛṣṭa phalam you go by śāstric injunction.

For dṛṣṭa phalam you go by dṛṣṭa pramāṇam. Hunger is directly experienced, which is dṛṣṭam, sāksi pratyakṣam, I can subjectively experience within myself. Pramāṇam is also subjective. We experience eating food removes hunger. We don't go to śāstra and ask how to remove the hunger. Second example he gave was removal of darkness. Samsara is not a thing in the world. Samsara is an intellectual conclusion which is internally known by me as I'm a samsārī. The thought is entertained. I only know. What is the proof that I have concluded that I'm asamsari....proof is I'm seeking mokṣā, I'm claiming I'm a mumukṣu. I go to guru/God seeking mokṣā. Therefore as long as I have this notion I'm a samsārī, I will go to guru and seek blessings for mokṣā. Teaching should continue until I drop the seeking.

It is subjectively dṛṣṭam, the seeking for mokṣā. There are many people who claim I have studied vedānta understood mahāvākyam, without going to nirvikalpakasamadhi I'm able to claim I'm free from samsara. No mysticism is involved. Every jñānī says that is enough. Therefore mokṣā being dṛṣṭa phalam and it comes through experience, we don't require anything other than jñānaṃ clear understanding... understanding of mahāvākyam and understanding that nothing else is required other than understanding.

दृष्टफलस्योत्पत्तिर्यावत्या सामग्र्या साध्यतया प्रत्यक्षेण प्रतीयते तावती सामग्री दृष्टफलस्य हेतुरित्युच्यते । यथा तुरीतन्तुवेमादिभिः पटस्योत्पत्तिः प्रत्यक्षेति तुरीतन्तुवेमादिकं पटस्य हेतुः । यथा च केवलभोजनेन तृप्तिरूपं फलं प्रत्यक्षमिति केवलभोजनमेव तृप्तिहेतुः । यथा वा केवलाधिष्ठानज्ञानात् भ्रान्तिनिवृत्तिः प्रत्यक्षेण प्रतीयत इत्यधिष्ठानज्ञानमेव भ्रान्तिनिवृत्तेर्हेतुः । यथा रज्जुज्ञानं भ्रान्तिनिवृत्तौ नान्यदपेक्षते तथा बन्धभ्रान्तेरधिष्ठानभूतनित्यमुक्ता- त्मज्ञानमपि बन्धभ्रान्तिनिवृत्तौ कर्मोपासने नापेक्षते ।

When we are dealing with visible results, what are the causes of these results; we can know by our experiences. śāstra pramāṇam is not required. Visible results dṛṣṭa phalam are taken as example.

दृष्टफलस्योत्पत्तिर्यावत्या सामग्र्या साध्यतया प्रत्यक्षेण प्रतीयते तावती सामग्री दृष्टफलस्य हेतुरित्युच्यते । visible results...various causal factors required for producing visible results called sāmagrī, we should know by our own direct experience. We conclude this is the causal factor, unnecessarily we should not bring śāstra pramāṇam should be brought in.

By bringing śāstra unnecessarily, we are causing problems. Many hindus have an issue here. Falsely bringing in religious sentiments has created lot of issues. Like connecting stomach pain to not chanting vishnu sahasranamam one day. This is a serious problem. Look at your food habits.

Example 1

यथा तुरीतन्तुवेमादिभिः पटस्योत्पत्तिः प्रत्यक्षेति तुरीतन्तुवेमादिकं पटस्य हेतुः - a fabric or cloth is woven with the help of a few causal factors, weaving table, turi, thread, tantu, vema moving thing, causal factors for weaving a fabric. No śāstram is required.

यथा च केवलभोजनेन तृप्तिरूपं फलं प्रत्यक्षमिति केवलभोजनमेव तृप्तिहेतुः - by eating food ,fullness of stomach or freedom from hunger is the result. Kārya kāraṇa sambandaha pratyakṣa pramāṇa siddhaha, śāstram na apekṣitam, यथा वा केवलाधिष्ठानज्ञानात् भ्रान्तिनिवृत्तिः प्रत्यक्षेण प्रतीयत इत्यधिष्ठानज्ञानमेव भ्रान्तिनिवृत्तेर्हेतुः- when there is something superimposed because of the adhiṣṭānam, any misconception is removed by removing the cause of misconception. Misconception is removed by knowledge of fact.

यथा रज्जुज्ञानं भ्रान्तिनिवृत्तौ नान्यदपेक्षते ... with regard to removal of misconception of snake appearance, rope knowledge does not require jñāna karma samucchaya

तथा बन्धभ्रान्तेरधिष्ठानभूतनित्यमुक्तात्मज्ञानमपि बन्धभ्रान्तिनिवृत्तौ कर्मोपासने नापेक्षते . That I'm a sansari is also a bhrantihi... how do we say that? We saw in gita **kṣetrajña bhāṣyam**, how do you say I have sorrow, this is a delusion. Vedanta says I'm sorrowful therefore I'm samsārī is a delusion... how do you prove? How do you say I'm sorrowful, vedānta asks.

Samsari answers its evident, I'm intimately experiencing sorrow because an event happened yesterday.. how do you know. Therefore I'm a samsārī as I have sorrow. Vedanta says this is delusion. How? If you are experiencing sorrow, experienced sorrow can only belong to something that is experienced. As sorrow is an

attribute it has to belong to a substance. Experienced mind has this attribute sorrow. That's why in sleep, with the mind resolved, sorrow is resolved. Vedanta never says mind does not have sorrow. Vedānta wants to teach mind has sorrow, don't say I'm sorrowful. If you want to remove sorrow from mind, that's a different topic. Am I affected by sorrow. Anātmā issues are to be analysed separately. Don't mix up śarīratrayam issues and ātmā. You have a psychological problem, analyse that raga dveṣa etc. vedānta is discussing am I sorrowful?. Understand you are satyam jñānaṁ anantam brahman. Mind and sorrow belong to mithya vyāvahārika field. Mithya is mithya. Understand that that satyam is myself. Many mithya problems can be solved, many cannot be solved.

मात्रास्पर्शस्तु कौन्तेय, शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्याः, तांस्तितिक्षस्व भारत ॥ 2-14॥

Endure mithya problem is the advice of vedānta. Solve the solvable problems. Vedanta us not dealing with mithya. Learn to practise I'm samsara rahitaha. Even when body is going through corona infection fever.

तथा this jñānaṁ that I'm nityamuktaha does not require any other karma forgetting mokṣā.

Topic 402

(४०२) केवलं ज्ञानमेव मोक्षसाधनमिति शास्त्रवचनमपि —

ज्ञानफलस्य मोक्षस्य स्वर्गादिवल्लोकविशेषत्ववर्णनेनादृष्टरूपत्वाङ्गीकारे वेदवाक्यविरोधः स्यात् । “न तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन् ब्रह्मा- प्येति” (बृ. ४.४.६) “अत्र ब्रह्म समश्नुते” इत्यादिश्रुतयो ज्ञानिनः प्राणा न कमपि लोकं गच्छन्तीति वर्णयन्ति ।

He said mokṣā is dṛṣṭa phalam, freedom from notion that I'm a samsārī. Only I can experience that. Now acharya makes a suppositional argument. Suppose I assume that mokṣā has to happen after death. Only in other systems believe people have to go to another lokah after death, then it is adrṣṭa.

Also many vedānta students have desire that they should not be reborn. Rebirth is associated with ahankara. After jñānaṃ, I should not be bothered about ahankara.

I know I'm ātmā but my śarīratrayam must merge with īśvara.. this I will not be there to watch after death, this mokṣā phala is promised in śāstra, videha mukti... this is adrṣṭaphalam.,

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।

कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ॥ मुण्ड.उप 3.2.7 ॥

(Their) fifteen parts go back to their sources and all the divine powers (go) to their respective presiding deities. The ego and (its) *karmas* – all (these) resolve into the supreme imperishable (*Brahman*).

Posthumous videha mukti mokṣā, many people are desperately interested in that. This only means you have not assimilated the teaching well. You want to give ahankara reality. Suppose a vedantic is interested in that, Guru is unhappy within quotes.

Suppose Acharya says that videha mukti will come under adrṣṭa mokṣā... with regard to that adrṣṭa phalam, we want to know the cause. Go to śāstra and check if śāstra prescribes anything jñāna karma samucchaya for the adrṣṭa phalam of the videha mukti of the ahankara. Ātmā does not require videha mukti as it is not associated with dehas or associated with dehas. Neither... ātmā is nitya muktaha sarvagataha, does not need videha mukti. You can be interested only in

videha mukti of ahankara. Acharya says for that videha mukti also jñānaṃ alone is enough.

(४०२) केवलं ज्ञानमेव मोक्षसाधनमिति शास्त्रवचनमपि —

ज्ञानफलस्य मोक्षस्य let us suppose mokṣā is adṛṣṭa phalam स्वर्गादिवल्लोकविशेषत्ववर्णनेनादृष्टरूपत्वाङ्गीकारे like going to swarga, mokṣā as a loka, even if you assume it is a result to be achieved after death, even this does not have vedic support of jñāna karmasamucchaya. वेदवाक्यविरोधः स्यात् । assuming mokṣā is posthumous result, even here we do not require jñāna karma samucchaya

“न तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन् ब्रह्मा- प्येति” (बृ. ४.४.६) jñāni because of jñānaṃ will be free from travelling and taking another body, ahankara will not travel. He will remain only as brahman, will become one with the all-pervading brahman.

अत्र ब्रह्म समश्नुते” इत्यादिश्रुतयो katopanisad 2-3-14 jñāni will remain only as ātmā, stūla sūkṣma karaṇa śarīram will not travel, will merge here itself into samaṣṭi.. ज्ञानिनः प्राणा न कमपि लोकं गच्छन्तीति वर्णयन्ति

मोक्षस्य लोकविशेषरूपत्वाङ्गीकारे स्वर्गादिवन्मोक्षोऽनित्यः स्यात् । मोक्षस्य लोकविशेषरूपत्वाङ्गीकारेऽपि केवलज्ञानेनैव मोक्षप्राप्तिरङ्गीकर्तव्या । शास्त्रप्रतिपादितोऽर्थः शास्त्रानुसारेणैवाङ्गीकर्तव्यः । शास्त्रं च ‘मोक्षः केवल- ज्ञानेनावाप्यते’ इत्याह ।

मोक्षस्य लोकविशेषरूपत्वाङ्गीकारे if mokṣā is misunderstood as going to some world after death, negation of kailasa vaikunṭha prāpti etc, is done

धातुलोकः साधितो वा ततः किं , विष्णुल्लोको वीक्षितो वा ततः किम् ।

शंभोर्लोकः शासितो वा ततः किं, येन स्वात्मा नैव साक्षात्कृतोऽभूत् ॥१६॥ (अनात्म श्री विगर्हण स्तोत्रम्- श्रीशंकराचार्य विरचित)

The world of Brahma has been acquired, the world of Vishu has been seen and the world of Shiva has been ruled over - all these, verily, are in vain to him by whom the Self has not been realized.

any loka you go to you will not attain mokṣā, you will come back in time. Pujya Swamiji jokes: There also you go and sit there will be somebody in front of you. You won't have a binocular with you.

If you accept that there will be several logical issues. Mokṣā will become anitya phalam.

स्वर्गादिवन्मोक्षोऽनित्यः स्यात् । मोक्षस्य लोकविशेषरूपत्वाङ्गीकारेऽपि even if you assume that mokṣā is a loka केवलज्ञानेनैव मोक्षप्राप्तिरङ्गीकर्तव्या । based on the previous śruti statement you must conclude that you don't require jñāna karma samucchaya because śāstram does not talk about this. शास्त्रप्रतिपादितोऽर्थः शास्त्रानुसारेणैवाङ्गीकर्तव्यः ..according to you mokṣā is posthumous, adṛṣṭa so śāstra must determine the method, it says शास्त्रं च 'मोक्षः केवल- ज्ञानेनावप्यते' इत्याह only through jñānam knowledge, mokṣā is obtained. Jñāna matrena mokṣāha. matrena becomes important. Karmasamucchaya is not required, where does it say so? Mere knowledge is enough. All dream problems are solved by just waking up. You just wake up from one order of reality to another order. Here you wake up from vyāvahārika to pāramārthika level...

3rd April 2021

शास्त्रप्रतिपादितोऽर्थः शास्त्रानुसारेणैवाङ्गीकर्तव्यः । शास्त्रं च 'मोक्षः केवल- ज्ञानेनावाप्यते' इत्याह। jñānakarma samucchaya negation.

Several examples pūrvapakṣi came. We are now analysing the second example of setu darśanam dṛṣṭanta.

Argument 1- very example of setu darśanam is only for adṛuṣṭa phalam... papa nivṛtti is adṛuṣṭa therefore we should go by śāstra pramāṇam only. śāstram says setu darśanam is not enough but karma is also required, so for papa nivṛtti which is adṛuṣṭa phalam and therefore accepted.

Mokṣā is dṛṣṭa phalam, therefore this is not acceptable... how can you give setu darśanam as example for dṛṣṭa phala ?

Argument 2- abhyupeda vāda

Temporary assumption... let us assume mokṣā is adṛuṣṭa phalam. After death assume going to vaikunṭha Kailasa etc... then it cannot be called mokṣā itself, as if you attain something after travel it becomes prāpti rūpa karma phalam therefore anityam.

Argument 3- abhyupeda vāda

Let us assume mokṣā is anityam and it is adṛuṣṭa phalam of going to another loka like pūrva mimamsaka says. And let's assume its nitya phalam. Paraloka prāpti, you go to that loka and live there permanently... see Bhagawan and serve Bhagawan and you eternally stay there. Assume all of them. Then also, jñāna karma samucchaya vāda is not correct. You say papa nivṛtti is by setu darśanam determined by śāstra pramāṇam and karma samucchaya is required. Lets go with same rule.. mokṣā is para loka prāpti and it is nitya, adṛuṣṭa phalam,.. what is

the sadhana? Who should decide? Śāstram... what does it say? Jñāna mātrena nitya mokṣā ha. Śāstra never asks for combining karma.

Therefore your argument is śāstra virodha vāda.

Unique arguments in vicarasagara only.

शास्त्रप्रतिपादितोऽर्थः शास्त्रानुसारेणैवाङ्गीकर्तव्यः । शास्त्रं च 'मोक्षः केवल- ज्ञानेनावप्यते' इत्याह।

We were seeing argument 3, śāstra references. Where is it said so? Guru says I can give you several references....

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ मु. २.२.८ ॥

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।

तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥ श्वे. ६.२० ॥

“तमेव विदित्वातिमृत्युमेति” (श्वे. ३.८)

“तरति शोकमात्मवित्” (छा. ७.३.१)

“तमेवं विद्वानमृत इह भवति” इति ।

“ज्ञात्वा देवं मुच्यते सर्वपाशैः । ज्ञात्वा देवं सर्पपाशापहानिः” इति ।

Other than clear knowledge nothing is required to alter my intellectual conclusion about myself. Revision of the perspective of myself happens with clear knowledge of myself, which is understanding mahāvākyam.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ मु. २.२.८ ॥

तस्मिन् दृष्टे परावरे. muṇḍaka 2-2-8

Understanding mahāvākyam, no mystic experience, satī saptami, by mere knowledge mokṣā ...

हृदयग्रन्थि भिद्यते... mixing up ātmā and anātmā, taking emotional problem as my problem is issue... granti means knotted... I will separate emotional issues from my freedom... I'm free in spite of emotional issues, I have no doubt regarding whether I'm samsārī jiva looking for mokṣā or I am nitya muktaha.

क्षीयन्ते.. I don't have any karmas. ..

All this comes from internalising maha vakyam

Next is śvetāśvatara upaniṣad.. 6-20 negative language.

You can get mokṣā without self-knowledge if you fulfill one condition. Upanyasakas glorify advaita jñānaṃ and then say it is very difficult these days, Kaliyuga etc..

कलौ कल्मश चित्तानाम् पापद्रव्योपि जीविनाम्

विधिक्रिया विहीनानाम् गतिर्गोविन्द कीर्तनाम्

They introduce an alternative solution..all yogas are difficult. Mere nāma sankīrtanam you do, it is Bhagawan's responsibility to lift us, so let's start sankīrtanam, everybody is against advaita...

Provide you fulfill one condition, you have to roll this blue sky like a carpet and handover to Bhagawan, then he will give you mokṣā without jñānaṃ.

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।

तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥ श्वे. ६.२० ॥

Without advaita jñānaṃ, mokṣā is impossible. śāṅkaracārya says this is the teaching of the upaniṣad. He never introduces kalpana. Goes only with shruti objectively.

श्रुत हानि अश्रुत कल्पनादोषः

removing certain inconvenient portions and adding convenient things..

“तमेव विदित्वातिमृत्युमेति” (श्वे. ३.८)

Now second quotation

Only by knowing that advaitam brahma, one can cross over mortality... transcend time and space. Eva should be repeated twice, only by knowledge, tam eva, by knowing advaitam alone, विदित्वातिमृत्युमेति

Chand 7-3-1 “तरति शोकमात्मवित्” (छा. ७.३.१)

Narada approaching Sanat kumara and giving card, I’ve accomplished mastery/skill in so many subjects, so many things I know, ... except knowing myself..

I know I can cross over sorrow only by knowing myself.

अशोच्यानन्वशोचस्त्वं, प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च, नानुशोचन्ति पण्डिताः ॥ ११॥

puruṣasūktam mantra 17

“तमेवं विद्वानमृत इह भवति” इति ।

तमेवं विद्वानमृत इह भवति । नान्यः पन्था अयनाय विद्यते । १७

not mentioned... tamevam ...next line नान्यः पन्था अयनाय विद्यते mokṣā does not have different paths... itis an intellectual path of self-enquiry..

इन्द्रियेभ्यः परं मनः, मनसः सत्त्वमुत्तमम्।

सत्त्वादधि महानात्मा, महतोऽव्यक्तमुत्तमम्॥

indriyebhyaḥ paraṁ manaḥ, manasaḥ sattvam uttamam

sacvād adhi mahān ātmā, mahato'vyaktam uttamam (कठोपनिषद्- 2-3-7)

Mind is superior to the sense organs. Intellect is superior to the mind. Mahat is superior to the intellect. The unmanifest is superior to Mahat.

“ज्ञात्वा देवं मुच्यते सर्वपाशैः । ज्ञात्वा देवं सर्पपाशापहानिः” इति ।

Two halves of two different shlokas 2-15 of śvetāśvatara upaniṣad first pada..

ज्ञात्वा देवं मुच्यते सर्वपाशैः 1-11 mantra first line.

First line of two different shlokas.

in all these mantras, deva refers to nirguṇa caitanyam...

सर्पपाशापहानिः all shackles are dropped...

तस्मात् केवलं ज्ञानं मोक्षहेतुः । कर्मोपासनज्ञानानि त्रीणि न मोक्षकारणानि ।

तस्मात् because of shruti pramāṇam, केवलं unassisted knowledge

Instead of using the word kevala jñānaṁ, we can use karma upāsana rahita jñānaṁ word, acharya uses an idiom, sannyāsa sahitam jñānaṁ. sannyāsa there does not mean a person has to be one āśrama sanyasi. If the person is a gr̥hastha, he gets mokṣā only through jñānaṁ. The karma does not contribute, sannyāsa means no karma upāsana support.

The matadhipati does several hours puja. Their mokṣā is because of their jñānaṃ but the puja does not contribute to mokṣā .

Ability of pure understanding of mahāvākyam to give mokṣā unsupported by karma upāsana.

कर्मोपासनज्ञानानि त्रीणि न मोक्षकारणानि Samucchaya of all these three is not mokṣā sadhanam. Topic is not over yet, this chapter is for tarka dṛṣṭi...

Second example refutation is over.

We have to take the third example, वृक्षस्य जलसेचन दृष्टान्तः vṛkṣa secana dṛṣṭāntaḥ

Page 268 topic 395, pūrvapakṣi gave 3rd example to establish jñāna karma samucchaya...

(४०३) कर्मोपासने ज्ञानस्य साधने न मोक्षस्य, वृक्षदृष्टान्तो- ऽप्यसङ्गतः —

We said earlier that samucchaya is not required for mokṣā, liberation..changing my intellectual conclusion regarding myself. I'm not samsārī jiva, but nitya jagat adhiṣṭāna brahman. Mere jñānaṃ is enough for this,

कर्मोपासने ज्ञानस्य साधने न मोक्षस्य, karma and upāsana are not means of mokṣā , it contributes to jñānaṃ partially , jñānaṃ requires gurus teaching also, and a fit mind also. Best guru is useless if shishya is useless. Similarly best śiṣya cannot get mokṣā if teacher is missing. Karma, upāsana is one contributor to jñānaṃ, Guru is another contributor. वृक्षदृष्टान्तो- ऽप्यसङ्गतः — example of the tree given by pūrvapakṣi is improper...

What is the example? Tree for its production requires watering. Watering is like karma and upāsana. Tree production is jñānaṃ. We are interested in the fruit of the tree. We should not stop with watering after seeing the tree. there is a time

when watering and tree are must. Jñānaṃ and karma continue, this samucchaya must be continued until fruit comes. Then you may be interested in the tree or not...

When I attend class, jñānaṃ comes. But you should not be satisfied with this jñānaṃ, you should continue watering the jñānaṃ tree.. karma watering should continue. At the time of death, the karma and jñānaṃ will help and joined you will get mokṣā . pūrvapakṣi gives this example..don't stop watering just because you understood mahāvākyam or jñānaṃ. Advaitin says watering is required for the production, preservation of the tree, but not required for production of fruit. It has its resources to produce the fruit. Later we will be hair spilling...

pūrvapakṣi says karma is required for production of jñānaṃ and mokṣā, advaitin says not required for mokṣā .

Discussion will be whether karma is required for preservation of jñānaṃ.. (later)

Now discussion is whether karma is required for production of mokṣā ...

10th April 2021

(४०३) कर्मोपासने ज्ञानस्य साधने न मोक्षस्य, वृक्षदृष्टान्तो- ऽप्यसङ्गतः —

Refutation of jñānakarmasamucchaya vāda is in progress... now tree watering...tree is compared to jñānaṃ, watering is karma.

This example is used by two groups of samucchaya vādi.

1. Karma is required even after jñānaṃ for producing mokṣā. Just as watering is required for production of tree and production of fruits also . Page 268 tooic 395.

Karma is not required for mokṣā utpatti but even after production of jñānaṃ, for preservation of jñānaṃ until mokṣā is produced. Even after jñānaṃ karma has to

continue... don't renounce karma and take to sannyāsa. As a gr̥hastha you must perform nitya naimmitika karmani.

Now first one's refutation...

Tree example is also inappropriate.

पूर्वपक्षिणा प्रदर्शितो वृक्षदृष्टान्तोऽसङ्गतः । यद्यपि जलसेचनं वृक्ष- स्योत्पत्तौ रक्षणे च हेतुस्तथापि फलोत्पत्तौ न हेतुः । तथा हि, वृद्धो यो वृक्ष- स्तस्य जलसेचनं रक्षणायैव न फलाय । जलेन पुष्टो यो वृक्षः स फलहेतुरिति सत्यम् । न तु जलसेचनं फलोत्पत्तिं प्रति हेतुः । एवमेव कर्मोपासने ज्ञानो- त्यत्तौ हेतू भवतः, न तु मोक्षे । तस्माज्ज्ञानोत्पत्तेः प्रागेवान्तःकरणस्य शुद्धये चाञ्चल्यनिवृत्तये च कर्मोपासने अनुष्ठेये । ज्ञानोत्पत्तेरनन्तरं मोक्षनिमित्तं न ते अनुष्ठेये ।

पूर्वपक्षिणा प्रदर्शितो वृक्षदृष्टान्तोऽसङ्गतः । tree example presented by samucchayavadi is inappropriate यद्यपि जलसेचनं वृक्ष- स्योत्पत्तौ रक्षणे च हेतुस्तथापि फलोत्पत्तौ न हेतुः । we do admit watering is required for production as well as protection of tree. viṣaya saptami.. तथा हि, to explain that वृद्धो यो वृक्ष- tree which is fully grown स्तस्य जलसेचनं watering of that adult tree has to be continued for preserving until it produces the fruits रक्षणायैव न फलाय । water is not required for production of fruit. जलेन पुष्टो यो वृक्षः that tree which is produced by watering, स फलहेतुरिति that tree is independently the cause of the fruit. सत्यम् । न तु जलसेचनं फलोत्पत्तिं प्रति हेतुः । watering is not the cause with regard to production of fruit. एवमेव कर्मोपासने the performance if karma and upāsaṇa, ज्ञानो- त्यत्तौ हेतू भवतः, both are very much required for production of jñānaṃ. न तु मोक्षे । karma upāsaṇa and guru upadeśa is responsible for production of jñānaṃ, but not mokṣā . This is the difference between pūrvapakṣī and siddhanta तस्माज्ज्ञानोत्पत्तेः before production of jñānaṃ प्रागेवान्तःकरणस्य शुद्धये for the purity of the mind, raga dveṣa reduction and neutralisation. I'm attached to a healthy body, that's natural. Instinctive.

इन्द्रियस्येन्द्रियस्यार्थे, रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्, तौ ह्यस्य परिपन्थिनौ ॥ गी 3.34॥

Convert to non binding desires... how to make it non binding, I prefer to have this, but if my prārabhdha brings it I'm ok,

नास्था धर्मे न वसुनिचये नैव कामोपभोगे

यद्यद् भव्यं भवतु भगवन्पूर्वकर्मनुरूपम् ।

एतत्प्रार्थ्यं मम बहुमतं जन्मजन्मान्तरेऽपि

त्वत्पादाम्भोरुहयुगगता निश्चला भक्तिरस्तु ॥ मुकुन्दमाला

यद्यद् भव्यं भवतु भगवन्पूर्वकर्मनुरूपम् That's antahkarana śuddhi चाञ्चल्यनिवृत्तये च कर्मोपासने अनुष्ठेये Iby karma yoga anuṣṭāna , restlessness of the mind.

चञ्चलं हि मनः कृष्ण, प्रमाथि बलवद् दृढम् ।

तस्याहं निग्रहं मन्ये, वायोरिव सुदुष्करम् ॥ गी 6-34॥

Arjuna says mastering mind is difficult,

श्रीभगवानुवाच -

असंशयं महाबाहो, मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय, वैराग्येण च गृह्यते ॥ 6-35॥

through upāsana abhyāsa.. to calm the mind, karma upasane..dvandva samasa. Anuṣṭeये is also dvivacanam.. ज्ञानोत्पत्तेरनन्तरं मोक्षनिमित्तं न ते अनुष्ठेये । after they have contributed to jñānaṃ, for mokṣā prāpti karma and upāsana are not required... just as watering does not play a role in production of fruit

ज्ञानोत्पत्तेः पूर्वमप्यन्तःकरणे यावत्पर्यन्तं मलविक्षेपौ स्तस्तावत्पर्य- न्तमेव ते अनुष्ठेये । यस्यान्तःकरणं शुद्धं निश्चलं च जातं स जिज्ञासुः श्रवणविरोधिनी कर्मोपासने त्यजेदेव । विविदिषासन्न्यासं कुर्यादिति यावत् ।

Difference between vedantin and samucchayavada is presented. For samucchaya vāda mokṣā will come only at time of death, therefore until death karma must be performed. यावत् जीवम् अग्निहोत्रम् जुहोति as long as you live never give up karma कुर्वन्नेवेह कर्माणि जिजीविषेचद (गुम्) समा

They quote gita, यज्ञदानतपःकर्म, न त्याज्यमिति चापरे ॥18-3॥ never renounce.***

Sannyāsa āśrama should never be accepted. Advaitin always emphasises karma sannyāsa... vidwat sannyāsa and vividiṣā sannyāsa. Karma sannyāsa means renunciation of vaidika karma as well as upāsana. In two contexts.

A person can continue in gr̥hastha āśrama and practice śravanam mananam nididhyāsanam after getting sadhana catuṣṭayam until jñānaṃ comes. Then he is called vidwan, gr̥hastha āśrama jñāni, this vidwan is given an (first) option to renounce karma and upāsana so that he can dedicate more time for nididhyāsanam. This kind of karma sannyāsa by a gr̥hastha sannyāsa is called vidwat sannyāsa. Which was talked about in the previous para. ज्ञानोत्पत्तेरनन्तरं मोक्षनिमित्तं न ते अनुष्ठेये -- ते is napunsaka dvivacanam.

Gr̥hastha jñāni should find time otherwise,

मयि चानन्ययोगेन, भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वम्, अरतिर्जनसंसदि ॥13-11॥

through port reduction, find quality time for nididhyāsanam, vidwat sannyāsa is an option. It is recommended in advaita vedānta. Samucchaya vāda never recommends karma sannyāsa.

Second option is continue karma till you get sadhana catuṣṭayam. Then spend more time in śravanam mananam, you can continue in gr̥hasthāśrama but you have to find time, don't ask guru. Otherwise you can do karma sannyāsa for śravanam mananam...

Qualified ajñāni can renounce gr̥hastha āśrama for śravanam mananam, this renunciation of karma upasana by an ajñāni qualified gr̥hastha is called vividiṣā sannyāsa.

Vidwat sannyāsa is after śravanam mananam, vividiṣā sannyāsa is before śravanam mananam. Vidwat sannyāsa is for practising nididhyāsanam, vividiṣā sannyāsa is

for practising śravanam mananam itself. To find quality time for śravanam mananam vividiṣā sannyāsa. This is accommodated in advaita vedānta...

ज्ञानोत्पत्तेः पूर्वमप्यन्तःकरणे even before rise of jñānaṃ, Krishna says a gr̥hastha is as good as sannyāsa,

ज्ञेयः स नित्यसंन्यासी, यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो, सुखं बन्धात्प्रमुच्यते ॥ गी-5-3॥

Every gr̥hastha is a vividiṣā sanyasi if he has conquered especially family centered raga dveṣa, all relationships, wife, husband, children, parents; such a gr̥hastha is as good as vividiṣā sanyasi...until this attachment goes away continue karma yoga. यावत्पर्यन्तं मलविक्षेपौ attachment and mental preoccupation. स्तस्तावत्पर्य- न्तमेव only until that time, those two need to be followed. Te...napunsaka lingam.. dvivacanam.. you have to be careful about te..it has so many grammatical applications...even तुभ्यं ते, तव ते etc apart from सः तौ ते, सा ते ताः, तत् ते, तानि.. ते अनुष्ठेये here नपुंसक । greatest obstacle for gr̥hasthais family attachment... यस्यान्तःकरणं शुद्धं निश्चलं च जातं moment mind becomes detached...vedānta ..shuḍḍha satva.. detachment is toughest...because of upāsana mind becomes nishcalam, sandhyavandam becomes sandhyaupasanam,, even smārtha gayatri can be practised... mind calms down.... family members do not come in the mind during the class. Mind is perturbed all the time, if your mind is fully available for 1 hour you are a vividiṣā sanyasi... स जिज्ञासुः श्रवणविरोधिनी कर्मोपासने त्यजेदेव । thereafter he can reduce karma, pañca mahayagna etc.. or he can take to vividiṣā sannyāsa āśrama... विविदिषासन्न्यासं कुर्यादिति यावत् śāstra prescribes ritualistic renunciation. Gayatri is folded into om...one by one.... 3 padas of gayatri into three matras of om. All the saṅga mantra japams are renounced, and abheda upāsana is introduced, whole life style is śravanam mananam conducive... स जिज्ञासुः , vividiṣuhu... both karma and upāsana which are obstacles to vedānta now.. like walker is useful as long as a cast is there.its a blessing...until the legs

are strong enough. After legs are strong if we insist on using walker, the blessing becomes an obstacle. Like wearing coat sweater etc going to badrinath, if I ask you to class in summer with all these.... the karma and upāsana make the mind extrovert.... karma is enemy to jñāna yoga. How long bheda upasana. Therefore one should gradually reduce karma and bheda upasana. bheda bhavana...pavani mata in upadesa saram..

भेदभावनात् सोऽहमित्यसौ । भावनाऽभिदा पावनी मता ॥ upadeśa sara ८॥

Worship of God as in no way distinct From him who worships, or in other words. Thinking that .He is I., is better far Than any other kind of worshipping

For vedantic study karma and upāsana are an obstacle, gradually they must be reduced. The increase in time must be used for more śravanam mananam and nididhyāsanam.. śravanam virodhini, nakaranata napunsakalinga, adjective to karmaupasane, object of tyajedeva, virodhin shabda virodhinī ... application of Sanskrit grammer... in vedantic study you should apply... dvivicanam, dviteeya vibhakti... if it is not possible in gr̥hastha must take to vividiṣā sannyāsa... if not, gr̥hastha must do port reduction... gita says its possible to become a jñāni in gr̥hastha āśrama...

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ भ. गी. ६.३ ॥

जिज्ञासायां सम्प्रवृत्तो नाद्रियेत्कर्मचोदनाम् ॥

चित्तस्य शान्तये कर्म न तु वस्तूपलब्धये ।

वस्तुसिद्धिर्विचारेण नान्यथा कर्मकोटिभिः ॥ वि. चू. ११ ॥

कर्मणा बध्यते जन्तुर्विद्यया च विमुच्यते । तस्मात् कर्म न कुर्वन्ति यतयः पारदर्शिनः ॥

Quotations in support of vividiṣā sannyāsa by gṛhastha or others..

Renunciation for the sake of śravanam mananam...

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ भ. गी. ६.३ ॥

Karma and upāsana are the means for attaining sadhana catuṣṭayam sampatti...karma cannot give jñānaṃ and mokṣā, but its an obstacle as well,, after acquiring qualifications, withdrawal from karma is required .all 3 , dvaita upāsana too... śamaha. subsiding...karma anuṣṭāna and upāsana anuṣṭāna must be replaced by śravanam mananam nididhyāsanam.. at least internal sannyasa...

Next from uddhavagita

जिज्ञासायां सम्प्रवृत्तो tau correction... after jignyāsu has come, or sadhana catuṣṭayam sampatti, नाद्रियेत्कर्मचोदनाम् all vedic karma commandments you can ignore. Na adriyet,, you need not respond. No teacher considers the student to be disrespectful if he progresses. Similarly karma kanda will not be upset with a progressing student..chapter 5-4 second line.

चित्तस्य शान्तये / shuddahye कर्म this is from vivekachūdāmaṇi, न तु वस्तूपलब्धये ।

वस्तुसिद्धिर्विचारेण नान्यथा कर्मकोटिभिः ॥ वि. चू. ११ ॥ na kinchitis another reading.

17th April 2021

चित्तस्य शान्तये कर्म न तु वस्तूपलब्धये ।

वस्तुसिद्धिर्विचारेण नान्यथा कर्मकोटिभिः ॥ वि. चू. ११ ॥

कर्मणा बध्यते जन्तुर्विद्यया च विमुच्यते । तस्मात् कर्म न कुर्वन्ति यतयः पारदर्शिनः ॥

Here the teacher continues with the refutation of jñānakarmasamucchaya vāda.

3rd example. vṛkṣa dr̥ṣṭanta is being taken up... these vādis say watering is required for growing the tree as well as for fruits. Production of fruits is compared to mokṣā. Production of tree is compared to jñānam production. Advaitin says watering is required for production and preservation of tree, but we don't agree that watering is required for production of the fruits. Tree by itself has all resources to produce fruit even without water.

Karma requires the mind to produce the jñānam but karma does not produce mokṣā. So later karma can be reduced or renounced. That's why śāstra talks of renunciation of karma in two stages

1 karma for sadhana catuṣṭayam sampatti, once a person has got tīvra mumukṣutvam.

Then its better to reduce karma in order to reduce extrovertedness... if he reduces karma he can concentratedly pursue śravanam and mananam...

Vividiṣā sannyāsa for śravanam and mananam.

2 A person continues karma even after sadhana catuṣṭayam sampatti, he continues vaidika karma and finds time for śravanam and mananam...then for pursuit of nididhyāsanam, śāstra gives this option. A person can take sannyāsa, śāstra never says a gṛhastha āśramī must take sannyāsa. A gṛhastha has to find time...

Yajñavalkya example is given...

कर्मणा बध्यते जन्तुर्विद्यया च विमुच्यते । तस्मात् कर्म न कुर्वन्ति यतयः पारदर्शिनः ॥

from Mahabharata

Only knowledge liberates, tasmāt karma bandha karanam, jñānam mokṣā karanam

Therefore a sannyasi who has seen the importance of mokṣā, they don't take to vaidika karma...either they skip gr̥hastha āśrama and take sannyāsa. Those brahmacharyas have gained sadhana catuṣṭayam sampatti in pūrva janma. They have no interest in dharma artha kāmā. Like in kaṭopaniṣad Lord Yama offers everything to Nachiketas. He asked for only mokṣā.

For them directly sannyasa is prescribed. Yatayaha...

Conclusion. Jñāna karma samucchaya is not required.

इत्यादिवचनेभ्यः । शमः = सन्न्यासः । मलं नाम पापम् । तच्चा- शुभवासनाया हेतुः । यावत्पर्यन्तं मलमस्ति तावत्पर्यन्तमशुभवासनास्ति । यदाशुभवासना नोदेति तदा मलाभावो निश्चेयः । अन्तःकरणस्य चाञ्चल्यै- काग्र्ये ह्यनुभवसिद्धे । तस्मादुत्तमजिज्ञासोर्विदुषो विषये कर्मोपासने निष्प्रयोजने ।

इत्यादिवचनेभ्यः । from all the previous shlokas we conclude that karma is not required permanently... **pancami vibhakti** to be connected to previous para sentence vividiṣā sanyasi kuryatशमः = सन्न्यासः । meaning if śama is sannyasa. quietude. In gita 6-3 2nd line it appears..

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ भ. गी. ६.३ ॥

upto sadhana catuṣṭayam sampatti karma is important... मलं नाम पापम् ... what is malam and vikṣepam...malam here refers to internal impurity of sūkṣma śarīram or mind, how do I know if the pāpam is there. As long as pāpam is there, as long as interest is there in anātmā. Even interest in God is anātmā vāsana, an external god other than Me. As long

as I'm stuck in anātmā I will not enquire into ātmā. From vedantic angle this is also aśubha vāśana. Oh lord give me interest in pursuing my own svarūpam,

यन्मनसा न मनुते, येनाहुर्मनो मतम् ।

तदेव ब्रह्म त्वं विद्धि, नेदं यदिदमुपासते ॥ kena-1-6 ॥

As long as malam is there I will be interested in everything other than ātmā.

तच्चा- शुभवासनाया हेतुः । यावत्पर्यन्तं मलमस्ति तावत्पर्यन्तमशुभवासनास्ति । aśubha vāśana will be there until then यदाशुभवासना नोदेति when I'm no more interested in any anātmā inclusive of anātmā devatas...

कश्चिद्धीरः प्रत्यगात्मानमैक्षद्, आवृत्तचक्षुरमृतत्वमिच्छन् ॥ 2-1-1 कठ. उप.

Desiring immortality, a rare discriminative one with withdrawn eyes sees the Ātmā within

Yama Dharmaraja says desire for self-enquiry is very very rare... a person transcends religion and goes towards spirituality... तदा मलाभावो निश्चेयः । then I understand I have no more aśubha vāśana... once the dvaita puja is over, I have to look at the problem of vikṣepam, wandering mind, I need to withdraw from external God and concentrate on upāsana. अन्तःकरणस्य चाञ्चल्यै- काग्र्ये ह्यनुभवसिद्धे malam is a problem which is invisible as it is pāpam, it has to be inferred from my interest in non mokṣā aspects, whereas vikṣepam need not be inferred. It is pratyakṣa siddha.. it is sakṣi pratyakṣam. In the class I don't listen properly... that I have a focussed mind, I can know, sakṣi pratyakṣa siddham unlike malam which is anumana pratyakṣa siddham...

चञ्चलं हि मनः कृष्ण, प्रमाथि बलवद् दृढम् ।

तस्याहं निग्रहं मन्ये, वायोरिव सुदुष्करम् ॥ gita 6-34 ॥

Even wind can be stopped, mind cannot be stopped.. dvandva samāsa चाञ्चल्यै- काग्र्ये ह्यनुभवसिद्धे grammatical point..Anubhavasiddhe..divacanam..

If I infer this, I no more require karma and upāsana I'm gr̥hastha I can spend more time on vicarasagaram etc... तस्मादुत्तमजिज्ञासोर्विदुषो विषये most qualified seeker of knowledge, for such an informed person, कर्मोपासने निष्प्रयोजने... dvaita upasana is also redundant.. pursuing more religious activities, will reduce my focus on śravanam mananam and nididhyāsanam, they become obstacles... śravanam virodhini, obstacles to vedantic studies. With this first group of jñāna karma samucchaya vāda is over,

Second group...

(४०४) कर्मोपासने न ज्ञानरक्षणे उपयुज्यते, ज्ञानविरोधि- त्वात्तयोः — यदुक्तं ज्ञानरक्षणनिमित्तं कर्मोपासने अनुष्ठेये ।

Tree example continues for second group

Second group says I agree, but watering is required for production of tree and preservation of tree. Tree has to be observed until production of fruit. Therefore you have to keep in watering the tree until the fruits are produced. Therefore karma is required for production of jñānam and after that, it must be continued preservation of jñānam until mokṣā fruit is produced. Pūrvapakṣī thinks there is an event when mokṣā will be produced. He thinks there is a time gap between production of jñānam and mokṣā. Like in example there is a time gap... for most philosophers mokṣā is after death, either after going to some place or by avoiding another body after death.

Previous group

Second group says for protection of jñānam, karmasamucchaya is required.

jñāna utparthyartham samucchayaha apekshitaha -required (group1 says) and jñānarakshanartham samucchayaha apekshitaha (group2 says) is the key difference,

Karma upasana watering is not required for preserving jñānam, this is the heading. It's going to be elaborately discussed.

४०४) कर्मोपासने dvanda samasa न ज्ञानरक्षणे उपयुज्यते, both are not at all required, nimitta saptami, for the sake of Preservation if jñānam. Karma and upāsana cannot protect jñānam as they are inimical.

Why do we say karma and upāsana are inimical to jñānam?

ज्ञानविरोधि- त्वात्तयोः —

यदुक्तं ज्ञानरक्षणनिमित्तं कर्मोपासने अनुष्ठेये

यथा जलेनोत्पन्नो वृक्षो जलेन रक्ष्यते । जलसम्बन्धाभावे वृद्धोऽपि वृक्षः शुष्यति, तथा कर्मोपासनाभ्यामुत्पन्नं ज्ञानं कर्मोपासनाभ्यं रक्षितं भवति । यदि ज्ञानी कर्मोपासने न कुर्यात्तदा पुनरप्यन्तःकरणमशुद्धं चञ्चलं च भवेत् । शुष्कभूमौ वृक्ष इवाशुद्धे चञ्चले चान्तःकरणे पूर्वोत्पन्नमपि ज्ञानं नश्येत् । तस्माज्ज्ञानवानपि कर्मोपासने अनुतिष्ठेत् इति ।

They argued before. Topic 396.. 395 was referring to group1.. now group 2, same tree example. Argument of second group quoted here...

यदुक्तं ज्ञानरक्षणनिमित्तं कर्मोपासने अनुष्ठेये

Even after jñānam you have to do karma and upāsana.

यथा जलेनोत्पन्नो वृक्षो जलेन रक्ष्यते । just as the tree produced by watering has to be preserved by watering, similarly jñānam also has to be preserved through regular

puja etc. Only then your knowledge will be protected. जलसम्बन्धाभावे if you stop watering the tree, even a fully grown adult tree will dry up. वृद्धोऽपि वृक्षः शुष्यति, तथा कर्मोपासनाभ्यामुत्पन्नं ज्ञानं कर्मोपासनाभ्यं रक्षितं भवति । because of religious activities only you have managed to produce jñānaṃ, you have to practise karma and upāsana to preserve jñānaṃ. We will quote several acāryas doing karma for preserving jñānaṃ. Pūrvapakṣi says. यदि ज्ञानी कर्मोपासने न कुर्यात्तदा suppose after gaining jñānaṃ you renounce the karma upāsana पुनरप्यन्तःकरणमशुद्धं चञ्चलं च भवेत् । mind will again become impure. (upāsana is required for mind focus) and mind will again mala vikṣepam sahitam, शुष्कभूमौ वृक्ष इवाशुद्धे चञ्चले चान्तःकरणे पूर्वोत्पन्नमपि ज्ञानं नश्येत् । तस्माज्ज्ञानवानपि कर्मोपासने अनुतिष्ठेत् इति ।

Even after you become a jñāni don't give up your puja and upāsana. कर्मोपासने dvandva, object of अनुष्ठेये, dvivacanam.

All religious activities should necessarily continue for preservation of jñānaṃ. Our answer is going to be no religious activity is meant for jñānaṃ preservation. If at all Krishna asks Arjuna to continue it is

कर्मणैव हि संसिद्धिम्, आस्थिता जनकादयः ।

लोकसङ्ग्रहमेवापि, सम्पश्यन्कर्तुमर्हसि ॥ gita 3-20॥

For the benefit of society not for preserving jñāna,, family sangraha, children will learn that puja is required, even if a jñāni continues religious activities, that will be called karma abhāsa not karma. That karma abhāsa will not add any benefit to him. Non performance of religious activity will harm him as well. Once jñānaṃ is gained mokṣā is instantaneous. Very jñānaṃ is mokṣā is my svarūpam, where is the question of gap?

तन्न युज्यते — आभास- सहिते अथवा चैतन्यविशिष्टेऽन्तःकरणे ‘अहमसङ्गं ब्रह्मैवास्मि’ इति या वृत्तिरुदेति सैव वेदान्तस्य फलरूपं ज्ञानम् । तच्च कर्मोपासने विना स्वयमेव नश्यति । अथवा चैतन्यस्वरूपे ज्ञाने लीनं भवति ।

अथ यद्युच्यते — स्वरूपभूतं ज्ञानं नित्यम् । तस्मात्तस्य नाशो वा रक्षणं वा न युज्यते । परन्तु वेदान्तफलभूतं ब्रह्मविद्यारूपं ज्ञानं कर्मोपासना- भ्यामुत्पद्यते । कर्मोपासनपरित्यागे उत्पन्नापि ब्रह्मविद्या नश्यति । तस्मात्तस्यापि रक्षणाय कर्मोपासने ज्ञानिनाप्यनुष्ठेये इति । तदपि न सम्भवति । (१) सकृदुत्पन्नया अन्तःकरणस्य ब्रह्माकारवृत्त्या तत्क्षणे एवाज्ञानभ्रान्त्योर्नाश- रूपं फलं सिद्ध्यति । अज्ञानभ्रान्त्योर्नाशानन्तरं पुनरपि वृत्तेः संरक्षणे नास्त्युपयोगः । (२) कर्मोपासनाभ्यामन्तःकरणवृत्तेः संरक्षणमप्ययुक्तमेव । तथा हि, कर्मोपासनयोरनुष्ठाने क्रियमाणे कर्मोपासनसामग्रीविषयकवृत्तिरूपं ज्ञानमेव भवेत् । न तु ब्रह्मज्ञानम् । वृत्त्यन्तरोत्पत्तौ प्रथमा वृत्तिर्नावतिष्ठेतेति नियमात् । तस्मात्कर्मोपासने ज्ञानरूपवृत्त्युत्पत्तौ परम्परया हेतू भवतः । उत्पन्नवृत्तेस्तु विरोधिनी ते । तस्मात्कर्मोपासनाभ्यां ज्ञानरक्षणं न युज्यते ।

(आ. ४०५-४०६) ज्ञानिनः पापचाञ्चल्ययोरभावात्तस्य कर्मो- पासने अनुपयुक्ते —

(४०५) शुभकर्मत्यागेनाशुभकर्मानुष्ठानेन वा ज्ञानिनः पापा- सम्भवः —

यदुक्तं ‘ज्ञानिनः कर्मत्यागेन पापं सम्भवेत्’ इति तदयुक्तम् । तथा हि,

(१) शुभकर्मत्यागः पापहेतुर्न भवति । किन्तु निषिद्धकर्मानुष्ठानमेव पापहेतुः । भाष्यकारादिभिरयमर्थो बहुधा प्रतिपादितः । तस्मात्कर्मत्यागेन पापं न सम्भवेत् । (२) ज्ञानिनः सर्वप्रकारैः पापासम्भव एव । तथा हि,

Tippani १. “नासतो विद्यते भावः” (भ. गी. २.१६) “कथमसतः सञ्जायेत” (छा. ६.२.२) इत्यादिवचनेभ्यो नाभावाद्भावोत्पत्तिः सम्भवति



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